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**The Application of Mindfulness of the
Sacred Dharma**

Saddharmasmṛtyupasthāna

འཕགས་པ་དམ་པའི་ཚོས་དྲན་པ་ཉེབར་གཞག་པ།

'phags pa dam pa'i chos dran pa nye bar gzhag pa

The Noble Application of Mindfulness of the Sacred Dharma

Āryasaddharmasmṛtyupasthāna

· Toh 287 ·

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co.

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s.

SUMMARY

s.1

While on the way to Rājagṛha to collect alms, a group of newly ordained monks are approached by some non-Buddhists, who suggest that their doctrine is identical to that of the Buddha, since everyone agrees that misdeeds of body, speech, and mind are to be given up. The monks do not know how to reply, and when they later return to the brahmin town of Nālati, where the Buddha is residing, Śāradvatīputra therefore encourages them to seek clarification from the Blessed One himself. In response to the monks' request, the Buddha delivers a comprehensive discourse on the effects of virtuous and unvirtuous actions, explaining these matters from the perspective of an adept practitioner of his teachings, who sees and understands all this through a process of personal discovery. As the teaching progresses, the Buddha presents an epic tour of the realm of desire—from the Hell of Ultimate Torment to the Heaven Free from Strife—all the while introducing the specific human actions and attitudes that cause the experience of such worlds and outlining the ways to remedy and transcend them. In the final section of the sūtra, which is presented as an individual scripture on its own, the focus is on mindfulness of the body and the ripening of karmic actions that is experienced among humans in particular.

ac.

ACKNOWLEDGEMENTS

ac.1 Translated by the Dharmachakra Translation Committee under the supervision of Chokyi Nyima Rinpoche. The translation was produced by Thomas Doctor with help from Benjamin Collet-Cassart and Timothy Hinkle. Thomas also wrote the introduction. Andreas Doctor checked the translation against the Tibetan and edited the text. The 84000 editorial team subsequently reviewed the translation and made further edits. Wiesiek Mical assisted by reviewing numerous passages against the available Sanskrit sources. Robert Kritzer generously shared several unpublished articles on the text with us, and Vesna Wallace and Mitsuyo Demoto kindly gave us access to drafts of their critical Sanskrit editions of chapters 1 and 3, respectively.

The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

ac.2 The generous sponsorship of Sun Ping, Tian Xingwen, and Sun Fanglin, which helped make the work on this translation possible, is most gratefully acknowledged.

i.

INTRODUCTION

i.1

The epic discourse of *The Application of Mindfulness of the Sacred Dharma* (AMSD) unfolds as a single, sustained reply to a short question that is put to the Buddha Śākyamuni as the sūtra opens. A group of newly ordained monks have been challenged by the members of another religious group, who suggest that the Buddha's teachings are indistinguishable from those of their own teacher. Not knowing how to reply, the monks request that the Buddha explain how the path of the sacred Dharma is unlike any other. As the Buddha responds to the monks, he describes the path from the perspective of an adept meditating monk, who applies the Dharma teachings correctly and so discovers the truths of the Dharma. In an account that spans the full spectrum of life in saṃsāra, from the horrifying misery and intense pain of the lower realms to the enrapturing beauty and bliss in the heavens, the Buddha explains how different kinds of physical, verbal, and mental behavior of humans lead to rebirth in such realms of existence.

i.2

The generic and unnamed monk, from whose perspective the Buddha explains the subject matter, witnesses the myriad realms of existence from the Hell of Ultimate Torment to the Heaven Free from Strife, sometimes by means of the divine eye that is accomplished through meditation, and at other times through the eye of insight that is acquired through hearing the teachings. In this way, the monk comes to directly recognize the matrix of causes and effects that keeps the wheel of cyclic existence turning, and he realizes with full clarity how, throughout all this, life and beings' experiences are utterly impermanent and always determined by their own past actions. A very substantial part of the sūtra describes the ravishing sceneries and amazing events that take place in the heavens. In the midst of these breathtaking descriptions, the sūtra frequently presents pithy teachings of the Dharma, typically given in verses that may be spoken by gods, such as Śakra, or by divine birds, such as the king of swans or the peacock king.¹

- i.3 The account of the heavens and the actions that lead to rebirth there comes to an abrupt end in the midst of the descriptions of the Heaven Free from Strife. Instead follows, for the remainder of the scripture, a teaching on mindfulness of the body. This latter teaching, which functions mostly as an independent part of the sūtra, presents mindfulness of the body within the framework of the “internal” human body and the “external” body of the outer world. This latter section includes an elaborate description of the human realm according to Buddhist cosmology.² Given the sūtra’s sudden stop in the middle of the presentation of the Heaven Free from Strife, it seems quite likely that an earlier version of the sūtra might have been significantly longer than the present version and that only a partial version was available to the Tibetan translators. If so, the missing material must, however, have been lost at a very early point in the text’s history, since the Chinese translation,³ which was produced earlier, during the early sixth century,⁴ features the same disjointed topical transition. In spite of this awkward end to the sūtra’s description of the heavenly realms, the discourse of the AMSD as it remains today is a vast treasury of Dharma, a rich presentation of the realms of saṃsāra, and a splendid piece of world literature that stands out as one of the greatest literary works of classical India.
- i.4 With its 2158 Tibetan pages, the AMSD is the largest scripture within the general sūtra section of the Degé Kangyur,⁵ where the text is placed as the first scripture within the collection of Hīnayāna scriptures. This placement among the Hīnayāna sūtras has been a topic of some debate among Tibetans, since one finds frequent occurrences of the term “Mahāyāna” within the sūtra’s later sections. Notably, however, the term is only found in the Tibetan translation of the sūtra, not in the Chinese translation.⁶ Moreover, the Tibetan translator of the sūtra, Patshap Tsultrim Gyaltzen (eleventh–twelfth c.), himself classified the text as a Mahāyāna scripture in his colophon to the sūtra. Still, the editor of the Degé Kangyur, Situ Pañchen Chökyi Jungné (1700–1774) classified the sūtra as belonging to the Hīnayāna, basing himself on the earlier classification of Butön Rinchen Drup (1290–1364), the famous compiler of the Kangyur. Butön in turn seems to have relied on the Denkarma inventory (compiled in 812), which likewise classifies the sūtra as a Hīnayāna scripture.⁷
- i.5 According to its lengthy and very informative colophon, the Tibetan translation of the sūtra that is preserved in the Degé Kangyur was produced during the reign of the Indian king Rāmapāla (ca. 1077–1120). In his colophon, the Tibetan translator Tsultrim Gyaltzen mentions that the translation is based on several earlier incomplete draft translations. At least some of these had been produced already, during the earlier Tibetan

translation efforts of the eighth and ninth centuries, as attested by the text's inclusion in the Denkarma inventory. Tsultrim Gyaltzen further mentions that he worked on the translation together with a large team of Indian paṇḍitas, among whom he makes specific mention of Śāntākaragupta, Abhayākaragupta, Śakyarakṣita, Vīryākaraśānti, Subhūticandra, and Aḍitacandra. He also says that he was further assisted by two other Tibetan scholars, Shang Buchikpa and Sherap Ö. In spite of his prominent role in producing this translation of the AMSD, Patshap Tsultrim Gyaltzen does not appear to have translated any other texts contained in the Kangyur. We do, however, find a Tsultrim Gyaltzen, who may very likely be the same person, listed as the translator of a number of tantric practice manuals contained in the Tengyur, at times working with the paṇḍita named Abhayākaragupta (who we just saw was involved in the translation of the AMSD). Apart from such brief listings of his name, however, we sadly have no other information available about this important figure in the history of Tibetan Buddhism.

i.6 The single extant Sanskrit manuscript of the AMSD is supposedly kept today at the Norbulingka in Lhasa, although no official information is available about this and physical access to the manuscript appears to be highly restricted. Photographs of the manuscript have recently been shared among a small group of scholars in the West, but these photos are also not freely accessible at present. According to Daniel Stuart, the date of composition of the sūtra in India can be established to be somewhere between 150 and 400 CE, whereas the dating of the only extant Sanskrit manuscript in Tibet has been suggested, by Stuart, to a much later period: circa the eleventh to thirteenth centuries CE.⁸ The extant Sanskrit manuscript largely parallels the Degé Tibetan edition up to the discussion of the Heaven Free from Strife (near the end of the second Tibetan volume), at which point the text ends. The Sanskrit manuscript is a partial copy that only covers approximately half of the text as contained in the Chinese and Tibetan translations. Notably, as Stuart has shown, the surviving Sanskrit manuscript and the Chinese and Tibetan translations all transmit the same recension.⁹

i.7 A critical edition and English translation of the Sanskrit text pertaining to the first part of chapter 2 (according to the Tibetan chapter structure) has been published by Stuart.¹⁰ Critical editions of chapter 1 and the section on the hell realms in the latter part of chapter 2 are currently being prepared by Vesna Wallace and Mitsuyo Demoto, respectively.¹¹ As we prepared this English translation we consulted Stuart's critical Sanskrit edition and English translation of that section of the text, which proved to be very beneficial for our translation. Wallace and Demoto also both kindly shared their draft Sanskrit editions with us, which likewise was very helpful for our work. For a detailed discussion of the sūtra's textual history and the Sanskrit,

Chinese, and Tibetan manuscripts, we refer the interested reader to Stuart's doctoral thesis on the AMSD (2012) and his later published version of his thesis (2015a).

i.8 Short references to the AMSD, its teaching on impermanence, and its calls to renunciation are quite frequent in the Tibetan scholarly tradition. Most notably, Karmapa III, Rangjung Dorjé (1284–1339), produced a large compendium to the sūtra.¹² Modern scholarship on the AMSD was first undertaken by Lin and Demiéville (1949) but has recently been greatly advanced through the publications of Stuart (2012, 2015a, 2015b, 2017a). Stuart's recent work provides a wealth of information regarding the available textual witnesses and analysis of some of the heterogeneous doctrinal developments that find expression in the AMSD. In addition to her forthcoming critical Sanskrit edition of chapter 3, Demoto (2009) has also published a study of the names of the various hell realms that occur in this chapter. Robert Kritzer is currently preparing a Tibetan critical edition and English translation of the final (autonomous) section of the AMSD, which concerns mindfulness of the body (chapter 7 according to the Chinese chapter division). Kritzer also kindly shared his unpublished paper (forthcoming) on the AMSD's complex presentation of "worms" that are described in the sūtra as inhabiting the human body.¹³ Recently, in his book on sexuality in Indian Buddhism, José Cabezón has also discussed the lengthy presentation of the hells that we find in the AMSD, where several hells are described as the ripened results of various forms of sexual misconduct.¹⁴

i.9 In producing this English translation, we have based our work on the Degé xylograph while consulting the Comparative Edition (*dpe bsdur ma*), as well as the Stok Palace manuscript. It goes without saying that we do not see our translation as definitive, or final, in any way. As the publications of Stuart, Kritzer, and Demoto have clearly demonstrated, there is a dizzying amount of philological detail to consider in the Sanskrit, Chinese, and Tibetan witnesses of the AMSD. As our aim has been to produce a complete English translation of the more than 2100 pages contained in the Tibetan text, we have unfortunately not been able to study these textual details of the sūtra to the degree that learned scholars would otherwise expect. We therefore sincerely apologize for any errors and shortcomings this English translation may contain. We nevertheless hope that, in spite of its imperfections, this publication may prove useful for scholars, as well as members of the general public, who wish to explore and study this amazing discourse. As further studies on this sūtra are published in the future, the present translation surely also stands to benefit. With its poetic beauty,

philosophical profundity, and gripping presentation of the world as perceived by Buddhists in early medieval India, the AMSD certainly deserves the attention of the contemporary world.

· Detailed Outline of the Text ·

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2) Understanding What One Hears

3) Discerning What One Understands

4) Accomplishing What One Discerns

5) Practicing What One Has Adopted

6) Establishing Others in That Which One Observes

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8) Developing Discernment of the Characteristics of the Dharma

- 9) Giving Rise to Roots of Virtue That Did Not Exist Previously
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The Translation

**The Noble Application of Mindfulness of the Sacred
Dharma**

p.

Prologue

[V68] [B1] [F.82.a]

p.1 Homage to all the buddhas, bodhisattvas, solitary buddhas, and noble hearers!

p.2 Thus did I hear at one time. While the Blessed One was residing in the brahmin quarter of the village of Nālati near Rājagṛha, venerable Śāradvatīputra one morning went to Rājagṛha together with a great gathering of monks to collect alms. As they were out receiving alms, a large group of the monks came across some wandering non-Buddhist practitioners¹⁵ who were on the way to the same destination, and together they engaged in a Dharma discussion to everyone's delight and appreciation.

p.3 During their discussions some of the non-Buddhists asked, "Ah, you Śākya followers, does not your mendicant Gautama teach that misdeeds of the body are unattractive, ugly, and unpleasant, and that one should refrain from rejoicing in them even when they are done by another? We also consider misdeeds of the body to be unattractive, ugly, and unpleasant, and we do not rejoice in them even when done by others. Does not your mendicant Gautama teach that misdeeds of speech are unattractive, ugly, and unpleasant, and that one should refrain from rejoicing in them even when done by another? We also consider misdeeds of speech to be unattractive, ugly, and unpleasant, and we do not rejoice in them even when done by others. Does not your mendicant Gautama teach that misdeeds of the mind are unattractive, ugly, and unpleasant, and that one should refrain from rejoicing in them even when done by another? We also consider misdeeds of the mind to be unattractive, ugly, and unpleasant, and we do not rejoice in them even when done by others. What difference is there [F.82.b]¹⁶ [F.83.a] between your mendicant Gautama's Dharma-Vinaya and

our own? What are the ideas? What are the distinctive points? What makes the Dharma-Vinaya of your mendicant Gautama superior to ours? The mendicant Gautama claims that he is omniscient.”

p.4 When faced with these questions by the wandering non-Buddhist practitioners, the group of newly ordained monks neither approved nor responded because the venerable Śāradvatīputra was absent. Once they had completed their alms round, the large group of monks returned to the town of Nālati where they had their meal and then took their places amid the gathering of monks.

p.5 Later, venerable Śāradvatīputra also returned to the town of Nālati, having received his alms. When he arrived, the great gathering of monks went to see him and related to him what had transpired. Venerable Śāradvatīputra said, “If I had been traveling with you, venerable ones, and had met those wandering non-Buddhist practitioners along the Rājagṛha highway, at a crossing, or at a fork in the road, I would have defeated them in accordance with the Dharma. But unfortunately, I did not witness what transpired in your discussion with those wandering non-Buddhist practitioners.

p.6 “Venerable ones, the eyes of the Blessed One perceive everything directly. He understands actions, their effects, and their ripening. [F.83.b] At present he is residing not far from here. Subduing all those whose views are extreme, he is teaching the Dharma of actions and their ripening results to hearers and laypeople, gods and humans. You must bring what happened before him. He will teach you everything about actions and their ripening. He will teach you that which is not seen by any god, māra, Brahmā, mendicant, brahmin, or any other being. What we fail to see the Blessed One sees directly. With his knowledge of actions and their ripening results, he will teach you.”

p.7 The large group of monks then set off to see the Blessed One and came upon him during his afternoon rest. He was seated like Mount Sumeru, shining brightly within a sphere of light. The Blessed One was resplendent like the sun at noon, peaceful and soothing like the moon at night. He was clear like a lake, deep like the sea, unshakable like Mount Sumeru, and dauntless like a lion. Like a parent, he was the refuge for all. With his mind permeated by great compassion, he was the universal friend of all beings. He was an abode of love, compassion, joy, and equanimity. With his body adorned by the thirty-seven great factors of awakening, its radiance delighted the eyes of all who beheld him. Outshining the light of the sun and the moon, the son of the Śākya king was endowed with universal vision, and his eyes were free of the three stains. He had taught the two truths, comprehended the twofold suffering, accomplished and actualized the two cultivations, realized the result of the path, and gained the knowledge of the

reality of cessation. Endowed with eyes that perceive the three realms directly, he revealed the three realms to others. [F.84.a] He had fathomed the real nature of the eighteen elements. He knew the essence of the inspired mind. He was endowed with the eighteen floods of unique qualities, liberated from the bonds of existence, in possession of the ten powers, fearless with the four types of fearlessness, endowed with great compassion, and constantly in possession of the threefold application of mindfulness.

p.8 The many monks draped their Dharma robes over their shoulders, knelt on their right knees, and bowed their heads to the Blessed One's feet. Calmly and with heads bowed, they then stood to one side. A monk who had been appointed by the large gathering now stepped forth and approached the Blessed One. When he was very close to the Blessed One, he bowed his head to his feet. He then respectfully conveyed to the Blessed One how, in the morning, the monks had dressed in their Dharma robes, picked up their alms bowls, and gone to Rājagṛha to receive alms. He recounted how they had met the wandering non-Buddhist practitioners, and how the latter had begun to discuss physical, verbal, and mental misdeeds, up to the questions they had asked.

p.9 When the monk had finished his account, the Blessed One spoke the following words to the monks, as well as to the brahmins of Nālāti, and the others: "Monks, I shall explain for you a teaching of the Dharma that is known as *Mindfulness of the Sacred Dharma*. Auspicious in the beginning, the middle, and the end, this teaching is of profound meaning and conveyed in excellent words. Unique, complete, and pure, it explains the perfect training and pure conduct. Listen keenly and [F.84.b] keep in mind what I say. I shall explain this for you."

"Blessed One," replied the monks, "we shall do just as you instruct."

p.10 As the monks listened, the Blessed One now spoke: "Monks, you may wonder what is meant by the Dharma teaching known as *Mindfulness of the Sacred Dharma*. Well, it is to remain constantly mindful of seeing Dharma as Dharma and non-Dharma as non-Dharma, while not having any doubts. It is to delight in listening to the Dharma, and to venerate one's elders. This yields knowledge of the effects of the karmic actions of body, speech, and mind, and of the ripening of those actions in terms of death and rebirth. One's view thereby becomes unmistakable and impervious to being swayed by others.

1.

Chapter 1

THE TEN VIRTUOUS COURSES OF ACTION

1.1 “Monks, there are three misdeeds of the body: killing, stealing, and sexual misconduct. What, then, is *killing*? To take a life is to recognize another sentient being as a sentient being and knowingly slay it. Such an act may be of a great, intermediate, or minor kind. *Great killing* is the murder of a worthy one or the like. Such acts lead to the Hell of Ultimate Torment. *Intermediate killing* occurs when one murders someone on the path. *Minor killing* is to kill an animal or someone of degenerate moral conduct.

1.2 “An act of killing can also be categorized with respect to the past, future, or present, or in terms of whether that act is carried out due to desire, anger, or delusion. Of these latter, *killing out of desire* occurs in hunting deer and other game. *Killing out of hatred* occurs in killing a snake, a mongoose, or the like. *Killing due to delusion* occurs in sacrificial killings and the like. Killing can likewise be categorized in terms of [F.85.a] acts done by oneself, acts ordered by others, and acts done both by oneself and on the order of others.

1.3 “In five cases killing will not incur any stain of evil: unwittingly killing insects, ants, and so forth that happen to be in one’s path; unintentionally striking and killing someone with a weapon; dispensing the wrong type of medicine to a sick person, thereby accidentally causing the person’s death while trying to help; as a mother, causing the death of one’s child by disciplinary beating; and unintentionally causing living beings to die due to their falling into fire. When killing occurs under these five circumstances there will not be any stain.

“Further, killing may take place, again in three ways, by contracting others to do it, by performing the deed oneself, or by both of these methods.

1.4 “What is understood by a complete act of *stealing*? A spiritual practitioner, who observes and adheres to the Dharma, may understand this through having received teachings or having seen it to be the case by means of the

divine eye. A complete act of stealing is to rob something that belongs to another with the intention of making it one's own.

1.5 "Which acts of this kind will have a minor effect? If one takes what was not given due to compliance with a royal decree; or if one takes what was not given for the sake of one's guru, one's sick parents, a solitary buddha, a worthy one, a non-returner, a stream enterer, or the like; or if one does so for the sake of the sick or the hungry. In such cases there will be a minor ripening of the act. Such cases of taking what was not given, when performed by someone who has not taken vows to take what was not given, also involve only a minor ripening. Minor effects will also arise when one takes what was not given, but then mentally confesses, feels remorse, and abstains in the future, and when one prevents others from taking what was not given, confers vows upon them, [F.85.b] establishes them upon the path, and establishes them in the practice of abstaining from taking what was not given. Similarly, only minor effects occur when the preparations, act, or conclusion is incomplete.

1.6 "What are the preparations for stealing? They involve deceiving the victim, giving secret instructions, engaging in fraud, or some other form of inappropriate activity. What is the act itself? It is to take the possessions of another without them being given. What is the act's conclusion? This consists in rejoicing in, becoming habituated to, and increasing the act; rejoicing in the act while keeping it hidden; and making other disciplined individuals engage in such an act. When a misdeed of stealing lacks any of these three aspects, which include preparations and conclusion, its effect will be minor and experienced in indeterminate ways.

1.7 "What is *sexual misconduct*? This is understood by a spiritual practitioner who observes phenomena. Such a person will see that sexual misconduct occurs when one penetrates one's own wife, or another man's wife, through an opening other than the vagina, or when one rejoices in others performing such an act, or when one makes others engage in it even while refraining from doing so oneself.

1.8 "In which cases will the effects of sexual misconduct be minor? When the act is regretted and confessed, when one does not rejoice in it, when one discourages others from engaging in sexual misconduct and establishes them on the path, and when the preparation or conclusion is incomplete. When such factors of intention and discipline are present [F.86.a] the effects of an act of sexual misconduct will be minor and their experience indeterminate. When the three misdeeds of the body are of this kind their effects are lesser and weak.

- 1.9 “Only those who hear these points from my hearers or from myself will understand the whole matter of karmic actions and their ripening effects. Thus, they will not be swayed by the accounts of others, but become independent. These points are not realized by wandering non-Buddhist practitioners. Neither are they realized by the world with its gods; nor by the māras; nor by Brahmā, mendicants, and brahmins; nor by gods, humans, and asuras.
- 1.10 “What are the misdeeds of speech? Spiritual practitioners who understand phenomena, as well as karmic actions and their maturation, will know that there are four misdeeds of speech: lying, divisive talk, harsh words, and chatter.
- 1.11 “What is *lying*? Lying is to deceive oneself and others. Thus, when one expresses false complaints before a king or minister and so unjustly brings harm or ruin upon others, that constitutes a complete verbal misdeed of lying. Such acts lead sentient beings to experience life in hell.
- 1.12 “What is the misdeed of speech known as *divisive talk*? If, with the intention to sow discord, one speaks to a group that is otherwise in agreement on a certain subject, that is a verbal misdeed of divisive talk. How can the effects of divisive talk be lessened? By confession, thinking, ‘In my delusion I have done wrong!’; by hindering those who delight in sowing discord and by establishing them on the path; or by refraining from the act’s preparations or conclusion.
- 1.13 “What are the preparations for such an act? [F.86.b] They consist in speaking to others out of a delight in sowing discord and the affliction of haughtiness. What is the course of action in terms of divisive talk? It is to repeatedly rejoice and delight in disharmony based on an aggressive mind. When is the conclusion of such an act complete? It is complete when one rejoices in a performed act of divisive talk; when one anticipates further, repeated engagements in such acts with excitement and pleasure; and when one does not wish to rectify this inclination. This mental state is one of aggression. When examined by others, one will be deemed untrustworthy and scorned. Such an act exposes one as being shameless and without any sense of embarrassment or self-criticism. This is the verbal misdeed of divisive talk.
- 1.14 “What is the misdeed of *harsh words*? Spiritual practitioners who see phenomena, karmic actions, and their origin will understand this by means of knowledge derived from hearing. In this regard, harsh words bring harm to oneself and impact others by creating the occasion for them to hear unpleasant words. Such acts ripen in various ways, depending on whether they were concealed or confessed, or whether they were done in a spirit of jest or malice. The severe forms of harsh words cause the experience of life in

hell, yet through confession the resultant experience can become indeterminate. This is the third verbal misdeed. The preparations, conclusion, and full possession are as described above.

- 1.15 “What is the fourth verbal misdeed? Spiritual practitioners who comprehend numerous forms of karmic action, phenomena, and ripening recognize *chatter* to be pointless and unrelated babble. The resultant experiences are indeterminate, and the act involves less evil. [F.87.a] Such is the fourth verbal misdeed.
- 1.16 “What are mental misdeeds, and how many of them are there? Spiritual practitioners who consider karmic action, phenomena, and ripening know by means of knowledge derived from hearing that there are three mental misdeeds. They understand that *covetousness* occurs when one sees the possessions of others, and that gives rise to thinking, craving, and the idea that ‘those things should be mine.’ Such covetousness is the first among the mental misdeeds.
- 1.17 “There is also *ill will*, which is to give rise to a hostile and aggressive state of mind when seeing others’ agreeable circumstances. That is the second mental misdeed.
- 1.18 “The third mental misdeed is *wrong view*, a mistaken perception of things. This has two aspects: denying what is, and misunderstanding. *Denying what is* means to deny the relevance of such things as generosity, fire offerings, and sacrificial worship, or that good and bad deeds will ripen into karmic consequences. *Misunderstanding* is the belief that happiness and suffering are bestowed by gods and not the result of karmic action. That is the second form of wrong view.
- 1.19 “If one resorts to, becomes habituated to, and increases these ten misdeeds that pertain to body, speech, and mind, their consequences may become certain as they ripen in the present life. The karmic effects may also be experienced in accordance with the causal actions following one’s death and rebirth into another realm, or they may be experienced in various ways following rebirth in this realm. How is that? A spiritual practitioner who considers karmic action, phenomena, and ripening will understand this either through knowledge derived from hearing or by seeing with the divine eye.
- 1.20 “Killing is the first of the misdeeds of the body. If one resorts to, becomes habituated to, and increases the amount of killing, one will take birth in the realms of hell beings, [F.87.b] animals, or starving spirits. Even if one is born among humans, sharing in their good fortune, one will have a short life. If, for example, one is a hunter who has killed due to attachment, one will suffer a downfall because of that. Having become a deer, pig, partridge, chicken, pheasant, fish, or the like, one will be killed by a trap or a hook. Such are the

causal relationships associated with the acts of killing in cyclic existence. Even if one is born among humans, sharing in their good fortune, one's life will be short. One will not be born in a land of wise people and instead one's birthplace will be plagued by many armed conflicts. There, one will soon be killed. Here is a verse on lesser, intermediate, and severe killing:

- 1.21 "Some die in the womb,
Others at childbirth,
Others while only being able to crawl,
And still others who have already learned to walk.
- 1.22 "Such is the ripening of the act of killing in terms of the present life.
- 1.23 "Resorting to, becoming habituated to, and increasing acts of stealing yields three forms of ripening: the experience of life in hell, present life consequences, and concordant effects in future lives. What are these like? Spiritual practitioners who consider karmic action, phenomena, and ripening perceive this based on the knowledge derived from hearing. If one resorts to, becomes habituated to, and increases acts of stealing, one will take birth in the realms of hell beings, animals, or starving spirits. Even if one is born among humans, sharing in their good fortune, one will be destitute. Whatever enjoyable things one might have will be taken by punitive legislation, water, fire, weapons, robbers, or thieves. Thus, whatever one may have gathered will be wasted and what is obtained will not yield any enjoyment. [F.88.a] These are the three effects of stealing.
- 1.24 "What are the three effects of resorting to, becoming habituated to, and increasing acts of sexual misconduct? Spiritual practitioners who observe karmic action, phenomena, and ripening will perceive the following either through knowledge derived from hearing or by seeing with the divine eye. If one resorts to, becomes habituated to, and increases acts of sexual misconduct, one will take birth in the realms of hell beings, animals, or starving spirits. If one is born as a human, the causally concordant effect will be such that one's spouse is disrespectful, one becomes a hermaphrodite, or one is held in contempt by the world.
- 1.25 "Such are the threefold effects of the ripening of the three physical misdeeds. However, the wandering non-Buddhist practitioners do not accept any of this, from the physical misdeeds up to and including their ripening. Why is that? Because those who develop and cultivate ignorance do not perceive my teaching on karmic action, phenomena, and ripening. However, my hearers and my spiritual practitioners do see this.
- 1.26 "Furthermore, what is meant by a spoken or verbal misdeed? What forms does it assume? Spiritual practitioners who abide by the observation of phenomena perceive four verbal misdeeds by means of knowledge derived

from hearing: lying, divisive talk, harsh words, and chatter. If one resorts to, becomes habituated to, and increases acts of lying one will take birth in the realms of hell beings, animals, or starving spirits. Even if one is born among humans, sharing in their good fortune, others will disregard what one has to say. Nobody will listen, whether in royal courts, among householders, [F.88.b] amid the nobility, or even in the company of one's own children and spouse. One's breath will carry a foul odor, and one's teeth, mouth, complexion, and skin will be unpleasant to behold. Mistreated by all worldly individuals, one will live in perpetual fear. Family, friends, and loved ones will be unreliable. All projects one undertakes will come to naught, and one will instead be driven to pursue all sorts of meaningless activities. Such are the unattractive, ugly, and unpleasant karmic effects of the act of lying.

1.27 "What are the effects of resorting to, becoming habituated to, and increasing the second verbal misdeed? Spiritual practitioners who carefully observe phenomena perceive this either through knowledge derived from hearing or by seeing with the divine eye. If one resorts to, becomes habituated to, and increases divisive talk one will take birth in the realms of hell beings, animals, or starving spirits. Even if one is born among human beings, sharing in their good fortune, one may be dumb, deaf, or suffer from bad breath. Nobody will trust one's words and one will become the laughingstock of all. One's facial complexion will be unattractive. One will be unable to feel at ease at any single location. One's mind will be restless yet rigid. Such is the misdeed of divisive talk.

1.28 "What are the effects of resorting to, becoming habituated to, and increasing harsh words? These are understood either through knowledge derived from hearing or by seeing with the divine eye. If one resorts to, becomes habituated to, and increases harsh words, one will take birth in the realms of hell beings, animals, or starving spirits. Even if one is born among humans, sharing in their good fortune, one will not be consoled by anyone. Constantly the target of everyone's abuse, [F.89.a] one will not be offered relief by anyone. Not a single word of appreciation will come from one's own children or spouse. Like a deer, one will have to live in fear of all humans. Without access to spiritual teachers, one will fall in with bad company. These three are the effects of harsh words.

1.29 "What is it like to resort to, become habituated to, and increase the misdeed of chatter? Spiritual practitioners who carefully observe inner phenomena¹⁷ will perceive this either through knowledge derived from hearing or by seeing with the divine eye. When resorting to, becoming habituated to, and increasing chatter, one will end up in the realms of hell beings, animals, or starving spirits. Even if one is born among humans, sharing in their good fortune, one will not be appreciated by others but will

be considered unimportant. Whether at the royal palace or in the homes of family and friends, one will be looked at as one gone mad. Such is the misdeed of chatter.

1.30 “What is it like to resort to, become habituated to, and increase the three mental misdeeds? Spiritual practitioners who carefully observe inner phenomena will understand this either through knowledge derived from hearing or by seeing with the divine eye. If one resorts to, becomes habituated to, and increases covetousness, one will take birth in the realms of hell beings, animals, or starving spirits. Even if one is born among humans, sharing in their good fortune, all that one accumulates will be seized by the authorities, or destroyed by water or fire. Thus, one will live in constant poverty.

1.31 “What is it like to resort to, become habituated to, and increase the mental misdeed of ill will? Spiritual practitioners who carefully observe inner phenomena will perceive this either through knowledge derived from hearing or by seeing with the divine eye. When resorting to, [F.89.b] becoming habituated to, and increasing ill will, one will end up in the realms of hell beings, animals, or starving spirits. Even if one is born among humans, sharing in their good fortune, one will be born in rocky mountains, among barbarians who are constantly afflicted by armed conflict, and one will live in permanent fear. Continuously one will suffer from falling down into a precipices. One’s mind will never be at ease and all sorts of harm will continuously befall one.

1.32 “What is it like to resort to, become habituated to, and increase the mental misdeed of wrong view? Spiritual practitioners who carefully observe inner phenomena will perceive this either through knowledge derived from hearing or by seeing with the divine eye. Resorting to, becoming habituated to, and increasing wrong views will lead to the experience of the whole gamut of suffering that is associated with life in hells such as that of Ultimate Torment. Moreover, one will go from one animal life to the next billions of times, and the same will occur within the realm of starving spirits. In the rare event that one is born among humans and shares the fortune of humans, one will nevertheless encounter thousands of variations of the flaws that are taught with respect to these unvirtuous actions.

1.33 “Moreover, when one contemplates the very subtle aspects of the ten unvirtuous actions in other ways, one will understand how they lead sentient beings to roam through the realms of hell beings, starving spirits, and animals. Spiritual practitioners who carefully observe inner phenomena perceive this either through knowledge derived from hearing or by seeing with the divine eye.

1.34 “In this regard, you may wonder how one may resort to, become habituated to, and increase acts of killing.

“Regarding the first of these, one may associate with negative companions, students, or friends who kill. One may enjoy their company, fool around with them, work with them, and stay with them. One may find such people trustworthy and in possession of good qualities, [F.90.a] and thus adopt their behavior. Unvirtuous teachers and students who have the habit of killing people will tell all sorts of stories to justify killing. These are not the path and only lead others to indulge in killing. In this manner, they may tell stories about sacrificial offerings, stories about wild game, or wicked stories based on their gustatory cravings. Similarly, they may tell stories about retaliation against hostile adversaries or relations, or stories based on their craving for these people’s belongings. Similarly, taking great in delight in affliction, they will tell stories based on their craving for material things or about deeds for acquiring fame. In these ways, they lead others on. If one trusts and adheres to such people, one may also end up resorting to killing. Resorting to killing results in entering the realms of hell beings, starving spirits, and animals. Such effects are unattractive, ugly, and unpleasant, and are condemned by all wise people. Even if one is born human, one’s life will be short. Thus, the taking of life stemming from a wicked teacher makes one become totally habituated to killing.

1.35 “What does it mean to become habituated to unwholesome people? Based on the taking of life that is influenced by unwholesome people as just described, one rejoices in, appreciates, contemplates, and condones acts of killing. Setting one’s mind on killing, one succeeds in slaying others by numerous means. Without counting it as a fault and condemning it, one delights in killing and does not refrain from it. In this way, killing becomes second nature. Those who otherwise have the habit of not killing will be drawn into the practice of killing. One will also engage in the kinds of conversation, and so on, alluded to previously. This is what it is like to grow habituated to killing. [F.90.b]

1.36 “What does it mean to increase killing? Once habituated to killing in the way just described, one may associate with evil companions and thereby greatly expand one’s murderous activities. Thus, one may craft poisonous arrows, gather dogs and raptors, and accept the protection of barbarous people. Fond of warfare, one may wear chain mail, weapons, swords, lances, axes, disks, helmets, and so on—thus adopting all possible instruments for killing others. Such is the person who increases killing.

1.37 “Through such causes, bases, and conditions one will be born in the realms of hell beings, animals, and starving spirits, and so be tormented by unbearable harm. Based on whether one’s killing was minor, intermediate, or

severe, there will be a corresponding experience of minor, intermediate, or severe ripening.

1.38 “Whenever an act has been carried out and accumulated it will also ripen. Therefore, acts that were done by oneself will also be experienced by oneself. Hence, if one has become disenchanted with cyclic existence one should give up evil acts and pursue what is virtuous. These are the explanations of resorting to, becoming habituated to, and increasing the taking of life.

1.39 “How does one resort to, become habituated to, and increase acts of stealing? How does resorting to, becoming habituated to, and increasing such acts lead to the experience of life in hell?

“People whose discipline has degenerated will naturally be disposed to thievery. When they associate with negative companions or students they will engage in minor, intermediate, or great acts of stealing. Minor acts of stealing occur as described earlier, when one takes others’ possessions out of fear of otherwise being punished by the authorities. Intermediate acts occur [F.91.a] when one steals smaller things as long as one does not steal from a field of excellence. Even if a minor thing is taken from the Buddha, Dharma, or Saṅgha, the result will be great. However, if one has improperly taken from the Buddha, Dharma, or Saṅgha but later makes proportionate offerings to them, the negative act can be purified, especially in the case of the Buddha and the Dharma. If one steals from the saṅgha, it cannot be purified without experiencing some painful effects because the saṅgha is a field with a particularly strong karmic charge. If one steals a means of sustenance from the congregation one will fall into the great hells. If one steals something else from the congregation, one will instead be born in one of the hells that surround that of Ultimate Torment, such as Great Darkness.¹⁸

1.40 “If one takes up, resorts to, rejoices in, becomes habituated to, and increases stealing, even minor forms of stealing will lead to birth among hell beings, animals, and starving spirits. If one does not develop attachment to and rejoice in the act, and instead regrets it, the ripening will become indeterminate.

1.41 “Resorting to stealing occurs when someone who is inclined to take what was not given engages in various ways in acts of thievery.

1.42 “What is meant by becoming habituated to stealing? Having obtained something that was stolen, one may rejoice and delight in the robbers and thieves, and happily consume or employ what was stolen. Considering such conduct to be a good quality, one may encourage and help others to steal. This is becoming habituated to stealing.

- 1.43 “How is stealing increased? This occurs when one steals in order to enjoy linens, food, drink, [F.91.b] clothing, jewelry, beverages, prostitutes, and ornaments. Delighted, one may think, ‘Among all pleasures, those which comes from stealing are the best!’ With such thoughts one enjoys linens, food, drink, clothing, jewelry, beverages, prostitutes, and ornaments. Thinking, ‘I must continue stealing because it brings me so much pleasure,’ one then proceeds as described above. This is what it means to increase the act of stealing and as a result of that it is certain that sentient beings will experience life in a hell.
- 1.44 “What does it mean to resort to, become habituated to, and increase acts of sexual misconduct? Overcome by an inappropriate mentality, one may become a type of being with a propensity for desire such as a swallow, duck, pheasant, parrot, peafowl, partridge, fish, or smoky creatures.¹⁹ When such beings die and transfer out of the family of asuras they may be born among humans and associate with bad companions who are full of desire. With them they may then have inappropriate sexual relationships. Being mistaken in these two ways, they are filled with attachment, and they act in inappropriate ways to sate their insatiable desires. This makes it impossible for the gandharvas, otherwise destined to be born there, to take birth, because it desecrates the birthplace. Such are the reasons why sexual misconduct, which is based on improper desire, is a misdeed.
- 1.45 “Resorting to sexual misconduct occurs when a person with an inordinate desire for carnal contact [F.92.a] indulges in such acts and continuously repeats them, finding intense gratification in physical sensations. What does it mean to become habituated to sexual misconduct? This refers to repeatedly engaging in sexual misconduct and thinking about it, becoming so infatuated with it that one gives up other pleasures only to focus on sexual misconduct and the object of one’s desire. What is meant by increasing sexual misconduct? Infantile, ordinary beings consumed by inappropriate mental activity feel that sexual misconduct is the best thing possible and they think that it is a mistake to classify such behavior as a form of misconduct. Instead they regard sexual misconduct as a supreme quality and therefore encourage many others to engage in it. That is what it means to increase sexual misconduct. These three physical misdeeds are unvirtuous actions in which infantile, ordinary beings engage.
- 1.46 “What about the four verbal misdeeds: lying, divisive talk, harsh words, and chatter?
- “Lying is to deceive oneself and others, for by speaking lies one does indeed deceive both oneself and others. There are five causes for lying: desire, anger, fear, personal gain, and indoctrination into the prescribed practices of

a misguided religion. How does one lie? Whether at the royal court, in an assembly of householders, or among one's relatives, one may lie to both those who are dear to oneself and those who are not. One may lie to those who are dear to oneself out of desire and to those who are not dear to oneself [F.92.b] out of anger. One may also lie for the sake of personal gain and for the sake of wealth.

1.47 "Moreover, indoctrination into the prescribed practices of a misguided religion is also a way of lying. For example, brahmins may declare that lying will not carry any blemish as long as it is done to obtain desirable qualities, or to safeguard one's wealth, protect one's life, or obtain a bride. Such declarations are a form of lying by means of indoctrination into the discipline of a misguided religion, and through such indoctrination into ignorant and wrong views one will come to live in an unbearable hell. Since lying plants the seeds of the hell realms it is best to entirely avoid any form of lying, even at the expense of one's own life or that of others.

1.48 "One may also tell lies out of fear, as when someone thinks, 'Unless I lie now, I may expose my life to serious danger for no reason.' In such cases one lies motivated by fear.

"Thus, these five factors cause infantile beings to lie. All of them are based on delusion.

1.49 "At this point, there are some verses:

"Disregarding what lies beyond this world
And transgressing the one Dharma,
Liars will not shy away
From any form of negative act.

1.50 "As soon as they are born with a human body,
Axe-like words will spout from their mouths.
And thus, those who speak wrongly
Only undermine themselves.

1.51 "Speaking truthfully, not starting fights,
And giving when asked, even if one has only a little—
Those who carefully observe these three key points
Will enter the divine assemblies.

1.52 "Therefore, regardless of the causes and conditions, one should refrain from lying and should not rejoice in lies told by others, either.

1.53 "Nor should one seek out, take part in, or participate in conversations with liars, [F.93.a] lest others will think that one is a liar oneself. Thus, if one befriends people who are fond of tainted activities, others will come to think

of oneself as tainted as well. That is to say, one ought not keep negative company. Negative company leads to bondage in cyclic existence and birth in the realms of hell beings, starving spirits, and animals. Virtuous company, on the other hand, leads to supreme liberation. This is a brief explanation of lying.

1.54 “What is divisive talk and what forms does it assume? Spiritual practitioners who carefully observe inner phenomena perceive this either through knowledge derived from hearing or by seeing with the divine eye. Divisive talk occurs when words are spoken to sow discord among those who otherwise enjoyed harmonious relationships. There are two forms of divisive talk: direct and indirect. That is to say, one might instruct someone to cause a rift among two people so that they become enemies or adversaries, or one might also seek to do so personally.

1.55 “What then are harsh words, and what forms do they assume? Spiritual practitioners who carefully observe inner phenomena perceive this either through knowledge derived from hearing or by seeing with the divine eye. Harsh words are harmful to oneself and others. They are the concordant cause of anger, and they are unattractive, ugly, and unpleasant to listen to. They involve desire, anger, and delusion, and they are engaged in by all infantile, ordinary individuals. They take numerous forms and involve numerous observations, causes, mental states, and types of ripening, as well as numerous ways of destroying the joyful destinations. [F.93.b] They make everyone unhappy and they cause and support anger in the world. They provoke destruction, breed distrust and unkindness, and emerge from a poisonous tongue. Thus, the stains of harsh words are to be avoided by all who practice pure conduct.

1.56 “At this point, there are some verses:

“The steadfast should give up harsh words
And always speak words that are genuine.
The person fond of speaking in pleasant ways
Will be close to the transcendence of suffering.

1.57 “Always speak words of peace
And give up words that are tainted.
A person destroyed by stained words
Is a person heading for hell.

1.58 “A person possessed by tainted words
Does not find any happiness.
Like treacherous lions and snakes,

- Such people will not reach the higher realms.
- 1.59 “Those who refrain from words
That are harsh and deceptive,
And instead bring joy,
Happiness, and relief,
- 1.60 Will be happy in this world
And proceed to the higher realms thereafter.
Such people are worthy
Of the veneration of the wise.
- 1.61 “Those speakers of the truth who are always tranquil,
Who are sincere, free from deceit,
And who refrain from harming others,
Are joyful banners of the Dharma.
- 1.62 “Those who rattle on like the sound of clapping hands
Are inferior among humans.
Obtaining that, they do not know the Dharma.
They are fooled by those who are deluded.²⁰
- 1.63 “Not rectifying their own suffering
And not wanting to be happy,
People engage in negative acts
And are fooled by the causes of craving.
- 1.64 “In consequence of their acts
They cannot come close
To wealth, children, or spouse,
Nor to friends and relatives.
- 1.65 “Good deeds and bad deeds
Follow people wherever they go,
Just as birds in the sky [F.94.a]
Are followed by their shadows.
- 1.66 “Just as travelers with insufficient provisions
Will suffer on their journey,
So beings who have failed to do good
Will be heading for the lower realms.
- 1.67 “Just as travelers with abundant provisions
Will be happy on their journey,
So beings who have done good

- Will be heading for the higher realms.
- 1.68 “When people have spent a long time abroad
And are delighted to return home,
Their homecoming will be celebrated
By happy friends and dear ones.
- 1.69 “Likewise, when those who have created merit
Set out from this world to the other side,
Their merits will create a joyous celebration,
Like a happy party of friends and dear ones.
- 1.70 “Therefore, create and accumulate
Merit for lives to come.
Beings should be mindful
Of creating merit for the next world.
- 1.71 “Acting harmoniously, people of merit
Will be praised by the gods.
They will be happy here
And happy in the realms beyond.
- 1.72 “As the wise perceive this key point
They will maintain their discipline.
Noble beings with supreme sight
Practice peace within this world.
- 1.73 “Moreover, spiritual practitioners who carefully observe inner phenomena understand chatter, the fourth verbal misdeed. What forms does chatter assume? Chatter is unrelated babble, the expression of random words based on shallow thinking. Some forms of chatter are careless, whereas others are not. By engaging in chatter, one will be considered untrustworthy in this life, and the people of the world will despise one’s course of activities. Chatter is pointless prattle, [F.94.b] and thus one ought to refrain from either directly or indirectly engaging in, or rejoicing in, this fourth verbal stain. And neither should one keep company with those who engage in chatter.
- 1.74 “Covetousness, ill will, and wrong view belong to the path of unvirtuous mental acts.
- “Among these, covetousness is the state of being mentally and verbally obsessed with the substances and features of wealth procured by others, thinking, ‘This should be mine!’ Covetousness is that form of inappropriate mental engagement that is an impulsive reaction to, and craving for, the fine

circumstances of others. Covetousness is an unvirtuous action, and its ripening is unattractive, ugly, and unpleasant. Covetousness fools restless and untrained, childish beings by creating a compulsive obsession with the fine circumstances of others. Thus, one seeks to obtain their fine circumstances, repeatedly and all-encompassingly, while wishing for and craving them to the extent that the very perception of such circumstances becomes painful. This is covetousness, a great stain among mental actions.

- 1.75 “How does the mental state of ill will constitute a negative course of action? Spiritual practitioners who carefully observe inner phenomena see this either through knowledge derived from hearing or by means of the divine eye. They see how the illusory mental flaw of ill will may arise²¹ when observing others, regardless of whether they are excellent or not. Thus, one might act as one pleases with regard to that illusion,²² and so sustain an extremely severe mental flaw. Such ill will leads to the experience of life in hell. It is like hail to the crops of virtuous qualities [F.95.a] and is antithetical to the eye of true insight. This fire within the heart of darkness burns away spiritual discipline. It is a cause of ugliness and cuts through the supports for the Dharma. It is the enemy of both this world and the worlds to come. It destroys one-pointedness, combats love, and demolishes the noble one’s four truths of suffering, origin, path, and cessation. Ill will is the supreme harbinger of life in hell. Ill will is therefore abandoned by all holy beings, noble hearers, and people in pursuit of learning.
- 1.76 “What is the function of wrong view, this darkness that grows in the hearts of beings in the form of negative beliefs that run counter to the sacred Dharma? Spiritual practitioners who carefully observe inner phenomena perceive this either through knowledge derived from hearing or by seeing with the divine eye. Wrong view has been present and has arisen since time without beginning. It is the cause of becoming a hell being, a starving spirit, or an animal. It is pitch-black darkness. It is a fondness for negative beliefs. It is antithetical to the genuine path. It is like a weapon, fire, poison, and an abyss. It destroys all beings. It is a view that is wrong and mistaken.
- 1.77 “There are two kinds of wrong view: those that accept the existence of conditions and those that deny karmic actions and results. *To accept conditions* is to claim that all happiness and suffering is the result of actions carried out by oneself. *To deny karmic actions and results* is to deny the relevance of generosity, and so forth. Thus, as the basis of all ten unvirtuous actions, [F.95.b] wrong view functions as the fundamental destroyer of all meaningful objectives. [B2]

- 1.78 “Having turned away from the path of these ten unvirtuous actions, how does one instead engage in defiled or undefiled acts? Spiritual practitioners who carefully observe inner phenomena see this either through knowledge derived from hearing or by means of the divine eye. Unvirtuous actions lead to bondage in cyclic existence and the exhaustion of Dharma. Virtue, on the other hand, is what causes liberation. Giving up killing, one gives freedom from fear to all the beings in cyclic existence. One will be praised in the present life, have a beautiful countenance, enjoy bright faculties, and carry out acts that engender longevity. Those who day and night protect even harmful creatures such as *rākṣasas*, *piśācas*, or *kumbhāṇḍas* of different kinds will thereafter be protected by the gods, and when they separate from their bodies, they will be born in the joyful divine realms. If you want to experience the effect of such ripening, then know that such experience is proportionate to your diligence.
- 1.79 “If one wishes to experience the minor, intermediate, or great paths of awakening, then this is how they follow. Dedication toward the awakening of a hearer will turn one into a worthy one and one will go completely beyond suffering. Dedication toward intermediate awakening will make one a solitary buddha. If one’s dedication is toward unsurpassable and perfect awakening, one will become a perfect buddha. Endowed with knowledge and its support, one will become a well-gone one, [F.96.a] a knower of the world, a steersman who tames beings, an unexcelled one, a teacher of gods and humans, a blessed buddha.
- 1.80 “Life is the root of all qualities. Hence, protecting life is a gift that grants all forms of happiness. Among all forms of generosity, the mental state of wishing to give life is supreme. Among all forms of discipline, the discipline of giving life is the supreme way to gain rebirth in the higher realms. If the practice of such discipline is dedicated toward the enjoyment of objects that serve as causes of affliction and craving, then one will become *Brahmā*, *Māra*, or *Śakra*. If it is dedicated to becoming a great human being, then one will become a universal monarch, possessing the seven treasures and ruling the four continents. If it is dedicated to becoming a great asura, one will rule the realm of the asuras. If it is dedicated to becoming a great yakṣa one will rule the realm of the yakṣas. This great compassion is the seed of the sacred Dharma. It is a protection against cyclic existence and a lamp for those who are lost in the darkness of cyclic existence. Such is the practice of refraining from killing. By giving up killing one cultivates love and becomes a compassionate being. Deciding to refrain from killing brings purity and joy. When one is unable to actually save others, one should remain impartial. This will make one’s mind rest in the four abodes of *Brahmā*.

- 1.81 “In essence, the roots of virtue that ensue from having given up killing are inconceivable because they accomplish whatever aim one may dedicate them to in whatever applicable way. As an analogy, when an expert goldsmith works with fine gold, [F.96.b] he can turn it into anything he wants: ornaments, vases, human figures, or buddha figures. Similarly, someone who guards against killing and maintains that practice unerringly without violating it may accomplish whatever aim he or she is dedicated to in whatever applicable way. Thus, those who give up killing are close to the transcendence of suffering. They will enjoy the company of spiritual teachers and possess the fortune of benefiting themselves and others. They are a field of merit for hell beings, animals, and starving spirits. Within cyclic existence they possess and follow the Dharma. They will accomplish the ideals of those who possess the Dharma and also become stable in this accomplishment. They are not frightened or oppressed by rulers, robbers, water, or fire. Rather, they find joy within. They are seen as unassailable by other peers who possess the Dharma. Thus, killing should be given up.
- 1.82 “What goodness comes of refraining from stealing? Spiritual practitioners who carefully observe inner phenomena see this by means of knowledge derived from hearing or through the divine eye. By giving up stealing one will escape the net of great avarice for objects owned by others. One will find relief in the present life. Taken into confidence by kings and ministers, as well as by courts, households, noble families, monastic congregations, and priestly gatherings, one will be regarded as delightful, dear, attractive, and authoritative. [F.97.a] The enjoyments of such a person will be constant. And without bringing harm to others, one will have no fear of rulers, water, robbers, or fire. Unanticipated, such enjoyments will arise spontaneously. Once these have arisen, one will be a field of merit, embody discipline, embark upon a good path, and develop close ties with worldly beings. Furthermore, when separating from the body one will be born in the joyful divine realms. If the merit of this is dedicated by means of the path of deliverance, one will find deliverance and, in the same way as before, become a Brahmā, Māra, Śakra, or a universal monarch who rules the four continents and possesses the seven treasures. Likewise, those who delight in discipline will attain their respective forms of awakening.
- 1.83 “What are the effects of giving up sexual misconduct? Spiritual practitioners who carefully observe inner phenomena see this by means of knowledge derived from hearing or through the divine eye. Giving up sexual misconduct leads to good deeds and virtuous action. One will be praised and trusted in the present life. One will not feel nervous around women. Kings and ministers will take one into their confidence. One’s spouse will never be

stolen by someone else, but always act with respect and in accordance with one's own intentions. Even in hard times there will not be any mockery, disrespect, or inclination to attack one another. One's spouse will not be blamed by anyone and she will act like a mother or sister to the whole world, [F.97.b] being free from any anger at the world.

1.84 "As before, when separating from one's body, one will take birth within the joyful divine realms. When later the time has come to die in that god realm, one will be reborn as another god there. If, on the other hand, one has engaged in sexual misconduct, another god will, while one is still alive in that realm, be born among the divine maidens and become visible to them. The divine maidens will then jest, smile, and have fun with that god. Later, when one's wife sees one is dying, she will abandon one to be with that other god. Thus, caught by the shackles of envy, one will take birth as a hell being. Resorting to, becoming habituated to, and increasing acts of sexual misconduct is a great obstacle. Therefore, giving up sexual misconduct will allow one to follow the great path of virtue and gain the fortune to transcend suffering.

1.85 "By giving up lying, which is incompatible with all virtuous inclinations, one upholds highly virtuous inclination. What, then, are the ripened effects of this in this present life? Spiritual practitioners who carefully observe inner phenomena see this by means of knowledge derived from hearing or through the divine eye. By giving up lying one will be trusted even by people who have never seen or heard of oneself. Should one be lacking in terms of wealth, all one's wishes will be fulfilled by both the people and the king. Like the moon that shines brightly in the midst of the other planets and celestial bodies, those who speak the truth will shine brightly amid all worldly people. Among all jewels, the great jewel of the truth is supreme and sublime. Among all that liberates us from all cycles of existence, the liberator of the truth is particularly exalted. [F.98.a] Among all that turns us away from the lower realms, the repellent of the truth is supreme. Truth is the lamp of all lamps and the guide of all guides. Among all forms of substance, it is the substance of truth that removes the sickness of others. Truth is the force among all forces, the protector among all protectors, and the most exalted among all friends.

1.86 Those who possess the wealth of truth will never experience the poverty of falling into the lower realms. Instead, they will be close to the gods. Wherever such people are born they will take birth in a fine family and have an excellent physique. Everyone will find them appealing, delightful, attractive, and trustworthy. Such people will be imperceptible to rākṣasas and piśācas, and invulnerable to their harm. Whenever such people travel they will find plentiful and excellent lodging and medical treatment.

Anything they may wish for will be fulfilled. Such people will experience supreme human happiness and, when the time of their death comes, they will separate from their bodies only to be born in the joyous divine realms, where they will enjoy extremely long lives, tremendous miraculous powers, and an exceedingly exalted status. Just as before, if one dedicates this in a pure and undefiled manner, it will bring the liberation of transcending suffering.

1.87 “As one practices virtuous actions, what are the effects of giving up divisive talk, as they ripen in this life and beyond? Spiritual practitioners who carefully observe inner phenomena see this by means of knowledge derived from hearing or through the divine eye. The ripened effect that is experienced in this life due to giving up divisive talk [F.98.b] is to have steadfast friends, acquaintances, relatives, spouses, male servants, female servants, workers, and employees. One will not be led along by others, and none among one’s friends, the members of the royal court, or discordant relatives will be able to create any factions. Should one lose one’s wealth, one will not become destitute. Neither will one suffer any loss when encountering famine, isolated places, mountains, precipices, or temporary adversities. Should one criticize others, one will not be persecuted. At the royal court one will prevail, and one will not have any fear of water, weapons, or animosity. Such are the qualities associated with giving up the great stain that is divisive talk. Having died and separated from the body, one will be born in the joyful and divine higher realms. There great gatherings of affectionate goddesses of similar ilk will please one with flower garlands, colored powders, perfumes, and jewelry. Just as before, if one’s relinquishment of divisive talk is dedicated in a pure and undefiled manner, one will achieve the transcendence of suffering through the path of undefiled concentration.

1.88 “Speaking harsh words is an unvirtuous action that saddens the entire world. What are the effects that ripen by giving up harsh words? Spiritual practitioners who carefully observe inner phenomena see this by means of knowledge derived from hearing or through the divine eye. Those who give up harsh words come to witness what is virtuous. Such people are naturally honest and a source of comfort. [F.99.a] They are esteemed by the whole world. They speak gently and pleasantly, while refraining from harming anyone and bringing everyone comfort. When such people are seen in the distance, everyone wants to approach them. Such people have many friends, and even if they lack material wealth, everyone will act like servants toward them. Even if they should happen to disturb anyone, others will not abandon them. All their objectives will be accomplished without any trouble. Such

people will never have to fear animosity, the authorities, water, fire, or weapons. When they later separate from their bodies, they will take birth among the gods in the joyful and divine higher realms. Even then, their words will be gentle, beneficial, and delightful, and they will possess great miracles and great powers. As before, if this is dedicated in an undefiled manner toward the blissful abode of the concentration of deliverance, one will attain the three kinds of awakening.

1.89 “Which effects of giving up the unvirtuous action of chatter will be attained in this life, and what form of rebirth does such relinquishment lead to? Spiritual practitioners who carefully observe inner phenomena see this by means of knowledge derived from hearing or through the divine eye. Those who give up chatter will be of a pure family and held in high esteem. Their words will be meaningful and greatly appreciated by everyone. They will never be punished for verbal mistakes. Their speech will be perfectly articulate and respected in the world. Thus, their words will be calm, beautiful, clear, meaningful, gentle, profound, and never in conflict with the way things are. The world will regard them as teachers [F.99.b] and their wealth will be secure. Others will acknowledge their relinquishment of error as an excellent quality, and they will be inspired to uphold such virtues themselves. When they separate from their bodies, such people will take birth in the joyful higher realms. Once born there they will be held in regard by all the gods. Their miraculous powers will be great, and they will enjoy unparalleled divine pleasures. As before, if this is dedicated toward the blissful concentration of undefiled purification, one will achieve the three kinds of awakening.

1.90 “Thus, by giving up the three physical and four verbal forms of unvirtuous action one will eventually transcend suffering. Such causes of virtuous action will also yield praise within the world and rebirth among the gods. These are the causal factors and ripened effects of authentic physical and verbal action as perceived by spiritual practitioners who carefully observe inner phenomena and are authentic within.

1.91 “How may mental action be virtuous? Spiritual practitioners who carefully observe inner phenomena see this by means of knowledge derived from hearing or through the divine eye. By stopping the three unvirtuous mental acts one will, as the result of such virtue, experience happiness in this life and, when separating from the body, take birth among the gods in the joyful higher realms. Furthermore, if one becomes disenchanted with cyclic existence, it will cause one to enter the field of nirvāṇa without any remainder of the aggregates.

- 1.92 “The three mental acts are covetousness, ill will, and wrong view. Among these three unvirtuous courses of action, what effects will be ripened by specifically giving up covetousness? Spiritual practitioners who carefully observe inner phenomena see this by means of knowledge derived from hearing [F.100.a] or through the divine eye. By giving up covetousness one will not harbor any intent to take possession of the diverse and abundant wealth of kings or royal ministers. Should the wealth of such a person be lost, those who find it will return it, even if they are in a superior position. Those who abandon covetousness will always be wealthy and never subjugated by others. When they separate from their bodies, such people will take birth among the gods in the joyful higher realms. Thus, born as gods, no asura will be able to defeat them in the battles between gods and asuras. No asura will be able to strike them, or even simply mock them. They will never be shunned by the other gods, who will always regard them as agreeable, delightful, and attractive. They will experience unparalleled sounds, textures, tastes, forms, and scents. As before, if this is dedicated toward the effect of the undefiled concentration of deliverance, one will attain the three kinds of awakening.
- 1.93 “What effects of virtuous action will be attained by giving up the unvirtuous action of ill will? Spiritual practitioners who carefully observe inner phenomena see this by means of knowledge derived from hearing or through the divine eye. By giving up ill will, one will be wealthy and happy in the present life. Everybody will regard one with joy and delight. Nobody will be able to inflict great and unbearable terror, misfortune, or harm. One will not have to fear the authorities, robbers and thieves, falling into an abyss, other people, injury, deceit, floods, or many other such unpleasant terrors. [F.100.b] Thus one will be free from fear and misfortune. Everybody will look upon one with appreciation and delight. Everyone, whether evil or good, will show one affection as if one were their own child or sibling.
- 1.94 “When separating from the body, one will take birth among the gods in the joyful higher realms. There, one will master great miraculous feats and powers, and enjoy a wealth of delightful forms, sounds, and textures. One will enjoy delightful parks, perfectly arrayed and of the most beautiful kind. In sprawling gardens filled with delights one will be the center of attention for great gatherings of goddesses, and no god will be able to bring any harm upon one’s body, voice, or mind. Instead, hundreds of thousands of gods will make one happy, and one will be as successful, attractive, happy, and appealing as Śakra, king of the gods. Never afflicted by the warfare between gods and asuras, one will remain free from all conflicts.

1.95 “When this is dedicated without affliction toward the supramundane path of deliverance, one will, after dying as a god, become a universal monarch who holds sway over the four continents and partakes of the seven treasures. Those seven treasures are as follows:

1.96 (1) *The precious lady* whose body emits a scent of sandalwood and incense powder, while her mouth is redolent of blue lotuses. She is as delightful to touch as the kalinga bird. This is a bird inhabiting islands in the ocean that has such power that whoever touches it is freed from physical discomfort. Thus, the people who live on those islands are free from all hunger, thirst, and ailments. When the universal monarch beholds the precious lady, who is similar to that kalinga bird, the sight of her warms him during winter and cools him during summer. [F.101.a] All the while, no one but the monarch himself is allowed to touch her. As a result of having given up ill will, this precious lady pursues virtuous actions such that anyone who understands virtue will regard her as their mother or sister. The monarch is dear to her and she treats him with respect. She loves him and follows him joyfully.

“The precious lady is free of the following five flaws of a woman: having interest in other men, being stingy, having unreasonable attachments, taking inappropriate pleasures, and killing the lord of the household. Instead the precious lady has these five qualities: she is obliging, bears many sons, is friendly, is of high status, and is not jealous when the lord of the household shows interest in other women. She also possesses three further qualities of great women: she refrains from idle talk, avoids wrong views, and does not fall under the power of sounds, smells, tastes, or textures, even when her husband is absent. As the result of this, once she separates from her body, she is born among the gods in the joyful higher realms. That is the precious lady belonging to the universal monarch.

1.97 (2) “What else characterizes the universal monarch, an attainment that is due to the ripening of the virtuous action of relinquishing the great stain of ill will? Spiritual practitioners who carefully observe inner phenomena see this by means of knowledge derived from hearing or through the divine eye. By giving up severe ill will, which is the concordant cause for other unvirtuous actions, one will come to enjoy the second treasure, *the precious jewel*. [F.101.b] Such a jewel is endowed with eight qualities. It shines at night, like the full moon in autumn. Just like the radiant autumn moon, the precious jewel illumines the darkest of nights and it bathes everything within a hundred leagues in its light. Those tormented by heat during the day are cooled by the jewel’s soothing light. Thus, cooling others is the jewel’s first quality. As for the second quality, when travelers suffer from thirst, rivers of water endowed with eight qualities will gush

forth from the jewel, quenching everyone's thirst. That is the jewel's second quality. Third, whatever the monarch may want, the jewel will provide. That is its third quality. Fourth, the jewel has eight facets, and from each one of them shines multicolored light: blue, yellow, white, red, and the color of madder. Fifth, all diseases will be healed within a hundred leagues of the jewel. The minds of everyone will enter equipoise, and no wish will go unfulfilled. Sixth, the jewel prevents evil nāgas from causing calamities. Seventh, those lost in deserts, ravines, and wilderness, and those who lack trees or a place to stay, will all find perfect trees, ponds, lotuses, forests, and meadows. The jewel's eighth quality is that it prevents untimely death among humans as well as rebirth in the animal realm. [F.102.a] Also, animals will not harm each other, even if they belong to opposing species, as in the case of mongooses and snakes. Thus, the jewel is endowed with these eight great qualities. Moreover, due to the ripening of the universal monarch's practice of giving up ill will, he will father a thousand sons, each of them bold and heroic, endowed with supreme physiques, conquerors of enemy armies. All of them will follow through on their plans, be endowed with the Dharma, and act in accordance with the Dharma. They will be in harmony with their family, and everyone around them will regard them with natural joy and affection.

1.98

(3) "How does *the precious wheel*, which is the third result of giving up ill will, manifest within the world? Spiritual practitioners who carefully observe inner phenomena see this by means of knowledge derived from hearing or through the divine eye. They perceive a precious wheel endowed with five qualities. As for the first quality, the wheel is made of gold from the Jambu River, measures five hundred leagues, has a thousand spokes, and shines beautifully, like a second sun in the world. The second quality is that the wheel travels unhindered through the sky, crossing a hundred thousand leagues in a single day. Third, whether the universal king wishes to go to Godānīya in the west, Videha in the east, Kuru in the north, or to any of the divine realms of the Four Great Kings, the wheel with its thousand spokes travels ahead of him in the sky. By the power of the precious wheel his entire army with its four divisions of elephants, horses, chariots, and infantry will follow after, traversing the sky. [F.102.b] Fourth, the precious wheel articulates and makes audible all that the universal monarch cannot hear. The fifth quality is that, as soon as they see him, all kings and ministers who support the Dharma will without any hesitation offer themselves to the monarch, who is endowed with the Dharma and follows the Dharma. Such is the wheel's fifth quality. This concludes the explanation of the third royal treasure.

1.99

(4) “How does the universal monarch’s *precious elephant* manifest in the world to those who pursue the virtuous practice of giving up ill will? Spiritual practitioners who carefully observe inner phenomena see this by means of knowledge derived from hearing or through the divine eye. A universal monarch who is endowed with the Dharma and follows the Dharma will possess a purebred and perfectly obedient elephant that is victorious against his enemies in battle. The elephant is endowed with seven perfect appendages: four legs, a tail that does not hang down, a penis in its groin, and a well-poised trunk. With these attributes the precious elephant stands firmly on the ground. It is powerful and possesses the strength of one thousand normal elephants. Its tusks are smooth and of a snowy white, silvery color. It resembles the elephant of Śakra, and as soon as they smell it no other elephants can stand before it. The elephant can battle in three environments: water, dry land, and the sky. With its perfect powers it can circle the outskirts of Jambudvīpa three times in a day. [F.103.a] The elephant can be led along by a rope, but whenever the universal monarch rides it, this purebred will tune into the monarch’s thoughts and go wherever he wishes without being otherwise instructed. The precious elephant moves leisurely, turning its head with majestic poise. Without causing any harm or disturbance, it moves with delightful beauty. Even if it should come into the midst of young children it will not cause any fear. On the highway, at crossings, or as it walks back and forth within fine courtyards, even girls will dare to touch it. The elephant is terrifying on the battlefield, yet when at rest it can be pulled along by a rope. Such are the qualities of the monarch’s elephant. When a universal monarch engages in just one of these ten virtuous actions, it produces these seeds of universal royalty. So, it goes without saying that they also ensue from the practice of all ten virtues together. This is how a spiritual practitioner perceives the precious elephant, the fourth royal treasure, by seeing with the divine eye.

1.100

(5) “What are the qualities of the universal monarch’s *precious horse*? Spiritual practitioners who carefully observe inner phenomena see this by means of knowledge derived from hearing or through the divine eye. The universal monarch possesses a precious horse that is white like a swan or white lotus and is adorned with excellent marks such as the divine jewel crest. This horse has the strength of a thousand horses and is of perfect color and shape. If told to do so, the precious horse will circle Jambudvīpa three times in a day. Its body is pure and remains perfectly free of disease. Such is the universal monarch’s fifth treasure.

- 1.101 (6) “How is the universal monarch’s *precious minister*? [F.103.b] Spiritual practitioners who carefully observe inner phenomena see this by means of knowledge derived from hearing or through the divine eye. The precious minister possesses the following qualities. Whenever the monarch has the wish for something, the precious minister will understand what the king desires and offer it to him in the fullest measure, even without being asked. Thus, he gathers such utterly perfect things without any attachment, and he refrains from non-Dharma. His acts are extremely appropriate, befitting the place and time. He is free from the afflictions, does not harm others, and does not make the people suffer. Thus, he remains tirelessly committed to the ways of proper business. His interest is focused on the monarch’s projects and the projects of the Dharma and he devotes himself fully to programs for the future. Such is the universal monarch’s precious minister. He will remain with those who give up ill will and instead follow the path of the ten virtuous actions with the intention of benefiting everyone in the world, as if they were his own parents.
- 1.102 (7) “The seventh treasure is the *precious master of the household*. What are his qualities? Spiritual practitioners who carefully observe inner phenomena see this by means of knowledge derived from hearing or through the divine eye. Without having to be told, the precious master of the household, who obeys the monarch’s command, will fill up gorges, ravines, mountainous wildernesses, and other such inaccessible places with an inexhaustible amount of diamonds, sapphires, emeralds, coral, and other such jewels—as well as, needless to mention, gold and silver. The wealth provided by the precious master of the household is extremely reliable. He is free of deceit and dishonesty, [F.104.a] does not cause anyone harm, and is well liked by the entire populace. Such is the precious master of the household.
- 1.103 “The monarch who possesses these seven treasures wields power over the four human abodes and assumes half of the throne of the ruler of the nāgas, the two classes of gods, the Four Great Kings, and the gods of the Heaven of the Thirty-Three. Such is the universal monarch who possesses the seven treasures.
- 1.104 “Slightly inferior to these are the seven subsidiary treasures: sword, skin, bedding, garden, home, garment, and sandals.
- 1.105 (1) “The qualities of the subsidiary treasure of the *sword* are such that the sword will hasten to wherever people of the realm might feel inclined to transgress the monarch’s thought or word. Nobody will strike the sword and neither does the sword ever strike anyone. Yet as they see the sword,

all the people will be filled with respect. Thus, while it never cuts anyone, whether good or evil, and while the sword hence does not function as a weapon, it nevertheless instills reverence in the entire realm. Such are the qualities of the subsidiary treasure of the sword.

1.106 (2) “What are the qualities of the subsidiary treasure of the *skin*? This precious hide comes from the ocean and is offered to the monarch by sea merchants. The skin is from an ocean nāga. Five leagues wide and ten leagues long, it repels water, cannot be stirred by the wind, and is fire resistant. It brings warmth when one feels cold, and cools in times of heat. Wherever the monarch and his court may travel, the precious minister will bring this skin along. [F.104.b] The skin causes everyone to serve the royal household in the same way that they take care of their own. The skin prevents the sight of repulsive females. It is white and shines with the light of the moon and sun.

1.107 (3) “Third, the monarch’s precious *bedding* is light, smooth, and has upper and lower layers²³ that automatically rearrange themselves in response to the body’s pressure. If the monarch wishes to concentrate, this bedding will free his concentration and brighten his intelligence. If the monarch should become overcome by desire, sitting on this bedding will make him become detached and free from desire. The bedding has the same effect on anger and delusion, and thus the precious bedding is like a seat of meditation. When women see the monarch poised on his precious bedding they will feel the most intense joy yet they will not become excessively desirous. Such are the qualities of the bedding that is the third subsidiary treasure.

1.108 (4) “What are the qualities of the *garden*, the fourth subsidiary treasure? Whenever the king approaches his garden, feeling inclined to meditate there, the power of the garden and the monarch’s own virtuous actions cause all the pleasures of the divine parks in the heavenly realms to manifest: flowers, fruits, birds, lotuses, ponds, streams, and embankments, along with goddesses who play music, smile, and display their beauty. All these pleasures descend from the realms of gods and manifest within the garden. In this way the king may, just like a god, enjoy divine pleasures of the five senses. He and the ladies of the garden will find tremendous delight and appreciation in each other’s company. Such is the garden, the fourth subsidiary treasure, as it is seen by the spiritual practitioners of virtuous action.

1.109 (5) “What is the subsidiary treasure of the universal monarch’s *home* like, and what are its features? [F.105.a] When the monarch sleeps within the subsidiary treasure of the royal home, the moon will draw closer if the monarch so wishes. Likewise, all the planets, stars, and other celestial

bodies may draw near and display their jewels to everyone's delight. Goddesses will play divine music. As the people in the house, whose burdens are thus removed, fall happily asleep, they will have auspicious and delightful dreams. During cold weather this home is heated by warm breezes, and when the weather is hot it will be fanned by gentle and delightfully cooling winds. Thus, one will sleep during the night's first two watches, and wake up pleasantly refreshed in the third. Such is the home that is a subsidiary treasure of the universal monarch.

1.110 (6) "What are the features and special qualities of the subsidiary treasure of the *garment*? Excellently woven, perfectly smooth, and unstained, the precious garment makes its bearer impervious to cold, heat, hunger, thirst, weakness, exhaustion, and weariness. It is also resistant to being burned by fire or cut by sharp weapons.

1.111 (7) "What is the subsidiary treasure of the universal monarch's *sandals* like? Spiritual practitioners who carefully observe inner phenomena see this by means of knowledge derived from hearing or through the divine eye. When the universal monarch wears the subsidiary treasure of the sandals, he may walk on water without sinking in, just as if walking on dry land. If he wishes to gently walk ahead, the sandals will allow him to proceed for a hundred leagues without any weariness.

1.112 "Thus, the universal monarch possesses these seven treasures and seven subsidiary treasures as he rules [F.105.b] the four human abodes and the two classes of gods. Such a monarch is the father of a thousand sons, each of them bold and heroic, a conqueror of enemy armies, and all of them worship the universal monarch. Such are the pleasures that are experienced as the result of restraint from the negative act of ill will, and the associated ten virtuous actions.

1.113 "Wrong view is the seed of all cyclic existence, a dense darkness since time without beginning, and the latent tendency underlying all worldly entanglements. How is such wrong view abandoned? And how does one reach liberation from cyclic existence by accomplishing the correct view? Spiritual practitioners who carefully observe inner phenomena see this by means of knowledge derived from hearing or through the divine eye. Such spiritual practitioners who observe phenomena see that by giving up wrong view and activating the correct view, one will abandon all that is meaningless, give up the latent tendency underlying all worldly entanglements, approach the transcendence of suffering, and leave cyclic existence behind.

- 1.114 “Their perception of five types of wrong view will lead such beings to an accomplishment of the five faculties. That is to say, from the moment they hear of the qualities of the buddhas, holy beings who delight in the sacred Dharma will begin to notice the many sufferings of cyclic existence, and thus see the five realms of beings as five great horrors. They will see that due to their carelessness the gods experience the suffering of death, humans suffer due to their desires, hell beings experience the pains of torture, starving spirits suffer from hunger and thirst, and animals suffer as they prey on one another. Each of these five terrors has numerous distinct features and thus beings undergo innumerable kinds of suffering.
- 1.115 “When they realize this, holy beings will first of all [F.106.a] develop renunciation toward all of cyclic existence. Illuminated by such renunciation, they will develop the mind that is the path for ascertainment of the sacred Dharma, and from that single event arises a stream of virtuous qualities.
- 1.116 “The terrestrial yakṣas will notice with great appreciation, fondness, and delight whoever gives rise to and possesses such a mind. Enraptured, they will think, ‘This is the noble son known as so-and-so, who is of such and such a family. This individual is intent on relinquishing beginningless desire, anger, and delusion. This person has no interest in any of the things that belong to the field of the māras. This noble son is averse to the craving that accompanies the desire for afflictive objects.’
- 1.117 “Furthermore, noble offspring who have given up wrong view will constantly practice,²⁴ cultivate, and increase that mind of freedom. They will serve spiritual teachers and enjoy listening to the sacred Dharma. With bright minds they will turn toward and prostrate before the Dharma of the buddhas, and their physical and verbal conduct will be peaceful and extremely clear. Thus, when they rest in equipoise with peaceful body, speech, and mind, they are noticed and appreciated by the terrestrial yakṣas. These beings will see that there dwells a noble son, someone inspired by a spiritual teacher, someone free from attachment to the web of the household, someone free from attachment to the objects of the māras—an attachment that since beginningless time is created by desire, anger, and delusion, and that accompanies the perceptions of the gods of the desire realm. Thus, the terrestrial yakṣas will notice with great delight that this is a person who is intent on battling the māras and giving up the afflictions.
- 1.118 “Moreover, when such noble offspring observe the sufferings of cyclic existence their strong sense of [F.106.b] renunciation will make them give up killing, stealing, sexual misconduct, the use of intoxicants, and lying. They will also take vows to that effect. When they receive the full vows of a lay practitioner, the terrestrial yakṣas will notice this with joy and proclaim, ‘Lo, this is the noble son known as so-and-so, who is of such and such a family,

from such and such a town, and such and such an area. Now his hair and beard are being shaved off and, as he dons the saffron-colored robes, he is leaving the household with true faith. He is rejecting the side of the māras and acceding to the side of the sacred Dharma. He is cutting the chains of the māras and causing liberation from the great afflictions of desire, anger, and delusion.’

1.119 “Wrong view is the latent tendency underlying all worldly entanglements, whereas correct view is the basis for the attainment of nirvāṇa. This is seen by spiritual practitioners. Such spiritual practitioners will, therefore, first of all praise right view. They will not laugh at right view, nor will they criticize it or treat it as a flaw. Rather, they will teach right view to others and establish others within that. Wrong view, on the other hand, they will scorn, criticize, and avoid praising.

1.120 “Through right view one may explain the actions, phenomena, and karmic ripenings that are associated with wrong view, and so avoid establishing others in wrong view. Wrong view is the root of all bondage. This is what binds infantile, ordinary beings and establishes the confines of the realms of ghosts, hell beings, animals, and starving spirits. A noble son who gives up wrong views will thereby achieve numerous virtues.

1.121 “Moreover, when a noble son becomes acutely aware that the household is a place of suffering, [F.107.a] misfortune, and bondage, he will want to go forth from the household, become ordained, and give battle to the māras. Such a holy person will be noticed and appreciated by the terrestrial and celestial gods. With joy they will convey to the Four Great Kings, ‘A noble son by the name of so-and-so, who is of such and such a city, such and such a town, and such and such an area, is having his hair and beard shaved off. He is donning the saffron-colored robes and is going forth from the household with true faith. The forces of the māras are waning; the forces of the sacred Dharma are on the rise!’ As the Four Great Kings hear this from the terrestrial and celestial gods and yakṣas they will rejoice in the same way as the terrestrial yakṣas.

1.122 “Thus, when a human being in Jambudvīpa becomes inspired by the virtuous words of the sacred Dharma, when such a noble son pays reverence to a noble preceptor of mendicants, and when he shaves off his hair and beard, dons the saffron-colored robes, and takes the prātimokṣa vows, the celestial and terrestrial yakṣas will rejoice deeply in this. They will convey to the Four Great Kings, ‘The noble son by such and such a name, and of such and such a town and area, has now given up wrong view and adopted the actions and Dharma of the true view. He has given up the poison of craving for children and spouse and has relinquished all that is meaningless and

miserable. He has shaved his head, donned the saffron-colored robes, and taken the prātimokṣa vows. He is intent on giving battle to the māras and giving up all that involves craving for pleasure.’ [F.107.b]

1.123 “The Four Great Kings will rejoice deeply, and therefore say to the gods of their realm, ‘In Jambudvīpa a noble son of such and such a family, town, and area has given up wrong view. Adopting right view, he has shaved off his hair and beard, donned the saffron-colored robes, and with faith gone forth from the household to become a homeless mendicant. He is now dwelling before the monk known as so-and-so.’

1.124 “As the gods in the realm of the Four Great Kings hear this they will rejoice deeply and think, ‘The forces of the māras are waning; the forces of the sacred Dharma are on the rise!’

1.125 “Moreover, such a noble son will consider even the slightest evil frightening. He will be accepting and disciplined, and he will guard his mind well. He will have no interest in mundane business and be free of anger. He will continuously attend to noble beings, give up negative company, and avoid views that involve thoughts about objects. He will not crave copious delicious food, nor will he join unwholesome gatherings. He will not be fond of those who are preoccupied with objects, nor will he ever develop friendships with such people. He will not maintain a discipline involving preoccupation with objects but will always endeavor in the application of mindfulness. He will abide by preserving peace and constantly and persistently cutting through the chains of the māras. Always diligently adhering to the right view, such a holy being will be intent on benefiting the entire world.

1.126 “Here follow some verses:

“Never inflicting harm on others,
His love and patience are constant.
He is like a father to all beings
And is looked up to by the world.

1.127 “Having given up stealing,
He is always aware, and his senses are subdued.
His physical conduct is virtuous,
And he passes beyond the realms of existence. [F.108.a]

1.128 “He will not so much as look at
A painting of a woman,
And so he conquers the world’s tenacious craving.
This is what is known as liberation.

- 1.129 “For such a hero dirt is no different than gold.
Free from suffering, he rests in equipoise.
Not mixed up with the affliction of desire,
This is the attainment of the infinite gateways.
- 1.130 “He for whom something and nothing are the same,
Wealth and no wealth are the same,
And pleasure and pain are the same,
That person is called a monk.
- 1.131 “He who has given up the notions of ‘friend’ and ‘not friend,’
Whose mind is in equipoise and whose senses have been tamed,
And who is not afflicted by objects—
He should be recognized as a brahmin.
- 1.132 “One who is free from objects that are like poison,
And from anger that is a hero’s affliction,
Is said by the perfect Buddha
To be not far from nirvāṇa.
- 1.133 “Knowing the nature of arising and cessation
Is the correct view, and there is no attachment.
Thus, the mind, as immovable as a snow mountain,
Has been liberated from cyclic existence.
- 1.134 “When sandalwood and swords are the same,
When tasty and unappealing food are the same,
And when silk and raw wool are the same,
One will not be harmed by craving.
- 1.135 “One who has no concern for wealth and adulation
Is content with merely a straw mat.
This is perceived by
One who sees wealth and adulation to be like fire.
- 1.136 “The one who will not be swayed by objects,
Who will not enter the river of craving,
But understands his own acts and their effects,
He is a monk, according to the Buddha.
- 1.137 “When he does not hanker for the past,
Does not speculate about the future,
And is not infatuated with the present,
The practitioner is devoid of thought.

- 1.138 “When one withdraws one’s thoughts,
Letting the mind rest constantly in the Dharma,
One achieves equipoise in the qualities of virtue
And will thus not enter into cyclic existence.
- 1.139 “Those who do not make their minds turbid
Achieve an awareness that is like fire.
Those for whom objects are servants
Will not encounter any suffering.
- 1.140 “Those who master their senses,
And are not swayed by their senses, [F.108.b]
Will not be ruined by forms and so on.
Like the Able One, they will be free from the afflictions.
- 1.141 “One whose wishes are virtuous,
Who is patient, delightful to behold,
And whose mind is joyous—
That person is a moon-like able one.
- 1.142 “One who delights in the wilderness,
Who has no attachment to fine mansions,
Who is fond of trees on the plains and who begs for his food,
Is one who should be recognized as a monk.
- 1.143 “The gentle hero of excellent intellect,
Who knows the true nature of pleasure and pain,
Will go to the unexcelled realm
And be free from afflictions wherever he is.
- 1.144 “With a loving heart and honest mind
He constantly perfects concentration.
Not keeping company with the ordinary,
This practitioner possesses the power of true words.
- 1.145 “When giving up wrong view,
These are the attainments.
- 1.146 “By giving up wrong view one relinquishes thoughts in a way that brings
the mind toward right view. Thus, one will gradually achieve the joy of
undefiled concentration. How, you may wonder, do the terrestrial and
celestial gods and yakṣas, as well as the Four Great Kings, rejoice in this?
Spiritual practitioners who carefully observe inner phenomena see by means
of knowledge derived from hearing, or through the divine eye, that when

the Four Great Kings have passed their message to the gods of their realm those gods will, in turn, pass it to Śakra, lord of the gods. Thus, they will convey to him, 'In Jambudvīpa, the noble son known as so-and-so, who is of such and such a family, village, and town, has shaved off his hair and beard, donned the saffron-colored robes, and with faith gone forth from the household to become a homeless mendicant. Observing discipline and vows, he possesses eloquence, reasoning, and liberation. He remains mindful and regards even a speck of evil with fear. [F.109.a] The forces of the māras are waning; the forces of the sacred Dharma are on the rise! This is our message to the gods.'

1.147 "Śakra, lord of the gods, will be most delighted when he hears this, and so will the gods who are his close servants, and the gods of the Heaven of the Thirty-Three."

1.148 *This was the chapter on the ten virtuous courses of action.* [B3]

2.

Chapter 2

INTRODUCING THE EIGHTEEN GROUNDS AND DESCRIBING THE HELLS AND THE STARVING SPIRITS

- 2.1 “How does a monk who gradually relinquishes defilement first give up unvirtuous qualities so as to cultivate the qualities of virtue? Spiritual practitioners who carefully observe inner phenomena see by means of knowledge derived from hearing, or through the divine eye, that such a monk initially will think as follows: ‘Mutually serving as causes and conditions, these objects and faculties have since beginningless time caused beings to remain within, and wander throughout, cyclic existence. This is the cause of birth. Thoughts are formed in relation to the ocean of objects, and so these inner factors and objective factors cause beings to wander.’
- 2.2 “With such thoughts in mind he will first of all give rise to a great sense of joy in relation to places of solitude, and then become accustomed to that. Thus, in the wilderness, jungles, or parklands, upon a seat of straw, in front of a tree, or in a charnel ground, he will familiarize himself with the practice of taming the monkey-like mind.
- 2.3 “Delighting in solitude, he will develop an inspired mind. With no appreciation for the fun, attractions, and games of the city, he will not look at females in front of him and he has no interest in mundane business. For those who pursue pure conduct,²⁵ two gatherings are equally to be avoided: business and prostitutes. As he gives up those two, his mind will first become one-pointed, joyous, and buoyant. Thus, he will initially think, ‘How should I first compose and take hold of my mind?’ [F.109.b]
- 2.4 “At this point he will understand the mind’s engagement with what is virtuous, unvirtuous, and neutral in terms of eighteen categories of discernment. What are those eighteen? Here he will think, (1) ‘When forms appear to the eyes and are appreciated by the mind, that is afflictive. Hence, such an event leads to the experience of the ripening of unvirtuous factors.

(2) On the other hand, when forms appear and become the source of mental displeasure, there is freedom from desire, and thus there will be the ripening of virtuous factors. (3) Finally, when forms are registered as neutral, that will bring about the ripening of indeterminate factors. (4) Likewise, when sounds are heard and appreciated by the mind, that event is afflictive and will bring about the ripening of unvirtuous factors. (5) On the other hand, when the mind is displeased with a sound, it will observe purification and so virtuous factors will ripen. (6) When the mind's reaction is neutral, there will be the ripening of indeterminate factors. (7) When scents are registered by the nose and appreciated by the mind, that event is afflictive and will bring about the ripening of unvirtuous factors. (8) When the mind reacts with displeasure, the context is one of purification and there will be the ripening of virtuous factors. (9) When the reaction is neutral, there will be the ripening of indeterminate factors. (10) When tastes are registered by the tongue and appreciated by the mind, that event is afflictive and will bring about the ripening of unvirtuous factors. (11) When the mind reacts with displeasure, the context is one of purification and there will be the ripening of virtuous factors. (12) When the reaction is neutral, there will be the ripening of indeterminate factors. (13) When textures are registered by the body and appreciated by the mind, that event is afflictive and will bring about the ripening of unvirtuous factors. [F.110.a] (14) When the mind reacts with displeasure, the context is one of purification and there will be the ripening of virtuous factors. (15) When the reaction is neutral, there will be the ripening of indeterminate factors. (16) When mental phenomena are registered by the mind and appreciated by the mind, that event is afflictive and will bring about the ripening of unvirtuous factors. (17) When the mind reacts with displeasure, the context is one of purification and there will be the ripening of virtuous factors. (18) When the reaction is neutral, there will be the ripening of indeterminate factors. Thus, birth and death within cyclic existence occur in terms of these eighteen categories of discernment.'

2.5 "Whenever a monk perceives these eighteen forms of discernment, the terrestrial yakṣas will rejoice deeply and convey this news to the celestial yakṣas. Delighted, the terrestrial and celestial yakṣas will further pass the news to the Four Great Kings, who will receive it with deep appreciation. The Four Great Kings will, in turn, tell the gods of their realm, 'In Jambudvīpa a noble son who is of such and such a village, town, area, and family has shaved off his hair and beard, donned the saffron-colored robes, and with faith gone forth from the household to become a homeless mendicant. He has understood and directly perceived the eighteen forms of discernment and is now delighting in seclusion and undivided practice.'

- “When the gods of the realm of the Four Great Kings hear this message from the kings, they will feel great joy and think, ‘The forces of the māras are waning; the forces of the sacred Dharma are on the rise!’
- 2.6 “The gods of the realm of the Four Great Kings will then convey to Śakra, lord of the gods, ‘In Jambudvīpa a noble son known as so-and-so, who is of such and such a family, has shaved of his hair and beard, donned the saffron-colored robes, [F.110.b] and with faith gone forth from the household to become a homeless mendicant. He takes delight in the wilderness..., and so forth, up to and including the charnel ground. He has understood and seen the eighteen discernments and is thus now engaged in practice.’
- 2.7 “Thus, Kauśika, ruler of the gods, will with deep appreciation receive this news from the gods of the realm of the Four Great Kings.
- 2.8 “How does a monk who has perceived the eighteen discernments bring grounds other than that of desire to mind? Spiritual practitioners who carefully observe inner phenomena see by means of knowledge derived from hearing, or through the divine eye, that there are four bases of noble beings. Those are the bases of insight, truth, abandonment, and pacification.
- 2.9 “How does a monk perceive the basis of insight? Here the monk sees in reality the exact constitution of his own body. Thus, he will recognize, examine, and discern the elements of earth, water, fire, wind, space, and consciousness.
- 2.10 “What is the earth element? The earth element is of two kinds, because it may be present both internally and externally. What is the one present internally? It consists of factors of varying degrees of internality that either are embraced by consciousness or merely possessed. The factors that are embraced by consciousness include the skin, flesh, and so forth, whereas those that are merely possessed are the hair, body hair, nails, and teeth. The features of solidity and hardness pertain to both the factors that are embraced by consciousness and those that are merely possessed. And so, they include hair, body hair, nails, teeth, menstrual secretions, and one’s own flesh, bones, veins, sinew, heart, liver, [F.111.a] lungs, kidneys, spleen, saliva, stomach, cecum, intestines, colon, stomach, belly, brain, and brain membranes. Thus, the inner earth element consists of these and other such factors of general and specific internality that are solid and hard, and that are either embraced by consciousness or merely possessed.
- 2.11 “What is the outer earth element? External factors that are somewhat solid and hard, and that are neither embraced by consciousness nor merely possessed, are referred to as *the outer earth element*.

- 2.12 “All these factors of the earth element are, as a whole, simply that element. They are not a basis for sensation, nor are they produced randomly. The earth element is seen to be neither permanent, nor delightful, nor clean. The monk who thus conceptually establishes the basis of the insight that one does not perceive a self will therefore feel, ‘None of this belongs to the self, nor is it the self. This is neither the self, nor something of the self.’ When in this way the element of earth is regarded correctly by means of genuine insight one will become free from desire in relation to that element. Such is the way that a monk pursues the basis of insight.
- 2.13 “What is the water element? The water element is twofold, as it has both inner and outer aspects. The *internal water element* consists of factors with varying degrees of internality that are found within the body and that are fluid and bear the characteristics of water. Thus, the water element comprises the bodily fluids as found in menstrual secretions, saliva, mucus, brain fluid, blood, fat, lymph, fatty tissue, marrow, bile, urine, and brain membranes. All such bodily factors that are somewhat inner, and that are either embraced by consciousness or merely possessed, constitute the inner water element.
- 2.14 “What is the outer water element? All that can be somewhat [F.111.b] characterized by being an external liquid, bears the features of water, is fluid and bears the features of fluidity, and is neither embraced by consciousness nor merely possessed, is referred to as *the outer water element*.
- 2.15 “All these factors of the inner and outer water element are, as a whole, simply that element. None of these things belong to the self, nor are they the self as such. They are neither the self, nor something of the self. When one thus correctly perceives the element of water, one will become free from desire in relation to that element. This is how a monk establishes the basis of insight.
- 2.16 “What is the fire element? That element is also twofold, for there is an inner as well as an outer aspect. The *inner fire element* consists of factors with varying degrees of internality that are found within the body, factors that are fiery and have fiery features, and are either embraced by consciousness or merely possessed. Those are the factors that heat, consume, blaze up, or bring about the proper digestion of what is eaten, drunk, digested, and tasted. All such factors of fire that with varying degrees of internality are found within the body, and that are either embraced by consciousness or merely possessed, are what constitute the inner fire element.
- 2.17 “What is the outer fire element? All factors that are somewhat characterized by being external fire, the features of fire, heat, and the features of heat, and that are neither embraced by consciousness nor merely

possessed, are collectively referred to as *the outer fire element*.

2.18 “All these factors of the inner and outer fire element are, as a whole, simply that element. None of these things belong to the self, nor are they the self as such. They are neither the self, nor something of the self. When one sees this correctly by means of genuine insight one will become free from desire in relation to the fire element. Thus, one will understand the fire element without that becoming the support for the construction of an agent. [F.112.a]

2.19 “What is the wind element? That is also twofold, for there is an outer and an inner wind element. What is the *inner wind element*? The inner wind element consists of the light and moving features of wind that with varying degrees of internality are found within the body where they are embraced by consciousness or merely possessed. There is upward-moving wind, downward-moving wind, openly moving wind, and abdominal wind. Likewise, there are winds that resemble a sword, a needle, and a weapon, as well as the swelling wind, the parasite wind, and the accompanying wind. In this way eighty winds move through the major and minor body parts. All those winds, as well as the light and moving features of wind, which are found within the body with varying degrees of internality and which are embraced by consciousness or merely possessed, comprise the inner wind element.

2.20 “Which is the outer wind element? All factors that are somewhat characterized by being external wind and have the light and moving features of wind, and that are neither embraced by consciousness nor merely possessed, are collectively referred to as *the outer wind element*.

2.21 “All these factors of the inner and outer wind element are, as a whole, simply that element. None of these things belong to the self, nor are they the self as such. They are neither the self, nor something of the self. They are not something that is accessed by an agent or anyone who experiences them. When this is seen correctly by means of authentic insight the mind will become free from desire in relation to the element of wind. Such is the achievement of the monk who directly perceives the basis of insight.

2.22 “What is the space element? That element is also twofold, for there is an inner and an outer aspect. The inner space element consists of space and features of space with varying degrees of internality that are found within the body and that are embraced by consciousness or merely possessed. It is not visible and may be filled by forms of matter. [F.112.b] It opens up the possibility for the inner events of eating, drinking, digesting, and tasting. It

also opens up the possibility for the openings of the gullet, eye sockets, nostrils, throat, and the tongue's actions related to food intake. All such factors are referred to as *the inner space element*.

2.23 "What is the outer space element? The outer space element consists of the non-occupying factor that is invisible and that is neither embraced by consciousness nor merely possessed. Thus, the spaces between the leaves on a tree, as well as mountain caves and cave systems, riverbeds, and all other such external cavities are collectively referred to as *the outer space element*. The spaces within inner forms and the outer spaces are, as a whole, simply the element of space. They neither belong to the self, nor are they the self as such. They are neither the self, nor something belonging to the self. When this is seen correctly by means of genuine insight, the mind will become free from desire in relation to the element of space and will not pursue it. None of these factors belong to the self, nor are they the self as such. They are neither the self, nor something belonging to the self. They are not something that is accessed by an agent or anyone who experiences them. Thus, the mind will be free from desire in relation to the element of space.

2.24 "What is the mind element? The mind element is what possesses the twelve sense sources. When a form is seen by means of the eye consciousness, then that will also be experienced by the mind consciousness. The same is the case with the consciousnesses of the ear, nose, tongue, body, and mind; they all function as the source of the mind consciousness.

2.25 "At this point there are some verses:

"Mind is the antecedent factor;
Mind is quick and fleeting. [F.113.a]
Since mind is very bright,
It works with language and discriminations.

2.26 "By dispelling the characteristics of evil,
It knows death and birth.
And knowing the nature of cause and effect,
It attains the abode of immortality.

2.27 "Endowed with all faculties,
One joyfully benefits all beings
While one's faculties are happy, peaceful, and tamed—
A person of this sort is a monk.

2.28 "Abiding by the six faculties,

- He turns back the enemy, desire.
Such is the hero of insight
Who attains the abode of peace.
- 2.29 “Joyfully dwelling in the forest,
He abides within equipoise.
Like the wind in the sky scattering clouds,
He demolishes the factors of evil.
- 2.30 “The one whose physical and verbal deeds are virtuous,
Who takes joy in virtuous conduct,
Regards reality, and is skilled in action,
He will destroy what is accomplished by the māras.
- 2.31 “Unharmd by desire and so forth,
His virtuous mind is free from craving desire
And endowed with abundant love and compassion—
Such is the monk who achieves deliverance.
- 2.32 “He who has no concern for form
And the other causes of bondage to objects
Will move with supreme peace,
And wherever he goes, he will be free from afflictions.
- 2.33 “The monk who has ascended above the first ground of the eighteen discernments thus dwells on the second ground that is associated with the knowledge of the nature of the six elements. While on this ground, how will he then enter the ground of mindfulness of phenomena? Spiritual practitioners who carefully observe inner phenomena determine by means of knowledge derived from hearing, or through the divine eye, that such a monk will enter the third ground.
- 2.34 “What is the ground of the monk who has seen reality? It is the ground of mental events in mutual relation. He will now be aware of the arising of pleasure and pain, mental pleasure and [F.113.b] mental displeasure, neutral sensation, and slight pleasure. He will correctly comprehend that sensations of pleasure arise based on pleasant contact and he will thus notice that ‘this is the experience of pleasure’ whenever a pleasant sensation is felt. Whenever a pleasant contact ceases, he will notice that his pleasant sensation, which arose in dependence upon the experience of pleasant contact, has now disappeared. Thus, he will be aware that the given sensation ends. When his pleasant sensation dies out and is replaced by a painful sensation, he will notice the dependent arising of that painful

sensation. When a pleasant sensation is present he will notice that. What was here explained about the experience of pleasant contact should be understood to apply equally to the context of painful experience.

2.35 “How should one understand mental pleasure? Mental pleasure is what arises based on the relevant kind of contact. How should we understand mental displeasure? Mental displeasure is what arises based on the relevant kind of contact. Thus, as one correctly understands the sensations that are the basis for mental pleasure, and then perceives their cessation, one will become free from the desire for mental pleasure. When one notices that one’s previously manifest feelings of mental pleasure are exhausted, pacified, and lost, one will give rise to and correctly experience a state of freedom from the desire for mental pleasure. Similar accounts can be given in the context of mental displeasure and neutral sensation.

2.36 “Whenever someone enters this third ground, the terrestrial yakṣas will convey that to the celestial yakṣas, who, in turn, will inform the Four Great Kings, and [F.114.a] the Four Great Kings will pass the message on to Kauśika, ruler of the gods. They will inform him, ‘In Jambudvīpa the noble son, who goes by such and such a name and is of such and such an area, town, and family, previously shaved off his hair and beard, and with faith has gone forth from the household to become a homeless mendicant. Now this noble son has entered the third ground. Thus, intent on giving battle to the māras, he is binding their forces, while rousing the forces of the sacred Dharma.’

2.37 “When Kauśika, ruler of the gods, hears this he will be extremely delighted. Riding on his elephant mount, Airāvaṇa, and surrounded by great gatherings that include gods endowed with miraculous powers, he will inform the gods of the Heaven Free from Strife about the events in Jambudvīpa. He will let them know that a certain noble son has now entered the third ground, and that, with the intention to give battle to the māras, he is binding their forces while rousing the forces of the sacred Dharma. When the gods of the Heaven Free from Strife receive this message from Śakra, ruler of the gods, they will be thoroughly delighted.

2.38 “How does a monk progress from the third to the fourth ground? Spiritual practitioners who carefully observe inner phenomena see by means of knowledge derived from hearing, or through the divine eye, that when entering the fourth ground a monk will experience pleasure due to the condition of contact. This is a personal sensation due to the causes, bases, and conditions of pleasure. Whenever that sensation ceases, is pacified, and disappears there will immediately be a painful form of contact and thus—due to the bases of suffering, [F.114.b] the origin of suffering, and suffering itself—there will arise a personal sensation of pain. The monk will likewise

notice sensations that are based on the conditions of neutral sensation and contact. Thus, from moment to moment, he will be associated with personal sensations as contacts arise. Yet he will not welcome, yearn for, or take delight in sensations of pleasure, nor will he be harmed, hurt, or disturbed by sensations of pain. When in this way he persistently²⁶ remains neutral with mindfulness and attentiveness, he will attain a detached frame of mind by means of the three sensations.

2.39 “The monk may also attain a special equanimity associated with purification and clarity. He will think, ‘Ah, I shall perfect and attune my mind to the pure and clear equanimity of the sense source of infinite space. I shall connect with, and abide perfectly within, the limit of equanimity. I shall complete and remain within the state comprised of the equanimity of the sense source of infinite space. I shall complete and remain within the purity and clarity that are associated with the equanimity of the sense sources of infinite space, infinite consciousness, nothing whatsoever, and neither notion nor no notion. I shall complete, and abide within, the source of neither notion nor no notion. I shall attune my mind to that state. Through attachment to, and appropriation of, that state [F.115.a] I shall perfect and remain within the equanimity of the sense source of neither notion nor no notion.’

2.40 “As an analogy, a goldsmith or his skilled apprentice may place gold in a kiln and, while holding it there with his tongs, continue to fuel the fire. Gold that has thus been carefully smelted will be bright and excellent, displaying the finest color. All artisans will speak highly of it, and it will be praised for its fine hue. Appreciated everywhere, such gold is stainless and flawless. Refined and excellent, it shines with the radiance of truly precious metal. Then, when another goldsmith, or his skilled apprentice, takes notice of this refined gold, he may produce whatever he wishes from it. If his customers so desire, he may create ornamental bells, extraordinary ornaments, bracelets, pendants to beautify the breast, ornaments for scriptures, tiaras, anklets, golden chains, or crowns. The gold is pliable and may be used for any such desired purpose.

2.41 “Likewise, a disciplined monk endowed with insight may, in accordance with his level of purification and clarity, perfect the equanimity of the sense source of infinite space. Thus, he may attune his mind to, connect with, remain within, and appropriate that sense source. Just as he perfects and remains within the equanimity of the sense source of infinite space, he will also perfect and remain within the sense sources of infinite consciousness, nothing whatsoever, and neither notion nor no notion.

- 2.42 “At that point he may think, ‘This equanimity of mine [F.115.b] is impermanent and unstable. It is not immutable, but subject to change. When observing these four formless sense sources, my equanimity turns out to be impermanent, and I observe it to be impermanent. It is unstable, and I observe it to be unstable. Thus, I can conclude that this is a conditioned entity.’
- 2.43 “The monk may then further think, ‘The sense source of infinite space is impermanent. The sense source of infinite consciousness is not observable, nor is the sense source of nothing whatsoever. Yet the neutrality of the sense source of neither notion nor no notion is free from fluctuation. It is peaceful. It is thoroughly wholesome.’
- 2.44 “When physical sensations arise and are experienced, the monk will recognize each of them as they arise. When they cease, he will recognize each of them as they cease. He will discern and recognize the sensations that ensue from contact associated with the eye, ear, nose, tongue, body, and mind. Thus, the monk engaged in the perception of sensations will conceive these in great detail. When a sensation arises due to contact associated with the eye, he will rest in, and experience, the presence of that sensation. Likewise, when such sensations cease, he will notice that and think, ‘My sensation has ceased.’
- 2.45 “He will likewise recognize the sensations that arise due to contact associated with the ear. Thus, he may think, ‘My sensation due to contact associated with the eye has ceased, disappeared, and will not recur. It has ceased, yet it was replaced by another sensation—this one due to contact associated with the ear. This is a pleasant sensation, which is observed as pleasant, so it is not painful. Yet, since it can be observed as both pleasure and pain, it is neither pleasure nor pain.’ Thus, he will correctly perceive and understand the sensations that ensue from contact pertaining to the ear. [F.116.a] Thereby he becomes free from attachment to sensations related to the ear faculty, and when he experiences such sensation he will have no desire and thus be free.
- 2.46 “When sensation ensuing from contact associated with the ear ceases, the sensation of olfactory perceptions of the nose may arise. As this sensation is aroused and experienced by the nose he thinks, ‘When my sensations due to contact associated with the nose are observed as pleasure, they are pleasurable, whereas those that are observed as pain are painful, and those that are observed as neither pain nor pleasure are neither pain nor pleasure.’ The sensations that are associated with observation related to the nose are thus all experienced correctly and distinctly, along with their cessation. As

the sensations cease, there arise other sensations of pleasure, pain, and neither pleasure nor pain as perceived by means of the nose, and each of them is experienced distinctly.

2.47 “As his sensations associated with olfactory perceptions arise, they may be accompanied by desire, but they will, in this way, also cease. Following their cessation, he may then relate to the three kinds of sensation related to the tongue, through to the mind as just explained.

2.48 “Upon the fourth ground a monk will engage extensively with sensations. Intent on cutting through the chains of the māras, he will joyfully muster diligence. The terrestrial yakṣas will notice this and inform the celestial yakṣas, who will pass the message to the gods of the realm of the Four Great Kings. The latter will inform Śakra, ruler of the gods, who in turn will convey the message to the gods of the Heaven Free from Strife. As Śakra hears this news, he will think, ‘In Jambudvīpa the noble son known as such-and-such, who is of such-and-such an area, town, and family, [F.116.b] has shaved off his hair and beard, donned the saffron-colored robes, and with faith gone forth from the household to become a homeless mendicant. With perseverance and diligence, he has gradually achieved the stage of extensive engagement with the sensations of the fourth ground. Thus, he is now suppressing the forces of the māras and rousing the forces of the sacred Dharma. I shall inform the gods about this.’ When the gods of the Heaven Free from Strife see Śakra, riding on his elephant, Airāvaṇa, they will joyously proclaim, ‘Śakra, that human in Jambudvīpa possesses and follows the Dharma. Śakra, he is with you as a supporter of the sacred Dharma.

2.49 “How does a monk understand the sensation that thoroughly casts off the chains of the māras? Spiritual practitioners who carefully observe inner phenomena see by means of knowledge derived from hearing, or through the divine eye, that a monk understands the actual sensation in the following way. When an unvirtuous observation of the eye consciousness has arisen, it is brought to cessation by means of a subsequent virtuous observation. That present virtue will then also come to cease due to an observation of that which is indeterminate. As the determinate ceases, the indeterminate arises. The sensations that ensue from contact associated with the ear, nose, tongue, body, and mind are experienced distinctly in the same way. As sensations are thus experienced distinctly, the virtuous qualities are perfected and his afflictions become weaker. When he cultivates each of these in that manner, even the subtle sensations will be known distinctly.

2.50 “That cessation will be observed together with the sensation of the Dharma. In this way both sensations will come to an end, just as the light of a candle is extinguished by the light of the sun. Furthermore, he will distinctly

experience the unfolding of virtuous and unvirtuous sensations. [F.117.a] As an example, this is like the light of one candle being made brighter by adding the light of a second candle.

2.51 “Moreover, as he discerns sensations, he may wonder whether there are certain sensations that will never coincide harmoniously with certain other sensations. He will then see that virtuous and unvirtuous sensations never coincide, just as, for example, the light of a candle will never coincide harmoniously with the light of a star.

2.52 “Likewise, as the monk discerns further, he will wonder whether certain sensations can entirely dispel others. He will then see that the sensation associated with observing the undefiled can entirely dispel the sensation associated with observing the defiled, in the same way that the light of a candle can melt snow.

2.53 “He may also ask himself which sensations are impaired by which other sensations. Expanding on this, he will see that unpleasant sensations are subdued by pleasant sensations, only to reoccur, just as moonlight is subdued by sunlight during the day, but increases again during the night.

2.54 “As the monk continues his inquiry, he may ask himself whether the presence of a single sensation of one-pointed recollection may disagree with and subdue the presence of a multiplicity of other sensations. He will then see that multitudes of mundane sensations may be subdued by a single undefiled supramundane sensation. This is similar to the manner in which the single light of the moon outshines the light of numerous planets, stars, and other celestial bodies.

2.55 “The monk will continue his exploration of sensation, and thus inquire into sensations that are the most subtle. He will then wonder about the abundance of defiled sensations that are roused by the eyes, ears, nose, tongue, and body, [F.117.b] and ask himself how virtue may be undertaken. Thus, the abundance of these defiled worldly sensations can be vanquished by the light of the undefiled, just as the light of the planets, stars, and other celestial bodies is outshined by the light of the moon.

2.56 “As he explores further, the monk will inquire into the duration of his sensations. He will then see that new sensations arise and cease with each instant, just like flashes of lightning.

2.57 “Thinking further, the monk may ask himself whether a sensation associated with the eye can serve as the condition for a sensation of the nose. He will see that, as is the case with a single type of consciousness, the sensations of the observations associated with different faculties remain distinct. As an example, a single cow can never be the condition for a horse, camel, donkey, buffalo, or pig to manifest. Similarly, since time without beginning the five faculties have assiduously been grasping their own

distinct fields of objects. And so, the observation made by a distinct faculty can never become the same as that of any of the other faculties—just as with the cow and the horse, camel, donkey, buffalo, or pig.

2.58 “The monk who considers sensations in this way will develop an extremely subtle understanding and, as he gains such understanding, he will practice, cultivate, and increase it. In this process he will examine sensations as well as their exhaustion and disintegration. He will ask himself, ‘Where do the sensations roused by the eye, ear, nose, tongue, body, and mind come from, and where do they go? Where do they gather once they cease?’

2.59 “When a monk examines the exhaustion and disintegration of sensations, he will conceive of the features of the path in the following way: ‘Sensations of the eye do not arise from anywhere and they do not go anywhere. Nor do they gather anywhere when they cease. [F.118.a] Sensations associated with the eye occur without having existed before, and, having occurred, they each go away. Sensations originate from the source of the eye, just as water emerges from the wellspring of the ocean. When they cease they are not in any particular place, just as descending rivers flow together into the sea. Thus, sensations of the eye occur without having existed before, and, having occurred, they each disappear.’

2.60 “Sensations of the eye, ear, nose, tongue, body, and mind arise in dependence. As an analogy, a potter, or his skilled apprentice, employs a wheel, clay, effort, and water to produce a clay jug. The jug does not emerge from any specific source, and, when eventually it is destroyed, it is also not stored anywhere. Nevertheless, a jug does emerge from causes and conditions. Similarly, the eye’s sensations of pleasure, pain, or neither pleasure nor pain arise based on the eye, form, light, space, and mental activity.

2.61 “If, for example, the causes and conditions for a jug are of good quality, the actual jug will also turn out well. However, if the causes and conditions are inferior, the jug will not be good either. Likewise, if the causes and conditions for observation are good, the ensuing sensations associated with the eye and so forth will also be good. Thus, through stages of virtue endowed with the Dharma, one will proceed to the transcendence of suffering. However, if the causes and conditions are not good, the ensuing sensations will be bad as well. And so, observations of desire, anger, and delusion will lead one to a life within cyclic existence among hell beings, starving spirits, and animals.

2.62 “When a monk who is intent on becoming expert about all the relations between actions and their consequences [F.118.b] investigates sensations, he will see that, while numerous sensations take place, they are not caused by a

doer, nor do they arise uncaused, and nor are they random. They are not there forever, not permanent, not stable, and not everlasting. Instead, they are all subject to change. By seeing the aggregate of sensation in this way he will overcome the stains that accompany the excited and desirous craving for existence.

2.63 “The monk who acknowledges that all of cyclic existence is impermanent will practice the path, become accustomed to it, and increase it. Practicing in this way, he will give up the bonds and the latent tendencies. What are the bonds? They are the bonds of desire, anger, pride, ignorance, view, fixation, doubt, envy, and stinginess. These bonds he will relinquish. What are the latent tendencies? They are the latent tendencies of desirous attachment, desire for existence, view, anger, ignorance, pride, and doubt. Primarily, all these cause one to enter the three realms of existence, to wander on the three grounds, to engage in the three flaws, to adhere to the three times, to cultivate the three sensations that pertain to the three intermediaries,²⁷ and transmigrate into the three kinds of birth. Thus, they are the causes of cyclic existence.

2.64 “Furthermore, when a monk comprehends these causes and conditions, he will wonder [F.119.a] what causes and conditions the eye arises from, and what basis causes it to observe. Spiritual practitioners who carefully observe inner phenomena perceive by means of knowledge derived from hearing, or through the divine eye, that the cause of the eye manifests from karmic action and that karmic action establishes birth. As an analogy, a small banyan seed may give rise to a large tree, and that tree will itself produce tiny banyan seeds. Ignorance, similarly, yields karmic action, and karmic action establishes birth. Thus birth, aging, sickness, death, suffering, lamentation, pain, and disturbance continue to evolve. The cause of karmic action is the noose of craving, which binds infantile, ordinary beings and makes them flounder in the wheel-like ocean.

2.65 “The causes and conditions of all these sensations are not created by perception. Still, without karmic action there will be no craving, and without craving no sensations will occur. As an analogy, in dependence on a wick, a bowl, oil, and fire there can be a moment of candlelight. Such is the way of causes and conditions. Likewise, a monk who sees the causes and conditions of sensation, and who examines and pursues karmic action, understands that all sensations arise by the force of karmic actions. Here the body is the bowl; the faculties are the oil; craving is the wick;²⁸ desire, anger, and delusion are the fire; and the moment of cognition is the shining candlelight.

- 2.66 “A practitioner is in possession of knowledge when he investigates and perceives the sensations that are associated with movement within the three realms of existence. Analogously, when a goldsmith takes up gold, works with it, and handles it the right way, he may produce fine jewelry from that gold. Similarly, the spiritual practitioner, [F.119.b] who is like a goldsmith, relates to observations, which are like gold. Positive observations will establish positive karmic action, which leads to the transcendence of suffering. Negative observations will establish negative karmic action.
- 2.67 “At this point, there are some verses:
- “Knowledge of the nature of causes and conditions
Determines the subtle meaning.
With fondness for the stream of liberation
One will not be carried away by craving.
- 2.68 “All embodied beings engage in karmic action.
Connecting with a karmic place of birth
And the results of karmic action,
They roam pitifully throughout existence.
- 2.69 “Those who do not take up nonvirtue,
But take constant delight in acts of virtue,
Are like stainless moonlight
In their progress as practitioners.
- 2.70 “Just as fire consumes dry wood,
So they burn away negative traits.
Free from evil, they go beyond affliction
And shine in the three worlds.
- 2.71 “A mind that desires liberation
And never veers toward cyclic existence
Will not be tethered to cyclic existence,
But soar like a bird in the sky.
- 2.72 “Those who know the reality of the onset of sensation,
And who are aware of the effects of sensation,
Should be recognized as liberated.
With knowledge of reality they will not be harmed
By the pleasures and pains of the three worlds.
- 2.73 “They will not be stained by sweet and foul.
For them existence is like a fire.

- Such spiritual practitioners are conscientious.
- 2.74 “Intelligent and never bewildered,
They constantly perfect the Dharma.
A monk who delights in observing his vows
Is indeed a monk.
- 2.75 “Those who find no pleasure in seeing friends,
But, wishing to behold the wise,
Go forth free from the flaws of the household—
Such persons are monks.
- 2.76 “Those whose senses are serene,
Who have no attachment to objects,
And who look ahead only at the distance of a yoke—
Such persons are monks.
- 2.77 “They are without aggression and do not keep a household;
They refrain from business and trading,
And do not visit busy streets and intersections— [F.120.a]
Such persons are monks.
- 2.78 “Those without interest in song and dance,
Who have no fondness for excitement,
But take delight in charnel grounds—
Such persons are monks.
- 2.79 “Those who are content with alms for a day,
And who do not think of tomorrow,
But are content just by not going hungry—
Such persons are monks.
- 2.80 “Those who give up fine garments,
Make do with those of the refuse dump,
And partake of appropriate food—
Such persons are monks.
- 2.81 “Those who are disinclined to initiate projects,
Who do not preoccupy their minds with projects,
And are neither excited nor depressed—
Such persons are monks.
- 2.82 “Those who are free from desire and anger,
Have abandoned the mud of delusion,
And are thus unstained by negative qualities—

- Such persons are monks.
- 2.83 “Those who have left behind all bonds,
Relinquished all latent tendencies,
And are thus liberated from all thinking—
Such persons are monks.
- 2.84 By means of the eightfold path of the noble ones
They remain within the city of nirvāṇa,
Crushing all the afflictions—
Such persons are monks.
- 2.85 “With pliable senses and stable intelligence
They leave the swamps of desire behind
And abide well within one-pointed mind—
Such persons are monks.
- 2.86 “Knowing the stages of the grounds,
They teach the nature of the grounds.
Those who know the grounds,
Such persons are monks.
- 2.87 “Those with exact knowledge
Of the emerging causes and conditions,
And of defiled and undefiled qualities—
Such persons are monks.
- 2.88 “Honest and peaceful practitioners of pure conduct
Who give up dullness and sloth,
Who rise at daybreak, and who are wise and pure—
Such persons are monks.
- 2.89 “Those who delight in calm abiding and special insight,
Who take joy in the four concentrations,
And find pleasure in the joys of the forest—
Such persons are monks. [F.120.b]
- 2.90 “Just as birds in the sky
Are always followed by their shadows,
So their minds are constantly set upon the sacred Dharma—
Such persons are monks.
- 2.91 “Those who conquer the afflictions and subsidiary afflictions,
Who view peace with pure intellect,
And are aware of exhalations and inhalations—

- Such persons are monks.
- 2.92 “Those who understand the stages of ritual activity—
Who know the practice, teach the nature of reality,
And understand the stages of the paths and non-paths—
Such persons are monks.
- 2.93 “Free from attachment to joy
And undaunted by fears,
Joy and fear are for these heroes the same—
Such persons are monks.
- 2.94 “Those who know the nature of aging and dying,
Are venerated by gods and asuras,
And understand the various features of mind—
Such persons are monks.
- 2.95 “Those who content with the monk’s robe and alms bowl,
Who do not accumulate and hoard,
Who have few wishes, and pursue pure conduct—
Such persons are monks.
- 2.96 “Those pure beings who have their food in a single sitting,
Who are not attached to delectable flavors,
And who give up wealth and respect—
Such persons are monks.
- 2.97 “Those who delight in compassion and equanimity,
Who give up both concealment and flaws,
And set fire to all flawed substances—
Such persons are monks.
- 2.98 “Such is the monk who observes inner phenomena and notices sensations correctly. He sees how the very subtle cognition that is associated with the eye does not pursue the observation of sensations that arises from contact. With the subsequent observation he will perceive simultaneous cessation and disintegration. As his observations in the form of sensations arising from contact associated with the eye expire, he will instead focus on pleasant or unpleasant sensations that are associated with sound. Thus, he will come to think, ‘My mind does not change when they do.’ He will thereby stabilize and retain his mental focus.
- 2.99 “When sensation associated with the ear and the observation of sound cease, he will instead focus on sensations associated with the nose and the observation of smell. [F.121.a] As he notices and discerns the sensations of

the nose and the associated smells, they may be virtuous, unvirtuous, determinate, or indeterminate. If he perceives that his mind changes along with the sensations of the nose, he will diligently accustom himself to that very observation, and so make his mind pliable. In this process he will practice virtuous and undefiled qualities.

2.100 “If the mind is unmoving, he will at this point proceed to focus on virtuous, unvirtuous, determinate, or indeterminate observations that are associated with the tongue. Thus, while perceiving such objects, he regards pleasant, painful, and neutral sensations, asking himself whether his mind is changed by them. If he notices that his mind is affected by the sensations that observe taste, he will tie his mind to the post of the object with the rope of resolution, thinking, ‘I shall not let my mind be carried off by the sensations of the tongue and craving.’ Thus, the monk will persevere with diligence. [B4]

2.101 “Next, the monk will tie his mind to the post of the object of sensation associated with bodily touch, and thus notice virtuous, unvirtuous, and indeterminate events. If he sees that his mind is changed by the sensations of texture, he will tie it to the post of the object and thus make it pliable and unchanging.

2.102 “The monk will then turn to the virtuous, unvirtuous, determinate, and indeterminate sensations that are associated with the phenomena that appear in, and are closely related to, the mind. If those sensations affect the mind, the monk will tie it to post of the object with the rope of motivation, thus making it pliable and unchanging.

2.103 “When a monk who observes the sensations of the six objects associated with the body [F.121.b] perceives the actual emergence and exhaustion of those sensations, he will enter the fifth ground.²⁹ Using the lamp of knowing sensations that appear from contact involving the eye, he will ask himself, ‘What are these sensations that are felt and experienced?’

2.104 “The monk will then conclude that such sensations of the mental consciousness originate in dependence. Thus, he will think, ‘This sensation is closely connected to the mind, and the thoughts of the mind ruin all infantile, ordinary beings. The fire of thinking burns them. Here there is neither an agent nor anyone experiencing, and thus due to causes and conditions this very aggregate of formation arises and ceases.’

2.105 “As he correctly sees and engages the sensations of contact that involve the eye, his mind will not be ruined nor shaken. In this way, he does not stain his mind or make it flawed.

2.106 “Next, the monk will consider the sensations of the ear, and ask himself, ‘What is the experience and awareness of this sensation?’ He will then understand, ‘The sensation associated with the ear is closely connected to

the mental consciousness. It abides in that close connection with the mind.' Thus, he will think, 'Here, there is neither sensor nor doer. Within the dependent origination of the sensations of the ear there is no agent or anyone experiencing, and so this empty aggregate of formation arises and ceases due to causes and conditions.

2.107 "The monk will also consider the sensations of the nose, wondering, 'What is the experience and knowledge of this sensation?' He will then see that the sensation is closely connected to the mental consciousness and, as he abides in that observation, he will think, 'It emerges from causes and conditions and has the characteristics of experience. This empty aggregate of formation is not acted upon by an agent or experienced by anyone. Still, it manifests continuously.' With this realization of the sensations of the nose he will conclude, 'There is no agent, no one experiencing it, and nothing to impede it.'

2.108 "The monk will further consider [F.122.a] the sensations of the tongue, wondering, 'What is the experience and knowledge of sensations associated with the tongue?' He will then think, 'The sensation of the tongue is closely related to the mental consciousness, which supports it, connects to it, observes it, causes it, and relies upon it. It has no agent, no one experiencing it, and nothing to impede it. Thus, this aggregate of formation arises due to causes and conditions.'

2.109 "The monk will then consider the sensation of bodily touch, wondering, 'What is the experience and awareness of the sensation of bodily touch?' He will then observe, 'The sensation of the body is closely related to the mental consciousness. Here there is no agent, no one experiencing it, and nothing to interrupt it, and thus this empty aggregate of formation manifests due to causes and conditions.'

2.110 "The monk will also consider mental sensations, wondering, 'What is this experience and knowledge of mental sensations?' He will then observe, 'The mental consciousness arises based on the mind faculty and mental objects. Sensation appears simultaneously as these factors come together, just as when fine incense emerges when fragrant substances are mixed. Just like the incense is only produced when all the ingredients are there, sensations only arise from a nexus of causes and conditions. Here there is no agent and no one having an experience. For example, a so-called "lotus flower" manifests in dependence on petals, stamen, pistil, and pollen. It has no single cause. Likewise, sensations that ensue from visual contact manifest based on object, space, mental activity, and light. A sensation that arises from, and is supported by, the eye is not of one kind, not of one substance, and not of a single manifestation. [F.122.b] It does not endure but resembles a magical illusion.'

- 2.111 “The further the monk thus examines reality, the more virtuous qualities he will manifest. To give an analogy, when sugarcane is placed in a vessel and boiled over fire, it melts and will display impurities. This is what is known as ‘impure molasses.’ When it is boiled a second time, the substance becomes pure and is then recognized as molasses. When boiled a third time, the molasses will become extremely pure. Similarly, just as sugarcane is boiled to become utterly free from impurities, a monk will boil the sugarcane of his mindstream within the vessel of observation by means of the fire of wakefulness. The first concentration is like the production of impure molasses. The attainment of the second concentration is like the purified molasses. As the monk in this way continues to boil his mind under the fire of wakefulness, his undefiled qualities will become utterly pure, stainless, and flawless. He will turn away from karmic action and become stainless, unblemished, and pure.
- 2.112 “Furthermore, the monk will consider these sensations in an extremely subtle way. Thus, when a stained and ignorant sensation, whether subtle or coarse, arises due to visual contact, he will perceive it as a coarse sensation and expel it, relinquish it, and render it a residual. The same applies to the sensations of the ear, nose, tongue, and body.
- 2.113 “When a monk thus perseveres enthusiastically and vanquishes the armies of the māras, the terrestrial and the celestial yakṣas will convey this news to the Four Great Kings. The terrestrial yakṣas, the celestial yakṣas, and the Four Great Kings will then inform the gods of the realm of the Four Great Kings. Thereafter the terrestrial yakṣas, the celestial yakṣas, the Four Great Kings, [F.123.a] and the gods of the realm of the Four Great Kings will bring the message to Śakra, ruler of the gods. Delighted, Śakra will mount his elephant, Airāvaṇa, and so bring the news to the gods of the Heaven Free from Strife, who will receive his message with delight. Taking up numerous jewels, they will adorn their bodies with divine garlands and perfumes. With ravishing and incomparably delightful sounds, textures, sights, and scents they will, by the force of their joy, journey to the Heaven of Joy with its mansions, palaces, and cities built of the seven precious substances. Spanning forty thousand leagues, the divine city known as Mānasañkalpa contains the bodhisattva mansion called Nirāsravarati. Measuring ten thousand leagues, this is the residence of the blessed Maitreya and five hundred bodhisattvas. As they arrive there, the gods of the Heaven Free from Strife will joyfully drape their robes over one shoulder, kneel on the ground, and with bowed heads and joined palms say, ‘Divine one, we wish to convey to you that while remaining on the ground of karmic action in Jambudvīpa, the noble son, who goes by the name of so-and-so and is of such and such a village, town, and family, has shaved off his hair and beard,

and faithfully gone forth from the household to become a homeless mendicant. He perseveres in his practices and venerates his master. He investigates the reality of undefiled qualities, and he has now gone from the third ground to the fourth, known as *seeing the reality of sensation*. He is conquering the forces of the māras and stabilizing his progress in the Dharma. He teaches virtuous qualities, despises the forces of the māras, and increases the forces of the gods.’ [F.123.b]

2.114 “When Maitreya hears from the gods of the Heaven Free from Strife that the forces of the gods are flourishing, he will speak as follows: ‘O gods, how delightful, how utterly delightful that he is bringing down the forces of the māras while rousing the forces of the sacred Dharma—that he is achieving liberation from the afflictions while conquering the māras.’

2.115 “How does a monk, who has seen the reality of the grouping of the six collections of sensation, move beyond the ground of the phenomena of the aggregate of sensation and proceed to the fifth ground? Spiritual practitioners who carefully observe inner phenomena understand that when a monk sees the reality of sensation, and brings an end to the karmic actions associated with the six collections of sensation, he will next correctly discern the aggregate of perception and engage with its discursive marks.

2.116 “What is that next ground, the ground that involves perception? Here the monk will engage in the notions of practicing disengagement from virtuous qualities and disengagement from the beneficial and the non-beneficial. He will thus remain attentive and, when it comes to engaging with the marks of virtuous qualities, he will immediately distinguish such phenomena. He will wonder, ‘How do there arise perceptions of objects, which are obstructive and which may or may not be conspicuous?’

2.117 “By means of utter disengagement, he will then examine perceptions, noticing that they relate to the perceived marks of eleven different kinds of form. These are long, short, square, circular, triangular, blue, yellow, red, white, and rose red.³⁰

2.118 “As for the perception of the marks of *long*, the monk will think, ‘Alas, without beginning or end, infantile, feeble-minded beings meaninglessly accumulate boundless and overwhelming experiences of birth, death, actions, results, death, emergence, separation from the beloved, cold, heat, hunger, thirst, weariness, [F.124.a] disease, domination, contempt, enslavement, and mutual preying. Their billions and billions of different forms of flawed action of body, speech, and mind are beyond all measure, and so those karmic actions continuously pervade and oppress all infantile, ordinary beings. How long this cyclic existence is!’

- 2.119 “Further, he will observe marks of perception, thinking, ‘For human beings there is the affliction of desire, as well as mutual deception, deceit, ridicule, business, service to the royal palace, oceans, ravines, travel, fighting, plowing, cattle herding, birth among barbarians, wrong view, incomplete faculties, separation from the sacred Dharma, lacking the appearance of a buddha, insufficient conditions, lack of leisure, use of alcohol, taking what was not given, lying, sexual misconduct, divisive talk, harsh words, and attachment to chatter. This cyclic existence is so long!’
- 2.120 “‘The monk will also observe marks of perception in terms of the length of the cycle of existence that is experienced by the gods. He will consider the gods’ attachment to beautiful objects of sound, taste, form, and smell; their desire, anger, delusion, and carelessness; their afflictions related to females; and their attachment to pleasure gardens, gathering halls, beautiful features, chariots, groves, forests, ponds, gentle streams, games, flowers, incense, ambrosial nectar, [F.124.b] entertainments, meals, homes, sandalwood, divine flower garlands, powders, mandārava flowers, divine music, and divine songs. Thus, he will think, ‘The cycle of existence of the gods who turn away from the sacred Dharma is so long!’
- 2.121 “‘He will also observe marks of perception in terms of the length of the cycle of existence that is experienced by starving spirits. Due to flawed negative actions they experience hunger; thirst; exhaustion; weakness; torrents of fire; having a throat as thin as a needle and a stomach as big as a mountain; being unable to digest; envy; stinginess; armed attacks; entering dense darkness; falling into abysses; racing along the shores of rivers, ponds, streams, and oceans; being struck and tormented by the swords, sticks, pickaxes, and spears belonging to the Lord of Death’s henchmen; subsisting on vomit and snot for hundreds of thousands of years; crying and being in distress because of numerous torments; calamities; their faces and bodies being covered with hair; having a hundred thousand parasites in their bodies; being prone to and afflicted by all sorts of physical disease; interminable submersion in cyclic existence; having their eyes dug out by iron crows with flaming beaks; having their bodies incinerated; being harmed by others; cannibalism; living in desolate wilderness thirty-six billion leagues away from others; being unprotected; having their bodies scorched by burning food and drink; and living in darkness. Thus, the monk will observe marks of perception, thinking, ‘The starving spirits are removed from hearing the sacred Dharma and are fooled by wrong views. Their cycle of existence is so long!’ [F.125.a]
- 2.122 “‘Next he will observe marks of perception in terms of the length of the cycle of existence experienced by animals that prey on one another and are unaware of what is right and wrong. Those living in water are constantly

tormented by thirst and their hearts remain thoroughly dry. They also suffer from the fear of being caught by infant-eating crocodiles, other ravenous creatures, otters, turtles, fish, giant fish, sea monsters, various kinds of alligators, mother-of-pearl monsters, silver monsters, and so forth. Whether large or small, they constantly feed on each other. They must also experience the horror of being caught in nets. On dry land live deer, buffalo, wild boars, elephants, bulls, horses, donkeys, cows, antelopes, monkeys, bears, rhinos, and other such creatures that are all tied to different forms of suffering. They may be killed by weapons, they may be struck by disease, aging, and death, and they inflict harm and torment upon each other in myriad ways. Crows, owls, geese, peafowl, chickens, lapwings, pigeons, doves, jays, pheasants, storks, partridges, vultures, and other such birds that fly in the sky are harmed by killing, capture, hunger, thirst, feeding upon one another, cold, and heat. Thus, considering the animals that occupy the land, waters, and sky, the monk will observe marks of perception in terms of the length of their cycle of existence involving such overwhelming terrors.

2.123 “Likewise, those whose mindsets are extremely negative encounter myriad horrors within the hells of Reviving, Black Line, Crushing, Howling, Great Howling, Heat, Intense Heat, and Ultimate Torment. [F.125.b] Such beings are burned by fire, struck by weapons, thrown into abysses, and their bodies are submerged into rivers of burning embers. They climb razor-blade trees, cutting themselves on each of their leaves. They fall into acid, walk on blazing grounds, are hurt by terrible lotus flowers, and are tormented in numerous and unparalleled ways. Thus, the monk will observe marks of perception in terms of the long duration of the cycle of existence of sentient beings in hell.

2.124 “And so, in terms of his discernment of the aggregate of perception, the monk will consider conspicuous and obstructive forms that are of long duration. He will consider them as they pertain to the basic observation of karmic actions and their results within the context of the four truths of noble beings. In so doing, he will observe the different sentient beings that move within a range of one hundred thousand leagues. As he keeps the features of such beings in mind, discerns them, and clearly beholds the notions that are associated with the perception of their bases, his mind will become disenchanted by cyclic existence.

2.125 “How does a monk discern and perceive in terms of that which is *short*? Spiritual practitioners who carefully observe inner phenomena will, when they examine things by means of knowledge derived from hearing or through the divine eye, inquire as to how a monk who destroys the armies of the māras discerns things in terms of shortness. There are human beings who engage in the disciplined practices associated with a short cycle of

- existence; who observe vows; who are generous, disciplined, patient, respectful of their spiritual teachers, honest, and have correct view; who are respectful of their parents; who listen to the Dharma from a buddha with respect, offering service and veneration; who give up deceit, pretense, dishonesty, and conduct that is improper for a spiritual teacher; who are wealthy, sincere, and loving; and whose body, [F.126.a] speech, and mind are pliant. Observing such people, the monk will observe features of shortness.
- 2.126 “Moreover, certain gods give up that which they otherwise carelessly partake of: parks, attractions, chariots, gathering halls, forests, ponds, lotuses, ornaments, necklaces, entertainments, ponds, beautiful wish-fulfilling trees, cascades, fountains, groves, ambrosias, meals, and residences. Instead they observe discipline and enjoy the food of concentration; pursue proper reading and recitation; are generous, subdued, observant of their vows, engaged in pure conduct, and have control of their senses; speak little; wish for the Dharma; and live on the sustenance of peace. For gods of this kind the cycle of existence is short.
- 2.127 “Likewise, there are beings who suffer from hunger, thirst, and having nothing to drink; who are lowly and weak, like a scorched pine tree; and whose hair and face are like burned wood. Without regarding this as suffering, such beings may instead give rise to a slight sense of inspired faith in Buddha, Dharma, and Saṅgha. When they do so, even their cycle of existence will be observed in terms of the perceived marks of being short.
- 2.128 “If, for just a moment, those animals who otherwise feed on each other, are beaten, and suffer from cold, heat, hostile locations, and various terrors are capable of inspiration in relation to Buddha, Dharma, and Saṅgha, then also their cycle of existence will be observed in terms of the perceived marks of being short.
- 2.129 “Beings born in the hells of Reviving, [F.126.b] Black Line, Crushing, Howling, Great Howling, Heat, Intense Heat, and Ultimate Torment are extremely oppressed by numerous sorts of suffering. If, without being carried away by their pain, the minds of such hell beings can instead maintain a mere moment of inspired faith, then also their cycle of existence will be observed in terms of the perceived marks of being short. Thus, in these ways the monk will consider cyclic existence to be short.
- 2.130 “How, then, may one consider cyclic existence to be *square*? The human beings who inhabit Kuru in the north have no sense of personal ownership, nor any personal pride, and they are certain to proceed upward. The cycle of existence of those beings will be observed in terms of the perceived marks of being square.

- 2.131 “For hell beings, starving spirits, and animals, who are consumed by ignorance and adhere to negative mind states, cyclic existence will be *circular*.
- 2.132 “Karmic actions that are virtuous, unvirtuous, or of an indeterminate mix bring birth in the realms of gods, hell beings, and humans respectively. Unvirtuous actions will bring birth as a hell being, virtuous actions will bring birth as a god, and actions of mixed quality bring birth as a human. The cycle of existence of the beings who are born in this way will be observed in terms of the perceived marks of being *triangular*.
- 2.133 “When those with the karma of the gods of the Heaven of the Four Great Kings, the Heaven Free from Strife, and the Heaven of Making Use of Others’ Emanations die, they may be reborn among the gods. When humans die, they may be reborn among humans in a place where there is no lack of freedom. In such cases their cycle of existence will be observed in terms of the perceived marks of being *circular*.
- 2.134 “Animals are consumed by *red* karmic action,³¹ because they prey on one another. [F.127.a] They are observed in terms of the perceived marks of fondness for red.
- 2.135 “Gods and humans are consumed by *white* karmic action, because they attain birth as such through the stages of the precious path of clean and virtuous actions. Thus, when a god dies, the other gods will exclaim, ‘Depart for the joyful realms of humans!’ Similarly, when a human being dies, his or her friends, family, and spouse will, with tearful eyes and downcast expressions, exclaim, ‘Leave us and go to the joyful realms of humans!’
- 2.136 “Here the monk will think, ‘One may have attained a human life, but if one does not pursue virtue, generosity, patience, and insight, one will still have to roam through the harmful wasteland of the realms of hell beings, starving spirits, and animals. Ordinary beings are thus deceived and ruined by their courses of action.’
- 2.137 “The monk who has seen the nature of sensations will correctly examine the aggregate of perception. Perceiving the nature of the observed objects, he will investigate reality and see that the eye consciousness arises based on the eye and form. He will then discern the formulated perceptions that arise from contact when these three factors come together. Thus, when forms are seen, he will correctly distinguish them with notions associated with forms and shapes, such as good, bad, close, distant, long, short, square, round, white, and triangular. In this way he discerns their features and examines their bases. Identifying and discerning the bases that are the aggregates, elements, and sense sources, he will distinguish and perceive the ripening of virtuous and unvirtuous karmic action. Observing what involves causality and knowing what involves no causality, he can relinquish accordingly.

Identifying the distinct characteristics of what was beneficial in the past and what was not, [F.127.b] he will likewise identify whatever flawed acts he may have engaged in. He will think, 'Without perception there is no mindfulness, yet when mindfulness is connected with perception an observation takes place, which is a condition for perception. For example, just as a lamp is the condition, basis, and cause for its light, so mindfulness is the cause, origin, and master of perception.'

2.138 "When the monk has entered the fifth ground, known as *contact in terms of perception*, he may identify genuine sensations of pleasure, yet without feeling delighted. At the same time, he will have no fear of the suffering experienced by hell beings due to their karmic actions. Thus, he will think of these two perceptions as being the same, like fine gold.

2.139 "The monk involved in perception will also analyze other aspects of perception. He will be liberated from perception and will only ponder the question, 'What are the causes and conditions of my perceptions?' To this question he will conclude, 'These perceptions are dependently arisen. Perception occurs when its conditions are present, and it ceases when that is no longer the case. Analogously, in dependence on the moon and a water crystal, water emerges from the water crystal. Perceptions, similarly, occur in dependence on causes and conditions. They are not uncaused, nor are they carried out by an agent or anyone experiencing them, nor are they random.'

2.140 "As he investigates the nature of the aggregate of perception, the monk will come to see the reality of perception. He will understand its arising and cessation, and so gradually continue with an ever more subtle investigation. Like the steady flow of a river, he will perceive the way virtue and nonvirtue both arise due to causes and conditions. In this way the monkey-like mind will lose its power and instead become indeterminate. [F.128.a] The monk will not consider enjoyable perceptions enjoyable. Perceiving instead undefiled pleasure as pleasure, he will no longer perceive ordinary pleasures as enjoyable, but perceive them as inferior.

2.141 "How does the monk regard the arising and ceasing of the aggregates, elements, and sense sources associated with pleasure, and how does he become detached from them? When sensations fade he feels no joy in perceptions, and when perceptions fade he has no wish that formations may arise. Thus, an unsupported, indestructible, and immutable consciousness arises without being wished for. Without remaining and disintegrating, this immutable essence constitutes the monk's knowledge of the reality of the aggregates. Thus, he does not remain within the realm of the *māras*; he is not harmed by desire, anger, or delusion; and he does not perceive things in terms of permanence, bliss, purity, or self. He will not be bound within cyclic existence by the entangling web of attractive sounds, textures, forms, and

smells. As his mindfulness does not wane, his consciousness is constantly mindful. With the power to end defilement, he turns toward the transcendence of suffering.

2.142 “At this point, there are some verses:

“Those who are never happy
Seeing monks of poor diligence,
Who act with laziness—
Such persons are monks.

2.143 “The Buddha explains that monks
Do not enjoy beds.
Those fond of laziness
Are unfit for virtue.

2.144 “The single basis for affliction is laziness.
Wherever laziness is present, the Dharma is absent.
It is taught that a monk
Is content simply with what is given.

2.145 “Those lacking intelligent expression
Will also lack concentration and the exhaustion of defilements.
Content with mere show, [F.128.b]
Such persons are not monks.

2.146 “Busy in the temple and the monastic garden
But without any interest in Dharma activities,
While attached to women and alcohol—
Such persons are not monks.

2.147 “Cutting through the shackles of the māras,
Cutting off negative action,
And not partaking of the possessions of the saṅgha—
Such persons are monks, says the Buddha.

2.148 “It would be better to eat
Even snake poison or ripe tamra fruit.
If one’s discipline is flawed,
The saṅgha’s food and drink may not be consumed.

2.149 “He in whom the afflictions are amassed
Is not suited for the collection of alms.
He is not fit for the collection of alms,
But is well suited for hell.

- 2.150 “The afflictions are like snake venom within.
The monk who conquers and renounces them
Will practice the collection of alms
And have no interest in females.
- 2.151 “Those who cause themselves to bleed³²
Remain attached to evil,
And disparage the precious saṅgha—
How could they be thought of as monks?
- 2.152 “Wishing for wealth, honor, and beautiful objects,
They may look at females with desire.
But such people are neither virtuous nor householders;
They are frauds.
- 2.153 “Brahmins are those who burn away the afflictions,
As when a fire consumes the forest.
Those are virtuous people,
Who have no attachment to the food of evil.
- 2.154 “Always wanting to go to town,
Frauds constantly bathe,
Deceiving themselves and others.
They remain ignorant about the path of the sacred Dharma.
- 2.155 “Those who are always at peace,
And who perfect their concentration in the forest—
Such people are virtuous brahmins
Who practice the path of virtue.
- 2.156 “They take delight in the wilderness
And in leaving desires behind.
Those who search for pleasures
Will not be happy.
- 2.157 “Those who are fond of conversation
And excitedly crave for objects [F.129.a]
Will not move toward
The deathless city of peace.
- 2.158 “Waiting upon kings while craving
Fine food and drink,
And being aggressive—
Such people are monks in name only.

- 2.159 “They sit by the palace gates,
Engaged with householders.
Such people corrupt others,
And deceive earnest householders.
- 2.160 “Those who, like a forest elephant,
Leave their family behind
To dwell in the woods
Give up craving and achieve even-mindedness.
- 2.161 “The monk who gives up such flaws and perceives reality will further perceive the reality of the aggregates of form and so forth. He will strive for liberation and experience it, seek clarifications from his master, understand the actual distinction between the path and what is not the path, and by means of the eightfold path of the noble ones strive for the city of liberation. As he thus endeavors on the path, he will have the view of equality and his mind will be stainless and serene. In this way he practices, becomes accustomed to, and increases the path. Endowed with the virtues of undefiled courses of action, he will bind the forces of the māras while expanding the forces of the sacred Dharma.
- 2.162 “As they notice this, the terrestrial yakṣas will inform the celestial yakṣas, who in turn will bring the news to the Four Great Kings. Thus, through the gods of the Heaven Free from Strife and the Heaven of Joy, the message will reach to the residence of Maitreya in the Heaven of Joy. The bodhisattvas there will rejoice deeply among themselves, and then further inform the gods of the Heaven of Making Use of Others’ Emanations. They will convey to them, ‘In Jambudvīpa the noble son known as so-and-so has shaved off his hair and beard, donned the saffron-colored robes...,’ and so forth, just as before. Also, the gods of the Heaven of Making Use of Others’ Emanations will be tremendously delighted. [F.129.b]
- 2.163 “How does the monk otherwise engage with the fifth ground? Spiritual practitioners who carefully observe inner phenomena, as they examine things by means of knowledge derived from hearing or through the divine eye, will think in terms of the ten sense sources of form. What are the ten? They are the sense sources of the eye and form, ear and sound, nose and smell, tongue and taste, body and texture.
- 2.164 “Here the monk will ask himself, ‘How do perceptions arise based on the sense source of my eye and the sense source of form?’ He will then see that the eye consciousness emerges based on both eye and form. When these three come together, there is contact, and along with contact there is sensation, perception, and attention. Sensation is experience, attention is the act of willing, and perception is cognition. Form is discerned through

perceptions of 'this form is long'; 'this form is short'; 'this form is attractive'; 'this form is repulsive'; 'this form can be shown'; 'this form cannot be shown'; and 'this form is not obstructive.' Thus, including imperceptible forms, all eleven categories of form will be distinguished. Contact arises in this way through the meeting of the three. Together with contact also sensation, perception, and attention emerge. When the three factors that involve the eye come together in contact, there will also be sensation, perception, and attention. Here, sensation refers to experience, and perception is the cognition that is present at the time of sensation. [F.130.a] Still, the mind's engagement with these phenomena arises with distinct characteristics and distinct essences, as in, for example, the case of the ten great foundational factors.³³

2.165 "The same is true for the distinct characteristics of attention. That is to say, when thought is attentive, discerning, mindful, sensing, identifying, contacting, diligent, and absorbed, then those are all various characteristics of the same single perception. In the same way, sensation and perception also have distinct characteristics. For example, despite having a single basis in the sun, light may have distinct essences. Sensation and attention similarly have separate essences.

2.166 "Having understood the reality of the sensation, perception, and attention that ensue from contact in the coming together of factors that involve the eye, one will see the eye as vacant, hollow, and devoid of any core. The monk who thus sees correctly will comprehend the reality of the path and abandon wrong views. On the basis of right view, he will let go of the turbid nature of the bewildered perceptions that otherwise arise together with the eye.

2.167 "He will see the reality of these balls of flesh and understand that they are vessels of fat, pus, blood, and tears. He will give up desire and, recognizing impermanence, give up views of permanence. As he understands the presence of the balls of flesh in the openings of the skull he becomes free from desire. He will recognize how they are attached by means of sinew and understand that the sense source of the eye is part of a reciprocal relationship, is devoid of any core, and contains no self. In short, he will think, 'This eye is suffering,' and, on the basis of that understanding and perception, he will become free from desire in relation to the sense source of the eye. As he correctly realizes the sense source of the eye and discerns forms, [F.130.b] he will examine the unreal forms that appear as attractive, unattractive, or neutral. He will then ask himself, 'Do these have any core? Are they clean, permanent, or delightful?'

- 2.168 “When looking at and cognizing form, he will not observe form conceptually. Instead he will think, ‘This has no core; “attractive” and “unattractive” form is mere thinking. There are no attractive or unattractive essences. “Attractive” and “upsetting” are exclusively apprehended by thought, and so the world conceives in terms of attractive and unpleasant.’
- 2.169 “Having seen the sense source of the eye, he will next look at the sense source of the ear and think about sounds. Sounds that arise are engaged as sense objects and thus the ear consciousness occurs in dependence on the ear, sound, and the productive attention. From the coming together of these three factors ensues contact, and together with contact emerge sensation, perception, and attention. Thus, the monk will ask himself, ‘What is it that experiences when there is contact? What identifies and cognizes at the time of contact? What is the attention that coincides with contact?’
- 2.170 “Perception is what apprehends that ‘this is long.’ Due to the condition of a sound, the sense of it being clear or unclear, loud or weak, and pleasant or unpleasant occurs. The manifest sound is noticed with attention and determined with perception. It is cognized by the mental consciousness, sensed with sensation, and discerned with uncertainty. Thus, as one becomes attached to the ear sense source, one begins to form concepts. As concepts are formed, the sound is discerned. With sound being discerned, it is cognized. And yet the sound does not have any essence of being pleasant or unpleasant. [F.131.a] ‘Pleasant’ and ‘unpleasant’ sounds are nothing but thought.
- 2.171 “Thus, he will think, ‘Essentially, sound has no permanence, pleasure, essence, or self. Sounds being pleasant or unpleasant is nothing but desire, anger, and delusion.’ As the monk thinks about the sense source of sound in this way, he will not remain ignorant and attached when hearing a sound, but instead realize that it has no core. As he thinks about the sense sources of the ear and sound, he will no longer be attached or desirous in relation to the ear consciousness. Thus, he will think, ‘Ear consciousness is not a self, nor does it belong to any self.’ The same goes for contact, sensation, and attention.
- 2.172 “Furthermore, as the monk considers the sense sources of the nose and smell, he will think, ‘In dependence on the nose, smell, and the attention produced along with them, the nose consciousness occurs. In this way one experiences smells that may be distant or close, enjoyable or not enjoyable, and pleasant or unpleasant, as these are carried by the wind to different extents. This is how the sense source of the nose connects with external smells. When these three factors come together, there is contact and,

together with contact, occur sensation, perception, and attention. In this regard, sensation is characterized by experience, and perception is characterized by cognition.'

2.173 "Having perceived the sense source of the ear and sound, he understands contact as inner contact, cognition as perception, and attention as attending to perception. He observes these factors as performing different actions in a single moment, as in the case of, for example, the ten great foundational factors that also have distinct essences. Just as before, he will then think, 'While all these phenomena [F.131.b] have distinct characteristics, they perform distinct activities in the same instant.'

2.174 "In this way the monk who has knowledge of the reality of the nose and smell sense sources will investigate these sense sources and understand that they are not permanent, stable, or immutable. Rather, they are changing. The sense sources of the nose and smell are impermanent, painful, empty, and devoid of self. The monk will thus conclude, 'These do not contain a self, nor are they of any self.' With that discovery he will come to feel that 'the sense sources of the nose and smell are nothing but mere thinking, and yet they bind all ordinary beings, because weak-minded beings are involved in thinking.'

2.175 "Furthermore, the monk will investigate the sense source of the tongue. Based on tongue, taste, and the attention produced along with them, the tongue consciousness arises. Due to the coalescence of these three factors there is contact, and together with contact occur sensation, perception, and attention. Sensation has the characteristic of experience, perception is characterized by cognition, contact is characterized by being in touch, and attention is characterized by bringing to attention. In this way occurs the observation of the marks of perception, be they in terms of particular or universal characteristics. While in this way different actions are performed, they all serve to establish a single object. As an example, a finger ring to adorn the hand may be produced in dependence on wood, pincers, a hammer, a furnace, and a smith. Likewise, as with the various characteristics of all these phenomena, the phenomena of the sense source of the tongue are produced by the sense sources of the tongue and taste.

2.176 "Furthermore, the monk who has seen the reality of the sense source of the tongue will carefully consider whether the sense source of the tongue is in any way permanent, delightful, clean, or involves a self. [F.132.a] Contemplating this question continuously, he will fail to find even the slightest such thing, and so he will become free from desire in relation to the sense sources of the tongue and taste.

- 2.177 “At this point the monk will think, ‘The ocean of sentient beings adhere to and remain attached to this. In this way the inhabitants of the five realms of humans, gods, hell beings, animals, and starving spirits continuously cause each other harm and remain in bondage. Liberated from the sense sources of the tongue and taste, one becomes free from desire. The tongue sense source does not contain any self, nor does it involve anything that belongs to a self. There is no self that is permanent, stable, and immutable. All of this undergoes complete change, and there are no such things as the sense sources of the tongue and taste.’ In this way, the monk also becomes free from desire in relation to the sense sources of the tongue and taste.
- 2.178 “Furthermore, the monk will also consider the sense sources of the body and texture. He will see that the consciousness of the body arises in dependence on the body, texture, and the attention produced along with them. As these three factors come together, there is contact, and with contact there is sensation, perception, and attention. Thus, these phenomena are to be understood in the same way as before. One should understand the sense source of the body in the same way that the sense source of the eye was explained. [B5]
- 2.179 “Once the monk has understood the ten sources of form, how does he conceive of and regard the reality of the sense source of mental phenomena? Spiritual practitioners who carefully observe inner phenomena will, as they examine things by means of knowledge derived from hearing or through the divine eye, comprehend that the sense source of mental phenomena consists of analytic cessation, nonanalytic cessation, and space. [F.132.b]
- 2.180 “That which comprises the phenomenon of the absence of any phenomena at all is *space*.
- 2.181 “*Analytic cessation* is insight that discerns the transcendence of suffering. That is to say, as this is actualized in numerous ways, discerning understanding will dispel and destroy the afflictions, and so one will turn toward and actualize all that is undefiled.
- 2.182 “In the term *nonanalytic cessation*, the word *nonanalytic* implies that there is no cognition and no consciousness. There is no contact, understanding, or comprehension. There is no discernment and, furthermore, all the hundred thousand forms of consciousness are destroyed. The consciousnesses of the eye, ear, nose, tongue, body, and mind are all destroyed and will never reoccur. Such is the third category of nonanalytical cessation.
- 2.183 “Space and the other two factors do not arise and are permanent. Time does not and will not bring about their arising. They are nonarising.
- 2.184 “How does the monk further distinguish the sense sources of form and those without form? The ten categories with form constitute the sense sources that have form. Yet how does the eye consciousness, which is not

demonstrable and not obstructive, observe forms that are demonstrable and obstructive? How does the ear consciousness, which is not demonstrable and not obstructive, apprehend sounds? How does the nose consciousness, which is not demonstrable and obstructive, apprehend smells? How does the tongue consciousness, which is not demonstrable and obstructive, achieve consciousness of taste? The body consciousness is likewise neither demonstrable nor obstructive. So how can the five outer and five inner sense sources [F.133.a] be observed as demonstrable and obstructive by means of something that is neither demonstrable nor obstructive?

2.185 “The monk understands that perception accords with that which is observed, as with a seal and its imprint. The imprint follows the different features of the seal, be they hard, soft, smooth, solid, or not solid. Consciousness, which is neither demonstrable nor obstructive, similarly apprehends reference points that are demonstrable and obstructive.

2.186 “Third,³⁴ as with the imprint of a seal, the emergence of differences is due to all kinds of differences. The first possibility is differences that emerge from differences. The second possibility is the emergence of something that resembles its source, as when a white fabric is produced from white thread. The third option is the emergence of something that conflicts with its source, as when fire emerges from firewood. Fire and wood are in conflict. The fourth option is the emergence of something thick from something thin, as when yogurt emerges from milk. In this way, different objects act as causes and conditions for the eye consciousness and the rest of the consciousnesses to manifest.

2.187 “At this point, there are some verses:

“When one rejoices in the realization of the Dharma,
Abides in all the concentrations with joy,
And recognizes their characteristics,
One will attain the supreme transcendence of suffering.

2.188 “Always delighting in kindness,
While practicing the activities of the Dharma
And knowing the characteristics of the body—
Such a person is indeed a monk.

2.189 “The one whose intelligence is correctly attentive,
And who is not brought down by desire or anger,
Should be identified as a monk;
Anyone else should not.

2.190 “A monk is he who is loving and peaceful toward all beings,

- And who has given up attachment, [F.133.b]
Attained liberation from all bonds,
And recognized reality.
- 2.191 “His consciousness is pliable
And does not become injured by its objects.
He resembles stainless gold
And should be known to be a pure monk.
- 2.192 “He whose mind is not obscured
By likes and dislikes,
But instead gives up all flaws,
Should be seen as a treasure of virtues.
- 2.193 “Disciplined and without anger,
Persisting in Dharma with his senses subdued,
While his mind is not base, but intelligent—
Such a person is a monk.
- 2.194 “A monk is he who constantly and intelligently
Delights in the treatises and their meanings,
Takes no interest in food and drink,
And is endowed with a mind of peace.
- 2.195 “He whose mind finds pleasure
In forests and temples,
In charnel grounds or upon a mat of straw,
Such a person is a monk.
- 2.196 “A monk is he who understands the flaws in relation to reality,
Is aware of the different effects,
Has knowledge of causes and conditions,
And is free from negativity.
- 2.197 “Conquering the wasteland of negativity,
Crushing all flaws with his senses subdued,
While conscious of change—
The one with such a peaceful mind is a monk.
- 2.198 “Neither fond of praise nor disheartened by blame,
His mind is deep like the ocean.
Such a person should be known
To be a monk with genuine awareness.
- 2.199 “With steadfast intelligence, free from self-praise,

- They speak in a gentle and timely way,
And are experts without desire for fame—
Such monks should be known as serene.
- 2.200 “Knowing the causes for going to the desire realm,
And aware of the nature
Of the realms of form and no form,
Such are the monks who have knowledge of the teachings.
- 2.201 “Not attached to mundane talk,
Seeing all the objects as poison,
And constantly crushing the flaws of attachment—
Such monks embody the buddhas’ teachings.
- 2.202 “Always they intelligently consider
Desires to be like a swamp,
While their steadfast intelligence is certain to be free— [F.134.a]
Such beings are free from the bonds of cyclic existence.
- 2.203 “They leave laziness behind,
And are skilled in concentration and recitation,
While benefiting sentient beings—
Such are the monks of the forest.
- 2.204 “Answering questions intelligently,
They are eloquent and their senses are subdued—
Such persons understand the words of the Dharma,
And any other words are like straw to them.
- 2.205 “He who with untiring mind and body
Never feels disheartened,
But remains fully aware of what is to be done,
Is a person who gathers the saṅgha.
- 2.206 “Not for the sake of goods or enjoyments,
And certainly not for the sake of fame,
He is concerned about the well-being of the saṅgha—
Such a person is free from the bonds of cyclic existence.
- 2.207 “He whose training is not for the sake
Of the higher realms, acquisitions, or fame,
And who always aims for the transcendence of suffering,
Should be known as a monk of peace.
- 2.208 “Constantly giving up evil,

- Always delighting in good deeds,
And never associating with bad teachers—
Such are the monks of the buddhas' teaching.
- 2.209 "Those who have cultivated kindness,
Who are learned and honest,
And flawless with respect to the points of training,
Are never far from the transcendence of suffering.
- 2.210 "Those who turn away from the fears
Of birth and aging in cyclic existence,
Thus remaining concentrated and careful,
Are never far from the transcendence of suffering.
- 2.211 "Those who with keen knowledge
Of impermanence, emptiness, and the absence of self
Allow their concentration to increase,
Are never far from the transcendence of suffering.
- 2.212 "How does a monk proceed from the fifth ground to the sixth? Spiritual practitioners who carefully observe inner phenomena understand that at this point the monk conceives of four alternatives. These phenomena may come from causes that are similar to themselves, dissimilar from themselves, unlike themselves, or part like and part unlike themselves. [F.134.b]
- 2.213 "In what way may they arise from causes that are similar to themselves? As an example, grains serve as causes for the production of grain. Likewise, on the inner level, virtuous actions result in the similar perceptions of gods and humans. That is the first alternative.
- 2.214 "Cause and effect being dissimilar is when, for example, yogurt appears from milk. Likewise, on the inner level of the world, delightful sounds, textures, tastes, forms, and scents that are afflictive result in the unattractive and repulsive perceptions of hell beings, starving spirits, and animals. That is the second alternative.
- 2.215 "Cause and effect being unlike each other is when, for example, blue dye is applied to orpiment, making it turn into a completely different color. Similarly, in terms of inner phenomena, acts and their ripened effects may yield acts and effects that are of a different sort. For example, wishing for the higher realms, people with wrong view may kill cattle in a sacrificial act, and the result will instead be life in hell. That is the third alternative.
- 2.216 "Cause and effect being part like and part unlike each other is when, for example, thin white threads produce a thick white garment. As in that example, when a small accumulation of negative action gives rise to an experience of a great hell the effect is part like and part unlike its cause. That

- is the fourth alternative. When the monk contemplates and perceives the going and coming of karmic actions and their effects, he will be concerned with four others alternatives in terms of the wheel-like spinning of actions and effects within existence.
- 2.217 “The first of these alternatives is action without acquisition³⁵ that harms members of the human class. The second is action with acquisition that harms humans. The third is harmful [F.135.a] action both with and without acquisition. The fourth alternative is harmful action that neither involves, nor does not involve, acquisition.
- 2.218 “An example of action without acquisition that harms members of the class is when, in terms of the world, people are harmed without having previous acquisition, or when, in terms of the supramundane, someone is harmed by wishes, suffering, and so forth, although the eye consciousness of that person is free from the ocean of karmic acquisition.
- 2.219 “As for the second possibility, action with acquisition that is harmful to humans is, for example, when a worldly person encounters fire or a sword and the commands ‘Burn!’ or ‘Cut!’ are voiced. Likewise, in terms of the supramundane, this is when there is acquisition of unvirtuous action, and harm is thus inflicted within the realms of hell beings, animals, and starving spirits.
- 2.220 “The third option, which is harmful action both with and without acquisition, occurs, for example, when worldly people inflict harm through the power of spells or poison when there both is and is not acquisition. Beyond the world, this is, for example, when someone is going through the death experience and obtains reflections of the features of beings in hell.
- 2.221 “Fourth, harmful action that neither involves, nor does not involve, acquisition is when, for example, in terms of the world, there neither is, nor is not, acquisition with respect to the growth of those medicinal seeds that have been planted. In supramundane terms, this is when a monk who is a worthy one—despite having engaged in as many karmic actions with certain ripening as Mount Sumeru—goes beyond suffering as a worthy one and so becomes free from harm or acquisition of the karmic actions pertaining to that worthy one.
- 2.222 “In terms of action, that which is to be experienced in this life, and not upon subsequent birth, is the first alternative. The second alternative is action that is to be experienced subsequent to rebirth [F.135.b] and not in this life. The third is that which is to be experienced subsequent to birth as well as in this life, and the fourth alternative is action that is neither to be experienced in this life nor subsequent to birth.

- 2.223 “What karmic action will be experienced in this life and not subsequent to rebirth? In terms of the world, this is, for example, when someone harms a king and experiences punishment in the present life, yet not upon any coming birth. In supramundane terms, this is when someone experiences praise due to generosity in the present life, yet that praise does not follow beyond this world.
- 2.224 “Experience subsequent to birth, but not in the present life, is when, in terms of the world, people claim that someone leapt into a bonfire and attained a heavenly state. In supramundane terms, this is when the effects of virtuous or unvirtuous actions performed in this life are perceived only in future lives.
- 2.225 “Experience subsequent to birth, and also in the present life, occurs, in terms of the world, when a karmic action is experienced in this as well as in a future life. The same is the case in supramundane terms.
- 2.226 “Action that is neither to be experienced in this life, nor subsequent to birth, is one such as, in terms of the world, the discipline of maintaining silence. Yet when the discipline of maintaining silence is combined with generosity and discipline it is experienced in the present life. In supramundane terms, this category contains the indeterminate mental acts. There is no ripened effect to be experienced from such acts that can be observed in this life, nor subsequent to birth in the future either. [F.136.a]
- 2.227 “While residing in a single place, a monk will in this way perceive the numerous facets of the matrix of actions, effects, and ripening that pertains to hell beings, gods, and humans. Thus, he will observe and adhere to the genuine Dharma.
- 2.228 “How does the monk otherwise understand the effect and ripening of karmic action? Spiritual practitioners who carefully observe phenomena comprehend karmic actions and their virtuous or unvirtuous effects. That is to say, when the physical, verbal, and mental conduct of sentient beings is flawed, they will deprecate noble beings and adhere to wrong views. By such causes and conditions, they will experience a downfall into the lower realms and so take birth as hell beings, animals, or starving spirits. Alternatively, when their conduct of body, speech, and mind is wholesome, they will not deprecate noble beings, and by such causes and conditions they will, upon separating from the body, be born among the gods in higher realms.
- 2.229 “The monk who correctly sees his own karmic action, phenomena, and ripening will think of what he has heard from others and will not conform to the conduct of beings who are controlled by the māras. He will cultivate devotion for acts related to the limit of the transcendence of suffering. Thus,

endowed with virtue and nearing the end of cyclic existence, he will practice to liberate [F.136.b] himself, and his benefactors and donors, while also benefiting others.

2.230 “The monk who understands phenomena, karmic action, and ripening will think of and investigate the karmic action, phenomena, and ripening that pertain to hell beings, starving spirits, gods, and humans. As an analogy, when a thread is put through a hole in an extremely bright and clear beryl stone, its yellow, rose red, or white color can be seen through the stone. Similarly, with knowledge derived from hearing or through the pure divine eye, the monk will see the thread of ripening that is present within jewel-like karmic action.

2.231 “Furthermore, with knowledge derived from hearing the monk will perceive jewel-like karmic action, phenomena, and ripening. Take the example of a jewel that is utterly pure, white, radiant, flawless, bright, solid, workable, useful, praised by everyone, valuable, and suitable for kings. A king or a prince may recognize such a jewel and, being aware of its qualities and value, use it to fashion ornaments. Similarly, the jewel of the monk’s wholesome course of action pertaining to the ten virtues is extremely clear, free of negativity, devoid of wrongdoing, bright, and solid. It engenders the forces of the Dharma and the remedies. When it comes to exchanges of questions and answers it withstands the piercing lancet of the Dharma and is pliable. In accordance with the ways generosity, discipline, and knowledge are dedicated, this jewel of the course of action of the ten virtues becomes workable to the extent that it can accommodate the kingdom of a universal monarch, the kingdom [F.137.a] of the māras, the kingdom of Brahmā, or the kingdom of training in the meditative absorption of undefiled concentration. Thus, this jewel of the sacred Dharma is workable and perfectly accessible.

2.232 “It is perfectly accessible because it is the gateway of gods and humans. This, the perfect gateway of the sacred Dharma, grants deliverance from the city of cyclic existence and access to the transcendence of suffering. As the object of praise of all who train with the genuine view, it is praised by all beings. It is also suitable for kings, because it befits those who master the mind that knows the way to practice the sacred Dharma, or those who pursue that.³⁶ Thus, the beryl stone and the jewel of the sacred Dharma, with all their perfect qualities, can be seen to have similar traits.

2.233 “The monk will also see karmic action, phenomena, and ripening to be like a jewel in the following way. Other types of jewels are flawed and not excellent in all regards. They are not useful, white, yielding, workable, praised by all, or suitable for kings or princes. Similarly, the Dharma of the non-Buddhists, which is a mere reflection of the Dharma, is like the flawed

jewel. This is a jewel that suffers from the flaws of the view of the transient collection, the views that hold discipline and ritual to be paramount, and the presence of doubt. That jewel is not useful, because it provides entry to the realms of hell beings, starving spirits, and animals. It is not valuable, because it lacks undefiled fortune. It is not solid, because it will be damaged by fine questions and answers and thus does not withstand the lancet of Dharma dialogue. It is not suited to kings or princes, [F.137.b] because it does not benefit the eight types of person who, by virtue of their progress on the path of the sacred Dharma, are the masters of all beings. Such is the non-Dharma, or mere reflection of the Dharma, that is tied to the throats of the non-Buddhists. Carrying such a fake jewel, they have since beginningless time been roaming throughout cyclic existence within the realms of hell beings, starving spirits, and animals. Thus, the monk will conclude, 'Infantile, ordinary beings are like people who think that trinkets of fake beryl are the real thing.'

2.234 "The monk who thus gains knowledge of reality through examining Dharma and non-Dharma will enter the seventh ground. As he does so, his activities will be noticed by the terrestrial yakṣas who in turn will inform the celestial yakṣas. The latter will notify the Four Great Kings, who will then inform the gods of their realm. The gods of the realm of the Four Great Kings will bring the news to the gods of the Heaven of the Thirty-Three, who then will inform Śakra. Śakra will carry the message to the inhabitants of the Heaven Free from Strife, and the latter will take it to the Heaven of Joy, where the gods of that heaven will inform Maitreya. Maitreya will pass the message to the inhabitants of the Heaven of Delighting in Emanations, and the gods of that heaven will inform the gods of the Heaven of Making Use of Others' Emanations, saying, 'In Jambudvīpa the noble son known as such-and-such...,' and continuing as previously.

2.235 "How does the monk observe karmic action, phenomena, and ripening regarding the eleventh form, which is identified as imperceptible? Spiritual practitioners who carefully observe inner phenomena will take a vow to actualize all qualities. From that time on, an unbroken stream of virtuous qualities will keep flowing, [F.138.a] even if they should fall asleep, become intoxicated, or go insane. Just like the steady flow of a river, this stream will continue whether the person is asleep, intoxicated, or insane. Thus, imperceptible forms are held to be neither demonstrable nor obstructive. What sort of forms are these? In essence they are actions, and such forms therefore constitute the eleventh category of form, which serves as the basis for all virtuous qualities.

- 2.236 “How does the monk see the different forms, different situations, different names, different movements, and different abodes of sentient beings? Sentient beings are seen to have different minds, different abodes, different wishes, and different actions. Their different forms, different situations, different names and movements, and different abodes can be understood in terms of the following analogy. When a painter or his skilled apprentice sees a beautiful, smooth, hard ground, he may draw numerous fine and colorful forms and designs upon it. This he will do by the power of his mind. Likewise, the mind is like a painter, or a painter’s skilled apprentice. With its different wishes it creates upon the extremely smooth, hard ground of the three realms of existence—the ground that is the ripening of karmic results—the different situations, names, movements, features, [F.138.b] and abodes of sentient beings.
- 2.237 “Moreover, with the color white the painter may create white forms, with the color red he may create red forms, with yellow he may create yellow forms, with gray he may create forms of that color, and with black he may create black forms. Similarly, the painter of the mind may adhere to white objects and thereby create defiled phenomena that are free from the afflictive stains of desire, and so forth, and in this way may bring forth the white forms of gods and humans.
- 2.238 “When the painter takes up the color red, he may produce the red forms of gods and humans. *Red* here implies that dense sound, taste, tactility, form, and smell are applied correctly upon the backdrop for the painting.
- 2.239 “When the painter of the mind takes up the color yellow it may create animals. Because of the yellow, the animals drink each other’s blood and eat each other’s flesh. They kill each other with desire, anger, and delusion, which are like the color yellow.
- 2.240 “The painter-like mind may also observe an object that is gray. The stained karmic action that is gray will create the realm of starving spirits. In that realm the bodies of beings are like scorched pine trees. The painter-like mind observes stinginess and is obscured by the haze of delusion, and so these beings undergo starvation and dehydration, oppressed by numerous forms of debilitating suffering.
- 2.241 “The painter of the mind may also take up a form of karmic action that is like the color black, and so it may draw the black forms of hell beings. [F.139.a] Thus, within walls of black, flaming iron one is born with a black body that serves as the basis for disease, harm, hunger, and thirst. In this way one suffers incomparable harm and suffering due to one’s own misdeeds.

- 2.242 “Previously, the monk engaged in spiritual practice remained within the three realms of cyclic existence, which is like a five-colored painting. He remained within the desire realm, the form realm, and the formless realm. When the painter-like mind takes desire as its support³⁷ and reference point, it paints twenty different forms. Moreover, those who are free from desire may observe and attend to the realm of form, and so use the brush of the four concentrations to paint the sixteen different abodes of the realm of form. In the case of those free from the observations of the form realm, the painter-like mind rests in the craving of the four attainments, and so paints the formless realm. Vast is this basis of the three realms.
- 2.243 “The monk also sees the painter-like minds of others. The mind is like a painter; the body is like a jar of paint. Desire, anger, and delusion are like continuous actions. Observations are like the painter’s stand. The faculties are like the brush. The external objects of sound, texture, taste, form, and smell are like the different paints. Cyclic existence is like the walls. Cognition is like light. [F.139.b] The mustering of diligence is like the hands. The many different forms made by the ripening of karmic effects are like the paintings of many different forms, shapes, colors, and designs.
- 2.244 “The monk who rests in concentration will also see the painter-like mind in the following way. When, for example, the painter feels good, his mastery of painting will be obvious, and so he will, again and again, make excellent brush strokes and paint fine motifs. Similarly, if the painter-like mind is at ease, it will master the features of the paint-like acts of concentration, and so these paint-like appearances will be clear through consistent and skillful applications with the brush. With such perfect mastery the proportions of the painting will be well balanced, and so the bright and untiring painter of the mind will create its fine designs upon the ground of concentration.
- 2.245 “If it is upset, the painter-like mind will dip the brush of violence and iron clubs into the paint of unvirtuous action, and so paint the hideous designs of the deplorable realms of hell beings, starving spirits, and animals, just as they were explained at length before.
- 2.246 “The monk will also see the mind to be like a monkey. Monkeys are climbers—they climb freely among trees, creepers, flowers, fruits, rocky caves, and woodlands. The monkey of the mind likewise climbs about [F.140.a] among hell beings, starving spirits, and animals in the five realms. Sentient beings are like trees. The creepers of craving are like various sorts of vines. Thoughts are like the flowery branches. The three realms with their sounds, tastes, forms, smells, ravines, caves, and pleasant and unpleasant activities are like the fruits. The body is like a cave. Thus, the monkey-like mind moves unhindered within the realms of hell beings, starving spirits, and animals, roaming in this way throughout cyclic existence.

2.247 “Again, the monk who rests in concentration sees the mind to be like an actor. Just as an actor performs while making use of different costumes, makeup, powders, garments, and cymbals, likewise the dancer-like mind wears different costumes created by karmic action as it struts across the different grounds and realms. As the mind in this way clings to numerous causes and conditions, it is as though it dons different costumes. The mind’s actions are like cymbals. Thus, the actor within cyclic existence is like an actor on the stage. Involved in beginningless and long-lasting cyclic existence, the mind, which is like an actor, performs its numerous different acts.

2.248 “The monk also sees the mind to be like fish in a river. When a deep river passes through the mountains, it has white waves and fierce currents. It is an unstoppable torrent and has the power to unearth numerous trees. In this way it flows with an intense force that can hardly be stopped. The mind is like a fish in such a river—a river gushing with the white waves of the three realms of existence. The river is as deep as the Vaitaraṇī River in the desire realm, extending to the final pit of Ultimate Torment. The currents of the virtuous and unvirtuous actions of childish ordinary beings [F.140.b] are hard to withstand and hard to escape, and so the river of the five realms gushes with tremendous, unstoppable force throughout numerous eons. Within these fierce currents darts the fish of the mind. The stream of impermanence is difficult to reverse, yet within this existence—the river of craving—swims the fish of the mind, emerging at times among gods and humans, and at others among hell beings, starving spirits, or animals.

2.249 “As the monk engaged in spiritual practice comprehends karmic action, phenomena, and ripening, he will also see that all sentient beings are dependent on the mind, governed by the mind, and deceived by the mind. Spiritual practitioners who carefully observe inner phenomena will, by means of knowledge derived from hearing or through the divine eye, perceive that all sentient beings depend on the acts of the mind, and that mind, in turn, depends on the features of the acts of the mind. Thus, he will ask himself, ‘Oh, what is to become of these beings, who are cycling throughout these numerous realms with no beginning or end?’ With knowledge derived from hearing or through the divine eye, he will then see that sentient beings are bound by affliction and that they are liberated by purification.

2.250 “The features of the mind are many, because the five classes of beings have numerous differences in terms of what is observed about them, their essences, and their realms. Those who possess an excellent support have freedoms, endowments, formations that cause rebirth, latent tendencies for a proper attitude, and a constant absence of the triad that includes space.³⁸

Thus, there are five features. There are boundless differences in terms of the faculties, and the differences with respect to the bases for craving are also numerous. In short, however, the factors of affliction [F.141.a] are constituted by the five mental states.

2.251 “What are the factors of purification? They are the remedies for the three root afflictions. The perfect buddhas of the past and future teach the true path in terms of repulsiveness as the remedy for desire, love as the remedy for anger, and dependent origination as the remedy for delusion.

2.252 “Thus, when desire toward the body arises, one observes and discerns the body—from the feet, nails, and complexion up through the coarse major and minor body parts. One wonders, ‘What am I? What belongs to me?’ In terms of one’s body parts, the feet and toenails are considered a different sort of body, and that to which the pride of self applies is neither the nails, nor the body. The toenails are neither the body nor the self. As for the pride of self, the body at the soles of the feet is not *the* body, the ankles are neither the self nor the body, and the whole assemblage is neither the self nor the body either. The hips and the hipbones are neither the self nor the body, and the anus is neither the self nor the body either. The forty-five bones of the spine are neither the self nor the body, the nape is neither the self nor the body, and the facial bones are also not the self or the body.

2.253 “As the monk discerns things in this way, he does not perceive any ‘body’ that is a separate entity, nor will he perceive the body in the individual factors. Thus, upon investigation he does not perceive the body. He will not see the body or the self in the eyes, ears, nose, tongue, body, or mind; there is no self there. As he thus extends his analysis of the body to the individual subtle particles, he will see his body as like a mere sesame seed or sand grain.

2.254 “Analyzing the four great elements, he will ask himself what the self is. Is the earth element the self? Or is the water element, [F.141.b] the fire element, or the wind element the self? Ultimately, he will not perceive any element as the self, and his lack of seeing any element as the self is not any separate entity either. Take the analogy of a forest. It is seen as a cluster of many trees, but not as any particular tree. In ultimate terms, there is no ‘forest’ other than the trees, yet other than the bark, roots, branches, leaves, and twigs, there are no separate tree entities either. Nevertheless, in relative terms, the forest is there. Similarly, in reference to the mere assemblage of hands, and so forth, one may, in relative terms, speak and conceive of ‘this body.’

2.255 “When the monk thus comprehends the reality of the phenomena of the body, he becomes free from desire in relation to the body, as well as desire in relation to the major and minor body parts. Once he is free from that desire,

he will not be harmed by the craving that otherwise accompanies desirous excitement. In this way he will diligently cultivate the remedy for desire.

2.256 “How does he pursue the remedy for anger? He does so by abiding by love, thinking, ‘Alas, how miserable are these beings!’ The five classes of beings undergo birth, death, transference, the elements, and the five fears. Toward such beings, who resemble skeletal corpses, he feels as much compassion as one feels toward one’s own mother. Thus, he will think, ‘How could I get angry at any of these suffering beings, and so rub salt in their wounds? They suffer by their very nature!’ In this way he will relate to the second great affliction.

2.257 “How does the monk apply himself to the destruction of the third great affliction? Sentient beings who are obscured by delusion engage in flawed conduct of the body, speech, and mind. Thus, upon separating from their bodies, they will experience a downfall into the lower realms and be born as beings in hell. [F.142.a] Once they come to the right view, and thereby become free from delusion, they will engage in wholesome actions of the body, speech, and mind, and so comprehend the reality of Dharma and non-Dharma. Once they understand and comprehend the reality of Dharma and non-Dharma, the three great afflictions become essentially nonexistent. Thus, by means of the three remedies that demolish the three great afflictions, the monk will destroy all the different bonds and latent tendencies that pertain to the afflictions. Analogously, if the root of a tree is cut, the bark, roots, sprigs, leaves, trunk, branches, flowers, fruits, and so on, will all rot and wither. Likewise, when those three afflictions are conquered, all the other afflictions will have been conquered as well. The monk contemplates in this way.

2.258 “How does the monk move from the seventh and on to the eighth ground? Spiritual practitioners who carefully observe inner phenomena will, by means of knowledge derived from hearing or through the divine eye, recognize the following. To begin with, the monk will see genuinely with his eyes, and so he thinks, ‘How deluded are all infantile, ordinary beings, who become entirely attached to the forms that they cognize with their eyes!’ Thus, he will think about the way that beings develop attachment when they see friends, certain forms, females, or the like. He will consider the way beings give rise to anger when seeing rivals and competitors, and he will acknowledge how eyes that are obscured by desire and anger are incapable of seeing things as they actually are. [F.142.b] Obscured by delusion, the minds of infantile, ordinary beings become extremely deluded and thoroughly attached to the mere projections that make up the objects of their eye consciousness.

- 2.259 “People who are deceived by craving become attached to themselves by means of their own desirous thoughts. Consider the example of a dog that grabs a meatless bone in its mouth. Slavering, the dog may bite and gnaw on the bone in such a frenzy that its gums begin to bleed. Thinking that it is experiencing the taste of the bone, the dog is unaware that what it is tasting is in fact its own blood. Craving this taste, the dog may even munch on its own tongue. Obscured by its attachment to taste, the dog believes that it is the bone. Yet this is just a mere thought.
- 2.260 “Now, the way that infantile, ordinary beings become attached to attractive forms that appear as objects before their eyes is similar to this. The thought process of their obscured intelligence is similar to the dog’s slavering, and their assumptions are like the bone. Their eyes are like the biting, for they consume in the same way. Their craving is like the way the dog ingests his own blood. Their thoughts of ‘this is my form!’ are like the dog’s attachment to the taste of blood. Thus, infantile, ordinary beings are just like that dog. The forms that they cognize with their eyes are just like the bone. Their thoughts are like the dog’s gnawing, and their objects are like its teeth. Hence, the monk will think, ‘All infantile, ordinary beings are deceived by the dog’s bone of forms cognized by the eye consciousness.’
- 2.261 “Further, the monk will wonder, ‘How does a monk who has renounced cyclic existence develop his fear of the horrors of craving, and how does he relinquish all desires?’ [F.143.a] Think of a large elephant that has reached sixty years of age and is kept within a fence, surrounded by people who know how to tend elephants, and tied down by five chains. Such an elephant may be fed sugarcane, sweets, sugarcane wine, and food and drink of various tastes, and it may be tamed with the help of cymbals, songs, and melodies. Thus, the elephant will have forgotten the joys of the forest. It now lives among ordinary elephants and can easily be controlled. At some point, however, the conduct of its trainers may make that elephant remember its beloved forest with its hills and valleys, groves of flowers and fruits, songbirds, flowing streams, and delightful landscapes. The thought of all these joys may induce the elephant to break its chains, and with no regard for its trainers, it may crash through the fence that surrounds it. All the tastes of sugarcane, sweets, sugarcane wine, and other drinks that it has consumed, all the songs and melodies, and all its psychological training can no longer keep it in place, for the elephant cannot forget the joys of the jungle. No longer does it wish to live among the domesticated elephants as one of them.
- 2.262 “Similarly, the monk who is a spiritual practitioner has since beginningless time been tied down by the five chains of delightful sounds, textures, tastes, forms, and scents. In his case, who are the surrounding

‘people who know how to tend elephants’? They are the afflicted consciousnesses of the eyes, ears, nose, tongue, body, and mind. His own intelligence remains enclosed by the fence of maintaining a household with children, wife, gardens, female servants, male servants, wealth, and property. [F.143.b] The taste of sugarcane, sweets, sugarcane wine, and other drinks is an illustration of the way the ‘sweets of thinking’ have made that person experience desirous thirst. The person’s craving desires are like the songs and melodies that the elephant hears, and his desire for happiness is like the elephant’s chains. The domesticated elephants are an illustration of ordinary people, the elephants who suffer from wrong views. Living among such elephants illustrates our keeping company with those whose view is that of the transient collection, who consider ritual and discipline to be paramount, and who are seduced by the honey of the verbal expressions of wrong view. The elephant’s being readily controlled by others illustrates a person’s being under the control of desire, anger, and delusion. ‘Knowing how to tend elephants’ should be understood as referring to spiritual practice, and ‘their conduct’ implies the delusion that accompanies all the afflictions. The elephant’s recollection is renunciation and the ‘hills and valleys’ are a reference to the concentrations and attainments. The ‘flowers and fruits’ imply the process of developing the mind of awakening upon the genuine path and the resulting transcendence of suffering. The ‘songbirds’ are an image of the sound of Dharma speech, and the ‘flowing streams’ indicate the rivers of insight. ‘Streams’ implies one-pointed mind. ‘Lands’ refer to the abodes of Brahmā: love, compassion, joy, and equanimity. ‘The thought of all these joys’ indicates the bliss of concentration. In this way spiritual practitioners emulate the wild elephant herd. A spiritual practitioner should, therefore, act like an elephant, not like a dog.

2.263 “How does a monk [F.144.a] move beyond the eighth and on to the ninth ground? Spiritual practitioners who carefully observe inner phenomena will, when they examine things by means of knowledge derived from hearing or through the divine eye, see that the three realms are a world of desire—an impure vessel that is impermanent, painful, empty, and devoid of self. Think, for example, of a mango tree that grows next to a dark and steep ravine in the forested wilderness. This tree possesses numerous flaws, because its small fruits are difficult³⁹ to pick and the tree is generally a cause of many troubles. Reaching the tree involves lethal danger. One risks falling into the abyss, and because it is hollow the tree itself easily breaks off and falls into the gorge. Thus, those who try to climb the tall tree may lose their lives. However, when infantile, ordinary people who are confused and obscured see its fruits, their attachment to their taste will make them head toward the steep mountainside, the abyss, and the tall, hollow tree, never realizing that

this may lead to their death. Thus, seized by their hankering for a simple taste, infantile, ordinary people of feeble mind will climb the tree. Without getting any of its fruits they will instead lose their lives, plunging headlong into the abyss.

2.264 “Other people, however, who are more skillful, or who have carried out virtuous actions, will see how in this way infantile minds are tied to numerous calamities due to their attachment to such trifling tastes. Thus, a monk will see the realms of the five classes of beings to be like the wilderness. [B6] Similarly, the steep ravine illustrates the precipice-like nature of all flaws. The mango tree illustrates the ‘tree of desire,’ and its ‘numerous flaws’ illustrate the hundreds and thousands of miseries and painful sensations. That the tree bears fruits indicates the mind’s attachment to attractive sounds, textures, tastes, forms, [F.144.b] and smells. That the fruits are hard to pick shows how desired results are difficult to reach, since one may, for example, have to face sea journeys, armed assault, service to the king, robbers and thieves, traders, and other such forms of misery. The many flaws of the desired fruit illustrate desire, anger, and delusion, and the precipice and abyss illustrate the abyss of the realms of hell beings, animals, and starving spirits. The mentioning of ‘lethal danger’ pertains to the life force of the Dharma, which may be severed in the pursuit of the objects. That the tree is hollow illustrates that which is empty, fake, false, and without substance. The obscured people who approach the tree are an illustration of infantile beings with wrong views. In this way, the monk sees through the multitude of pointless wishes and will, therefore, not fall prey to them.

2.265 “The monk also sees desires to be like a blazing fire. A candle is beautiful to look at but burns when touched. Nevertheless, in its ignorance the moth flies into the candle when it sees its attractive colors, and so succumbs to the flames. Infantile, ordinary beings whose minds are obscured by desire, anger, and delusion, and who grow excited by all their desires, are exactly like such a moth. Just as the moth flies into the flames, so these people are burned in the realms of hell beings, animals, and starving spirits. Hence, thinking, ‘I have had enough of desires,’ the monk will stop craving them.

2.266 “How does the monk perceive sentient beings in bondage as they roam through cyclic existence? Spiritual practitioners who [F.145.a] carefully observe inner phenomena will, when they examine things by means of knowledge derived from hearing or through the divine eye, see that the world is tied by two types of chains: the chains of sustenance and the chains of contact. The former is of four kinds. *Material sustenance* makes up one part of the nourishment of beings in the four human abodes, the six classes of gods of the desire realm, and the beings of the eight great hells, the animals, and the starving spirits. *The sustenance of attention* is partaken of by the gods

of the realm of form in their concentrations. *The sustenance of contact* refers to action and looking with the eyes. From another perspective, the sustenance of contact has to do with the strong desire for sexual contact that is experienced by infantile, ordinary humans, hell beings, starving spirits, and animals. Thus, this form of sustenance, which is based on desire, belongs to the desire realm. *The sustenance of settled observation* pertains to the attainments of the formless realm. In this way the world is tied by two types of chains; it is tied by all the bonds and all the latent tendencies and thus it is not free from desire.

2.267 “Alternatively, when looking correctly at those forms that are cognized by the eyes, one may see the following. Pleasure may follow from visual contact, yet a pleasant observation may lead to a karmic action with an unpleasant ripening. Likewise, an object that is cognized by the eyes may be the basis for mental displeasure, yet the painful visual contact may lead to karmic action with a delightful ripening. This the monk understands correctly.

2.268 “How is the cognition of objects by the eye? Pleasant observations of form may have an unpleasant ripening. With the eye that regards inner phenomena one may see how forms observed through incorrect mental engagement [F.145.b] are thought of as pleasant when the present ripening is pleasant. Thus, one may recognize, conceptualize, and experience such a pleasant experience. As it transforms, however, the ripening may be painful and become that of hell beings, starving spirits, and animals.

2.269 “How does karmic action bring pleasant ripening despite the present ripening not being pleasant?⁴⁰ The cognition of forms that are perceived by means of the eyes entails visual contact. When at that point the mind is directed correctly, so that it becomes disengaged and unattached, the present ripening may be painful, yet it will transform and so lead to the joys of gods and humans as well as the perfection of the transcendence of suffering. The same holds true for the consciousness of the ears, nose, tongue, body, and mind.

2.270 “How does a monk remain in equanimity with respect to the objects cognized by the eyes? When a monk, who, as a spiritual practitioner, carefully observes inner phenomena, sees a form, he will not develop attachment. He will not be sullied but remain detached. He will neither disparage nor take delight in the form, nor will he direct his mind to it. Thus, without becoming obscured by incorrect mental engagements, he will dwell in equanimity and therefore not observe any basis for pain or pleasure.

2.271 “Beyond this, the monk will enter the tenth ground. The essence of this ground is the discernment of six levels: the stage of no impediment, the special main part of the first concentration, and the four concentrations. As these levels arise, the monk will realize and comprehend the gateway to the

path to cessation, the eightfold path of the noble ones. Seeing the arising and cessation of phenomena, he will exert himself on the basis of that attainment. [F.146.a]

2.272 “When the terrestrial yakṣas notice how in this way the chains of the māras have mostly lost their strength, they will pass that message to the celestial yakṣas, who in turn will inform the Four Great Kings. The kings will inform the gods of their realm, who will then bring the news to the gods of the Heaven of the Thirty-Three. The gods of the Heaven of the Thirty-Three will inform the gods of the Heaven Free from Strife, and the gods of that realm will bring the message to the gods of the Heaven of Joy. From the Heaven of Joy, the message will pass to the gods of the Heaven of Delighting in Emanations, who will then inform the gods of the Heaven of Making Use of Others’ Emanations. Finally, the gods of the Heaven of Making Use of Others’ Emanations will carry the message to the Brahmā Realm, saying, ‘In Jambudvīpa a noble son known as so-and-so...’ and continuing as previously. When the gods of the Brahmā Realm hear that the monk has entered the eight grounds and is now engaged with the six levels they will be overjoyed. Thus, they will leave their delightful concentrations to thoroughly rejoice in the news they have received.

2.273 “At this point, there are some verses:

“The results of one’s virtuous and unvirtuous actions—
All the actions that one has engaged in—
Will definitely be experienced by oneself,
As this applies to all embodied beings.

2.274 “The ground of affliction may be sweet at first,
Yet its ripening is burning hot.
Meaningless conduct should therefore
Be abandoned like poison.

2.275 “Do not be controlled by the afflictions,
But come under the power of wakefulness.
Those endowed with wakefulness
Will be happy in this life and beyond.

2.276 “Like a fire burning dry grass,
Knowledge always conquers the afflictions.
The supreme flame of wakefulness
Is the purity that reveals the Three Jewels.

2.277 “Happy are those who act with wakefulness,
Abiding on the path of peace.

- When the snake of affliction is burned,
All the afflictions will be destroyed. [F.146.b]
- 2.278 “Heroes who understand mutual relations,
Such wise beings see reality
And proceed to the real,
Giving up birth and death.
- 2.279 “Those with fondness and appreciation for cyclic existence
Will constantly be tethered
By the enemy, the afflictions,
And so they will wander with craving and in misery.
- 2.280 “Those with a mind set on escape,
Who always practice peace,
Will emerge in the realms of the gods
And within the world of Brahmā.
- 2.281 “Those who rise up against desire and the rest,
And who constantly worship the Buddha and the others,
Will destroy cyclic existence
Just like fire consuming dry wood.
- 2.282 “Those who are not controlled by their minds,
But always make their minds serve them,
Will conquer the afflictions,
Just as when darkness disappears at sunrise.
- 2.283 “The mind is the great enemy within—
There is no other enemy!
Just as the mountains are eventually consumed by fire,
So sentient beings are ever burned by the mind.
- 2.284 “Infantile fools who feel exalted
Without having trained their faculties
Will not pacify pain,
And thus remain far from the transcendence of suffering.
- 2.285 “Those who understand suffering, painful ripening,
And the cause of suffering
Will break all the chains
Of the assembly of afflictions.
- 2.286 “Among all forms of light, knowledge is supreme.
Among all forms of darkness, delusion is the worst.

- Wise are those
Who take joy in the light.
- 2.287 “The hero relinquishes delusion,
Which destroys all supreme objectives.
He who is governed by delusion
Will never have peace.
- 2.288 “Those who spur themselves toward greatness,
May be burned by fire
Or keep company with snakes,
But they will not stay close to affliction.
- 2.289 “Among all ambrosias, knowledge is supreme;
Among all that is magnificent, this treasure is supreme;
Among all friends, this one is supreme;
Among all jewels, this one is supreme.
- 2.290 “Thus, the fire of wakefulness
Constantly burns the mountain of affliction,
And when the mountain of affliction is burned up,
One comes to rest upon the ground of bliss.
- 2.291 “People of feeble mind are caught in the web
Of non-Dharma and affliction.
Unable to go beyond cyclic existence, [F.147.a]
They enter pitch-black darkness.
- 2.292 “Those who with constant concern for the Dharma
Worship holy beings
Will encounter fine results throughout all their lives,
And their minds will never be harmed.
- 2.293 “Thus, the monk who recognizes the distinction between Dharma and non-
Dharma will with stainless mind destroy, abandon, and overcome the
mountain peaks of hundreds of thousands of lives in cyclic existence.
Ensuring that they do not recur, he conquers the enemy of the afflictions and
completes the transcendence of suffering.

. The Hells .

- 2.294 “Next, the monk will contemplate further ripening of the qualities of karmic
action. Thus, he will think, ‘A river-like continuum of ruinous mental causes
produces flawed karmic actions that result in the experiences of a being in

hell. What are the burning, fierce, and ceaseless sensations of such hell beings?’

2.295 “As he regards inner phenomena in this way, he will examine the reality of good and flawed actions, thinking, ‘Alas, these beings are fooled by their own minds and cravings, and so are stricken by the horrors of the hells of Reviving, Black Line, Crushing, Howling, Great Howling, Heat, Intense Heat, and Ultimate Torment. What is it like to take birth there? What are the surrounding hells that are encountered by beings who experience such karma? What type of action may make a hell being move to the surrounding hells?’

· · The Reviving Hell · ·

2.296 “When the monk thus examines things by means of knowledge derived from hearing or through the divine eye, he will notice sixteen realms that surround the great Reviving Hell. They are known by the following names: Swamp of Filth, Mutilation by Iron, Boiling Cauldrons, Relentless Torments, Darkness, Utterly Dreadful, Excruciating Pain, Universal Disease, [F.147.b] Rain of Weapons, Intense Harm, Black Mongoose-Like, Mutation, Harmed by Pain, Garland of Lotuses, Pond, and Superior Harm.

2.297 “What karmic actions will cause birth in the surroundings of the Reviving Hell? When the monk investigates things by means of knowledge derived from hearing or through the divine eye, he will understand that if one resorts to, becomes habituated to, and increases acts of killing, along with their preparations and conclusions, one will take birth in the Reviving Hell. That is to say, greater, intermediate, and minor killing will, respectively, result in greater, intermediate, or minor harm.

2.298 “Life in a severe hell ensues from intentionally completing, without confession or regret, the killing of sentient beings who are practicing discipline, have received vows, or are engaged in the practice of aspects of discipline; from boasting about such acts and committing them again; from inducing others to kill, urging them, cheering them on, affirming them in these acts, and teaching them how to commit them; and from rejoicing in such acts when they are done by others. A deluded person is liable to commit such acts again and again, resulting in their fall into such a hell.

2.299 “As for the longevity of the beings in that hell realm, fifty human years make one day among the Four Great Kings. Thirty such days make a month, and twelve of those months make a year. The lifespan of the Four Great Kings is five hundred such years, which period makes one day in the life of a being in a great hell. Corresponding with the degree of severity of their negative karmic actions, the lifespans of such beings may be either short, medium, or long, and they may also die prematurely. If the seeds of the

accumulated negativity are severe, [F.148.a] one may be additionally cooked in one, two, three, four, five, six, and even up to all sixteen of the neighboring hells until the relevant bad karma has been overcome, relinquished, and exhausted. When it is said that a hell being lives for five hundred years, such a calculation relates to the divine scenario alluded to above, and not that of human beings.

2.300 “How may a monk additionally perceive the karmic actions that are associated with the neighboring hells? Spiritual practitioners who carefully observe inner phenomena will see that the mind is like an artist who creates paintings, which are the results of his own acts. Thus, the mind engenders the landscape of the millions and billions of incomparable terrors associated with the regions that surround the Reviving Hell.

2.301 “Wondering what karmic actions lead to birth in the region known as the Swamp of Filth, the monk may investigate things by means of knowledge derived from hearing or through the divine eye. Thus he will see that similarly unconfessed, duly prepared, completed, and accumulated acts of killing that are driven by desire—as when one hunts birds using birds, lets bears kill bears, or eagles kill eagles,⁴¹ traps deer in snares or hunts them—constitute the generative unvirtuous actions that lead to birth in the Swamp of Filth.

2.302 “Some of the harms of that realm are as follows. The Swamp of Filth is filled with filth, putrid corpses, and worms with diamond-hard mouths. If one happens to swallow any of the filth there, the worms within the filth will enter one’s body and begin to consume it. They will begin by eating one’s lips, and continue with the tongue, palate, throat, heart, liver, spleen, [F.148.b] vital points, *paṅśālikā*,⁴² entrails, colon, and stomach. From there the worms will spread throughout the impure body, consuming one’s teeth, flesh, and lungs. Thus, one will experience burning, fierce, and excruciating sensations for many hundreds of thousands of human years. Corresponding with the evil that was done, one will be killed by birds if one took the lives of birds, by bears if in previous times one killed bears, and by other wild animals if one trapped, ensnared, hunted, or preyed on such animals before.⁴³ As the effects of one’s actions ripen, the worms will enter one’s body and consume it, just as before one would eat the animals.

2.303 “As for the consequences of one’s virtuous and unvirtuous actions, once the relevant negative actions have been overcome and relinquished, one will escape the neighboring hell of the Swamp of Filth. Hence, that painting made by the painter, the mind, will vanish. When free from that hell, and if there is no interference based on karmic action to be experienced in future lives, one will at that point be born as an animal. If born as a bird, one will be killed in the same way as oneself before would kill birds, and if born as a

wild animal, one's birth will be in conformity with the karmic action of trapping and ensnaring that originally produced the experience of life in hell. If due to karmic action to be experienced in future lives one is instead born as a god or a human, one's life will, in accordance with that residual karma, be short.

2.304 "Next the monk will examine Mutilation by Iron, the second realm among those that surround the Reviving Hell. Wondering what acts of killing lead to rebirth there, the monk will examine this with knowledge derived from hearing or through the divine eye. He will find that unrepentant, sadistic, and premeditated acts of killing sentient beings with weapons for the sake of wealth, business, and profit [F.149.a] will, just as described before, serve as the cause, condition, and basis for a downfall into the miserable realm of Mutilation by Iron once one separates from one's body.

2.305 "That realm is surrounded by a flaming iron wall that is ten leagues high. It blazes with hell fire, and within it a cloudlike throng of people is burned alive. The inhabitants of this realm are struck by flaming weapons, and their bodies are thereby chopped, burned, and split into pieces the size of a sesame seed. In this way a rain of weapons showers down upon everyone in the same way that rains fall in Jambudvīpa. The rain of weapons covers the ten directions and yet, although the people there are cut up by the falling weapons, they will not die. With the ripening effects of their negative actions, they cry out in agony while their body parts are cut and chopped.

2.306 "The hell realm of Mutilation by Iron also features forests of trees with leaves that have razor-sharp edges, both above and below. Although the forests are bristling in this way, from a distance they appear dark and lush. People tormented by hunger and thirst therefore run wailing toward such forests, but upon reaching them they are cut up by the rain of weapons.

2.307 "As for the relevant karmic causes, fooling cattle by leading them on with food will make the painter of the mind draw the designs of this hell realm. Thus, the unvirtuous actions of the beings that inhabit that realm are responsible for their individual experiences. For as long as those unvirtuous karmic actions have not been overcome, relinquished, and exhausted, the beings in that realm will continue to be cut up throughout many hundreds of thousands of years. Such is, as already mentioned, the way that the painter of the mind [F.149.b] creates its paintings.

2.308 "The monk will then consider the karmic ripening that produces Boiling Cauldrons, the third realm that neighbors the Reviving Hell. Wondering what types of actions may bring birth there, he will examine things with knowledge derived from hearing. He will then understand that by flaying, boiling, and cooking camels, pigs, rabbits, and other such animals,⁴⁴ one will

upon separating from one's body fall into a realm of misery where, in accordance with one's karmic seeds, one will be boiled in a cauldron. Thus, thrown into an iron cauldron that is kept boiling by intense fire for many hundreds of thousands of years one will endure torture there.

2.309 "Freedom from this hell will only occur once its basis within the painter-like mind has been overcome, relinquished, and exhausted. As for the karmic ripening that may occur within that hell realm, in future lives, or in the life immediately thereafter, this is as explained earlier. If one subsequently is born as a god or a human, one's life will be short.

2.310 "As he sees people being boiled in cauldrons, how does the monk who correctly observes and abides by inner phenomena regard this neighboring hell? The monk who examines things by means of knowledge derived from hearing, or through the divine eye, will develop supreme courage when seeing this realm. He will crush the hordes of the māras, go beyond the ocean of cyclic existence, extinguish the fires of desire with the water of discipline, extinguish the fire of anger with the water that flows from the vase of loving kindness, and dispel the distortions of delusion with the lamp of dependent origination. Thus, the monk who comprehends the profound will go beyond the ocean of cyclic existence.

2.311 "How does the monk concern himself with Relentless Torments, the fourth realm that neighbors the Reviving Hell? The karmic ripening of cause and effect [F.150.a] accords with the relationship between seeds and their fruits. Thus, those who have become humans may inflict numerous torments of the Reviving Hell,⁴⁵ such as the pains of being crushed between trees,⁴⁶ being torn to pieces, bending down, being a road, being taken on the path of a ruler,⁴⁷ the sensation of earth,⁴⁸ falling, being pierced by needles, being pulled by a rope, falling off an elephant, being in a sandstorm, being hit by clubs, flogging, headaches, being squeezed like an infant or child on the lap, feeling hot or cold, feeling wet,⁴⁹ having water poured on one's body, being hung on a pole, being crushed in a ravine or an abyss, being seized by enemies, having one's genitals cut off, having one's fingers cut off, having one's body hair plucked out, being fooled, being submerged in boiling lead and copper, having one's nose pierced by sharp iron, snakes entering one's private parts, being hit by boulders, developing craving, being swathed in garlands of fire, having one's hair torn out, falling prey to biting insects,⁵⁰ having one's skin cut,⁵¹ confinement, having one's body cut, being cooked in a jar or pot, being burned like bricks, having salt rubbed into open wounds, being swept with a broom, being burned, having one's big toes amputated and burned, ingesting long chili peppers, ingesting the froth of thirty seas,⁵² being struck by hands and feet, moving far away, [F.150.b] having one's molar teeth extracted, being burned by oil, being beaten like

gold, severe swelling, and rising and falling. All these many different kinds of painful tortures will, upon separating from one's body, lead to a hideous fall into the lower realms, and so, in the hell of Relentless Torments one will experience effects concomitant with their causes. Yet for the beings in that realm of hell the ripening is incomparably more severe, as the harms that were mentioned earlier are here multiplied a hundred billion times. Such is the way that beings come to directly experience the effects of their own actions.

2.312 "The painter of the mind thus draws its designs with the brush of desire and the paint of unvirtuous thoughts upon the canvas⁵³ of the heart. Thus, the restrictive marks of having children and a wife will come to be experienced. One will not be defeated by one's own positive karmic actions,⁵⁴ but for as long as one has not overcome, relinquished, and exhausted one's negative actions, one will not die.

2.313 "Once one dies it may be that the relevant karmic actions are to be experienced in a different life, and that one will not therefore be born as a starving spirit or an animal. If in such a case one is born into a human existence, cause and effect will ensure that one will constantly be enslaved, hurt, injured, harmed by royal courts, and otherwise feel miserable. One will be harmed by everyone and experience intense suffering. Even one's friends, dear ones, spouse, and children will harbor animosity against one.

2.314 "The monk will then concern himself with Darkness, the fifth realm that neighbors the Reviving Hell. Wondering what karmic ripening causes beings to take birth there, he will examine things with knowledge derived from hearing. Certain beings suffering from wrong views that mix up cause and effect will slay cattle in sacrificial killings, [F.151.a] or they may imprison turtles with bricks and keep them in darkness. Thus, when they separate from their bodies, they will suffer a downfall into the lower realms and take birth in the hell of Darkness. In that hell flames burst forth from the darkness to scorch them. Driven by the wind of karma, they will be caught between two vajra-like mountains that collide into each other with great force. They are helplessly ground and pulverized by the mountains, without there being even a hair tip of a gap. Constantly tormented, their limbs and organs will be destroyed by razor sharp winds. With their bodies burning from thirst and starvation, they cry out in pain. Thus, those who burned turtles, or suppressed them with bricks, will for many hundreds of thousands of years live in darkness without witnessing even as little light as there could be within the eye of a needle. Yet they will be burned by their own flaming body hairs.

2.315 “The mind is like a monkey that roams across the mountains of latent tendencies. The slopes of those mountains are rock-hard and at times the monkey may remain on the summits of conceit, climb the heights of wrong view, jump through the dense forests of pride, sit on the rocks of anger, gather the fruits of envy as if they were desirable qualities, and be carried away by the rivers of craving. Thus, those who have engaged in great negative acts will not die before their evil has been overcome, relinquished, and exhausted.

2.316 “If, when finally free from that hell, one is not born as a starving spirit or an animal, but instead becomes a human, cause and effect will nevertheless be in accord. Thus, one will constantly suffer from bondage and one’s life will be short.

2.317 “Next the monk will concern himself with Utterly Dreadful, the sixth realm that neighbors the Reviving Hell. Wondering what karmic ripening causes beings to take birth in this hell realm [F.151.b] known as Utterly Dreadful, he will examine things with knowledge derived from hearing. He will see that certain people constantly endeavor to maliciously kill other beings. With the sounds of conches, drums, and humming they may enter the forests and frighten the deer, birds, lions, bears, leopards, monkeys, and other such animals that live there. Thus, obeying the wishes of kings and ministers, they go hunting. Yet when they separate from their bodies, they suffer a downfall into the lower realms, taking birth in the hell known as Utterly Dreadful. As cause and effect are in accord, those who previously were always hostile will now enter the fire of hell where they will encounter crows, owls, vultures, dogs, flesh-eating demons, and foxes that make terrifying sounds and grab them by their ears with sharp mouths and devour them. The horrifying, appalling, dreadful, and terrible sounds of the animals terrify everyone and create universal dread. In that hell, various insects will repeatedly grab the beings in that realm by their ears, consuming them and splitting their skeletons open with their vajra-like mouths.

2.318 “The mind is like a fish that swims in the river of craving with its fierce currents of anger. As the fish swims in the river, which passes through the mountains of cyclic existence, it is caught on the hook of petty pleasures in the zones of desire, anger, and delusion. Deep runs the water of wrong views and powerful is its current. As the body is born and dies, there is constant craving for sounds, textures, tastes, forms, and smells, and thus also engagement in unvirtuous action. As long as one has not lived through the painful outcome and fruits of such actions one will not die.

2.319 “At this point, there are some verses:⁵⁵

“When one remains within the home of craving,

The fish-like mind is bewildered. [F.152.a]
Hence, when a deed is carried out there is happiness,
Yet when the outcome is experienced there will be lamentation.

- 2.320 “When the unvirtuous action
Has been overcome and relinquished without remainder,
And thus no longer exists,
One will die and be reborn as a starving spirit or an animal.
- 2.321 “If the karmic action is to be experienced in other lives, however,
One will not be born that way.
Instead one will take birth as a human,
And be born among humans.
- 2.322 “One will constantly end up
Being subdued by one’s inferiors,
And in the grip of depression.
Whatever one may do
- 2.323 “Will turn out to be pointless and unpleasant.
Children, spouse, wealth, and grains
Will cause slaughter and bondage.
Thus, the perpetrator of unvirtuous action
- 2.324 “Will, as an effect that accords with its cause, be deprived of joy,
And always have to hear what is utterly dreadful.
- 2.325 “Next the monk will concern himself with Excruciating Pain, the seventh realm that neighbors the Reviving Hell. Wondering what karmic ripening causes beings to take birth in that hell realm known as Excruciating Pain, he will examine things with knowledge derived from hearing. Thus, he will realize how beings with an overflow of karmic latency, animosity, and mental density may frivolously engage in killing. When they later separate from their bodies, they will suffer a downfall into the lower realms, taking birth in this hell known as Excruciating Pain. There they will encounter heat, weapons, fire, ravines, abysses, and spikes, and become adorned with garlands of blazing fire. Such agonies they will experience constantly, every single day.

.. The Black Line Hell ..

- 2.326 “Next the monk who has knowledge of the reality of karmic effects, and who searches for the city of the transcendence of suffering, will concern himself with the great Black Line Hell, wondering what neighboring regions it may

have. Examining things with knowledge derived from hearing, he will perceive a hell realm with unbearable fires known as Incessantly Intense Pain. Wondering what karmic actions may bring birth there, [F.152.b] the monk will examine things with knowledge derived from hearing. He will come to understand that the arguments and examples employed in the treatises that propagate unfortunate views may cause certain people to lack discipline, and they will then fall into a deep gorge. Once those who are thus governed by that which is incorrect separate from their bodies, they will suffer a downfall into the lower realms, taking birth in the hell known as Incessantly Intense Pain.

2.327 “That hell features numerous tortures. Bound by a burning rope, one may be pulled up vertically only to be dropped into the abyss from a distance of many leagues. Likewise, as soon as one is born there, one will be made to walk on razors and sharp weapons. With all one’s major and minor body parts in pain. Deceived by one’s own mind, one will roam through cyclic existence, lost in darkness due to delusion. One’s body, which is burning like a forest fire, will be devoured by dogs with extremely sharp⁵⁶ fangs. Those who live in that hell have no protector, no guardian, no benefactor, and no one to comfort them.

2.328 “There are some verses on those who live in the realm of the Lord of Death:

“The delusions of wrong view
Produce the tight noose of delusion,
And so you may find yourself drawing near
The gathering of the unbearable torments of hell.

2.329 “For all human beings,
Wrong view is the factor that may burn away all virtue.
Thus, as humans reach the realms of hell,
They arrive bringing unbearable torments with them.

2.330 “Feeble-minded people,
Governed by the unreal,
Are deceived by their own minds,
And are thus bound for hell.

2.331 “All other enemies are easy to escape,
But the enemy of the mind is hard to leave behind.
Bound by that enemy
One is carried to the realm of the Lord of Death.

2.332 “Always running after objects
And never running after the sacred Dharma,

- Those ignorant of the sacred Dharma [F.153.a]
Are headed toward the great hells.
- 2.333 “Among all training, training the mind is the hardest.
Among all fires, this one is supreme.
Hard to extinguish, it advances quickly.
Among all hells, this one is it.
- 2.334 “When driven by the mind,
That fire will carry one to hell.
Yet the one who turns back this overwhelming force
Will no longer keep company with pain.
- 2.335 “Desire is the one unbearable fire,
Delusion is what is meant by *darkness*,
And the relentless enemy is anger.
These three enemies hold sway over sentient beings.
- 2.336 “In the past you adhered to the mind
And engaged in unvirtuous actions.
Now you experience the effects of delusion—
You did not do good.
- 2.337 “Deceived by their own minds,
People procure the wealth of others,
Become involved with others’ women,
And will thus remain perpetually in bondage.
- 2.338 “Because of the ripening of your own actions,
You are a slave today.
The consequent fire is your own creation,
So what is there to cry about?
- 2.339 “The person whose acts are flawed
Will later come to regret them,
But to no avail,
As when seeds are planted in salty soil.
- 2.340 “Desires, short and sweet,
May nonetheless have serious consequences.
The fool who adheres to them
Steps into pitch-black darkness.
- 2.341 “Although you may have performed deeds in delusion,
Thinking that they would make your children and spouse happy,

- Your evil deeds will make you burn all alone in hell,
Deceived about the effects of your own actions.
- 2.342 “You who are controlled by your family,
And who thus engage in negative acts,
Will proceed straight to hell
And there experience things accordingly.
- 2.343 “Do not give a thought to children and spouse;
Needless to mention, do not think friends,
When the time of your death arrives,
They cannot stay close and protect you.
- 2.344 “With afflicted minds
Deceived by craving—
That is how they will accompany you.
How could you not be burned?
- 2.345 “In the past you were ruled by objects
And fooled by your cravings.
You created your own misery, [F.153.b]
So what do you have to cry about?
- 2.346 “Thus, in the hell of Incessantly Intense Pain, the henchmen of the Lord of Death act in accordance with the karmic actions of the beings in hell. And hence, the sentient beings in that realm will continue to undergo intense torture for hundreds of thousands of years until finally the acts that they performed and accumulated have been overcome, relinquished, and exhausted. Once they escape and become free of their karmic actions they may, unless some ripening to be experienced in other lives prevents it, take birth with the general lot in life of a human. Yet, as an effect that accords with its cause, they will in that case be born in *Draṁiḍa*, on one of the subcontinents, or in the middle of the ocean, or in *Sindh*, or in a place inhabited by blind people, or among slaves who suffer deeply. They will be destitute and at the mercy of others. They will be kept in confinement and their major and minor body parts will be degenerate and incomplete. Suffering from thirst and hunger, they will be haunted by heat and cold. They will suffer excruciating pain and constantly be harmed by others. Children will hit them with sticks and stones, and they will be despised by everyone. Even their own spouses and children will shun them, and their lives will be deeply painful from the moment they emerge from their

mother's womb. In this way the effects of karmic ripening accord with their causes and conditions; one's experiences depend on what one has done previously.

2.347 "When the monk in this way perceives how flawed action comes to be experienced, he will observe the dark realms of hell and become extremely disenchanted by the whole of cyclic existence. Thus, the monk who is a spiritual practitioner will analyze and persevere in viewing the reality of the effects of actions. He will see the terrifying experiences of wandering beings and develop renunciation for the entirety of cyclic existence. Cutting the chains of the māras asunder, he will have no wish for the workings of the māras. He will not wish to be saddled with any object of desire [F.154.a] and will become displeased with the craving that accompanies trivial desire. When the terrestrial yakṣas see that the monk is endowed with these qualities, they will inform the celestial yakṣas until, in the same way as before, the message reaches the realm of Brahmā.

2.348 "The monk will then further examine the regions that surround the Black Line Hell, wondering what other realms may be found there. Thus, he will perceive a hell realm known as Very Violent. Wondering what karmic actions may lead to birth in that hell, he will notice how certain undeserving householders secretly enjoy medical supplies and health facilities. As they deceive others, they may cause cattle to be killed. They may give false pretexts related to the gods,⁵⁷ or engage in the negative acts of greedy brahmins. When they later separate from their bodies, they will suffer a downfall into the lower realms, taking birth in the hell known as Very Violent. There they will have their eyes plucked out by raging ravens, vultures, and wild boars. The grunts of frantic boars will be heard. The terrors of that realm also include the clubs, blazing fires, and the horrifying fierce guardians of hell. As they take birth in that realm of Very Violent, sentient beings will have their eyes, tongues, and major and minor body parts cut out, and they will be boiled alive in iron cauldrons filled with molten copper. Their bodies will be impaled, and their legs cut off. Ravens will eat from them and they will be haunted by all manner of disease. Until they have overcome, relinquished, and exhausted their evil acts, they will remain in that unbearable state of hell for many hundreds of thousands of years. Knowing neither protector nor friend, they will cry, while being slaughtered by the henchmen of the Lord of Death. [F.154.b]

2.349 "Once they escape that realm of hell they may, due to acts to be experienced in other lives, not be born as an animal or starving spirit, but instead be born into the good fortune of being a human. Yet they will be born crippled or blind and will not live long. Once they die, the karmic bonds of such living beings may once more lead them into the lower realms. Thus,

good deeds beget goodness while ruinous deeds beget further ruin. As for taking birth within cyclic existence and its effects, such are the relationships where cause and effect are in accord.

2.350 “Again, the monk will concern himself with the regions that surround the Black Line Hell, and so he will wonder what acts may lead to a life in the realm of Vulture Terrors. He will then notice that for the sake of personal gain some people may kill or enslave others, or they may starve others and deprive them of drink. When such people later separate from their bodies, they will suffer a downfall into the lower realms, and so take birth in the hell of Vulture Terrors. The horrors of that realm involve its flaming iron surface that extends for one million leagues, upon which sentient beings are burned. Everywhere this ground yields triangular iron fruits that are of a color like water but burn with fire. In that hell sentient beings are cut up and slaughtered, receiving their punishment from the Lord of Death. Throughout day and night, they are executed by people of terrific physical strength, armed with swords and spears. When helplessly they try to escape, they will be caught and killed by the flaming swords, spears, and arrows of the Lord of Death’s helpers.

2.351 “On the plains of that realm beings must survive despite starvation and thirst. They will find no water and no one to protect them or bring them relief. Without anyone to guard them, they will constantly fall prey to the attacks of others and [F.155.a] experience all manner of torment.

2.352 “At this point, there are some verses:

“The flawed actions that one engaged in
Together with many friends
Will have consequences that must be experienced
All alone, birth after birth.

2.353 “In the world people run,
Driven by their own unfortunate actions.
Fires, weapons, poisons, and attackers
Are therefore never at rest.

2.354 “While one never separates from one’s karmic actions,
One must separate from all one’s friends.
What comes after this world is shaped
By virtuous and unvirtuous actions.

2.355 “Wherever there are flowers,
There will also be a particular scent.
Virtue and nonvirtue likewise follow

- Wherever there is karmic action.
- 2.356 “Just as scents spread in the directions
And birds alight from forest trees
Early in the morning,
So it is with the throng of living beings.
- 2.357 “Most lives are wasted
As the world engages in error,
Deceived by its own delusion.
How can beings avoid what is unvirtuous?
- 2.358 “Those⁵⁸ who neither approach
The transcendence of suffering nor the realms of the gods
Are highly deluded about causal powers.
Theirs is the blackest of all forms of darkness.
- 2.359 “When one is boiled in hell
Many millions of times,
It is one’s flawed acts alone
That make one roam through those hells.
- 2.360 “The time of one’s death
Will not occur there
So long as one’s unvirtuous actions
Have not been overcome and relinquished.
- 2.361 “When the relevant acts
Have all been purified,
One will break free
From that hell of Vulture Terrors.
- 2.362 “If when free from such karmic action
One is not born as a starving spirit or an animal,
One may be born
With the general lot in life of a human.
- 2.363 “One will then become a herder of camels,
Pack oxen, mares, elephants, or horses,
Or a hunter who sets traps.⁵⁹
Impoverished, one’s life will be short.
- 2.364 “Misdeeds and the acts
That are considered mistaken
Manifest in accordance with cause and effect.

Thus, the results will conform to what caused them. [F.155.b] [B7]

2.365 “The monk who examines the regions surrounding the Black Line Hell will at this point stop his inquiry without concerning himself with any other neighboring realms. The great Black Line Hell with its sixteen surrounding realms is similar to the great Reviving Hell with its sixteen surrounding realms. As the monk examines the neighboring reaches of this second hell, he will comprehend the ripening of the phenomena of karmic action. Understanding the essential character of the matured results of flawed action, he will see that some acts are done and accumulated, others are accumulated but not engaged in, and still others are done but not accumulated.⁶⁰ Acts that were done and accumulated are certain to ripen whereas acts that were accumulated but not carried out and acts that were carried out but not accumulated do not have any certain ripening.

2.366 “As the monk regards the various realms of hell, he perceives them by means of knowledge derived from hearing. Thus, he comes to understand the nature of the three kinds of resultant ripening of karmic action that pertain to the surrounding regions where beings are bound to each other by the rope of karma. Thereby he will recognize numerous distinct types of karmic action. He will notice how the mind is generally governed by its objects and how sentient beings are governed by their minds, and this perception of sentient beings will make him sad.

.. The Crushing Hell ..

2.367 “The monk will then employ his knowledge derived from hearing to concern himself with still other hell realms. In this way he will come to see the Crushing Hell, the third among the great hells. Wondering what kind of accumulated karmic actions may ripen as birth in that realm, he will examine things by means of knowledge derived from hearing. Thus, he will understand that birth in the Crushing Hell is an experience that results from carrying out and accumulating three forms of negative action: killing, stealing, and sexual misconduct. [F.156.a] Those three negative acts cause living beings to take birth in the Crushing Hell. Severe evil will cause birth in the main hell, whereas intermediate and lesser evil will bring birth in the neighboring regions. Severe, intermediate, and lesser evil will respectively produce greater, intermediate, and lesser harm. Furthermore, beings governed by severe, intermediate, and lesser negative minds will have long, intermediate, and short lives in hell, respectively. Whether the tortures they experience are of a greater or intermediate kind depends on whether the mind’s reference points are of the greater or intermediate type.

2.368 “Karmic action may be classified as threefold with reference to the body, speech, and mind. It can also be classified as threefold in terms of the three times—past, future, and present—or in terms of which of the three realms a given act brings birth in: desire, form, or formless. Furthermore, there is also intermediate, greater, and lesser karmic action, just as there is karmic action to be experienced in the present life, the subsequent life, or other lifetimes. Karmic action may also be virtuous, unvirtuous, or indeterminate, and it may be related to the present life, the intermediate existence, or coming lives. There is also a threefold categorization in terms of karmic action related to humans, non-humans, and both humans and non-humans. Karmic action related to both humans and non-humans is, for example, when a human being commits an action that leads to hell. So-called *distinctive enactment* is when the manifestation of a given act turns out in complete conformity with its enactment. This is the case, for example, when monks perform miraculous feats according to their aspirations. There are also the three principles of efficient, inefficient, and relational action. The first case is, for example, when someone becomes a mendicant and then later, in accordance with the former act, becomes a worthy one. [F.156.b] Inefficient action would be when someone becomes a mendicant yet does not practice wholesome action. Finally, relational action occurs once one is born in another life after having passed away in the present.

2.369 “There are also three types of action that are connected with concentration, not being connected with concentration, and not being connected with ripening. The first type is when an action committed on the level of the first concentration leads to the second concentration, but not to the third or the fourth. Karmic action not connected with concentration applies, for example, to generosity and discipline. Action not connected with ripening occurs, for example, for a worthy one who has exhausted defilements. Such a being has no connection to a life in which ripening will definitively be experienced.

2.370 “ ‘Thus,’ the monk will think, ‘the world arises in terms of the oceanic webs of karmic action, which are mutually dependent and ripen during successive births. Here there is no doer and no experiencer. Nor is there in any accidental karma.’ With these thoughts in mind the monk will destroy the forces of the māras and accomplish the qualities of virtue.

2.371 “As the monk perceives the severe ripening of karmic action within the inferno of the Crushing Hell, he will ask himself how beings come to take birth upon such a ground. He will then see that by practicing, cultivating, and increasing acts of killing, taking what was not given, and sexual misconduct—including the preparations for and the conclusions of such acts—one may take birth in the Crushing Hell with its surrounding hells.

The tortures in the main hell are such that one will be seized by vultures within a forest, and the vultures will then disembowel and consume one with their sharp flaming beaks. Within the river called Filled with Stakes one will be impaled upon long, flaming stakes and then executed by the flaming swords of the henchmen of the Lord of Death. [F.157.a] While present in that realm one's agonies are fierce and excruciating to an extent that defies comparison or example.

2.372 “When the beings of that hell realm are caught by the Lord of Death's henchmen, who are intent on impaling them on flaming stakes, they will fight both the henchmen and each other, screaming in distress. Thrown into cauldrons of boiling, molten copper, their bodies will flare up like dry wood, and thus they will panic and burn. As they are carried off by the river Filled with Stakes, some will flare up like dry grass, others will sink into the river like heavy stones, and some will wash up on the shores like mussel shells. Some bodies will melt like balls of butter, while others will first become like red-hot iron and then split into hundreds or thousands of pieces, as when a handful of sand is thrown into the air. Some will be burned up by acid, or dissolve in boiling copper or iron. Some will be caught by flaming pliers and then killed by razor-sharp weapons. Some will be killed by having their limbs pulled apart like woven fabric⁶¹ and some will be killed by being held face-down. Some will be caught and put in a jar, and then stewed in that jar like peas that first float on the surface and then gradually sink. Occasionally one of them will surface and moan, while others may surface in groups, moaning and clutching onto one another. Without any protector, some of them will be caught upon a burning surface, and then eaten by flaming vultures, ravens, foxes, or dogs.

2.373 “Every single day the beings there have to undergo numerous such tortures. Deceived by their own minds, [F.157.b] they engaged in sexual misconduct, killing, and stealing. Thereby they came to apprehend these karmic manifestations and thus experience millions of such tortures.

2.374 “The beings of this hell realm have no savior or protector. Wailing, they may try to escape as they think, ‘Who can protect us from these torments?’ Yet the henchmen of the Lord of Death will grind them with their blazing clubs and shepherd them toward rivers, trees, flaming rocks, forests, torrents, and mountains, only to subject them to all sorts of torture there. They will then take them to the tops of extremely tall trees and drop them to the ground, which is studded with swords. In this way their limbs will break into hundreds and thousands of pieces.

2.375 “Again, the henchmen of the Lord of Death may seize the beings of that hell realm and take them to a forest where the flaming leaves of the trees are sword-like and have torturous, razor-sharp edges. Due to their karmic

actions, the sentient beings in this hell will perceive that those trees are home to delightful maidens adorned with flower garlands, colored powders, ointments, and exquisite jewelry. The maidens are very youthful, with fine nails, and their charms are of the kinds that enrapture all infantile, ordinary beings. Adorned with exquisite ornaments, they will promise numerous pleasures. Seeing these girls, the beings of this hell will approach the trees, thinking, 'When I lived as human, she was mine!' Hence, due to their karmic obscurations, they will begin to climb the trees. However, as they do so, the sword-like leaves will cut open their flesh, sever their muscles, cut through their bones, and expose their bone marrow. Despite being cleaved by the sword-like leaves, however, [F.158.a] these hell beings will keep trying to climb the trees, infatuated by the maidens. Although they experience this kind of torture, still they will continue climbing, deceived by their own minds.

2.376 "However, when they finally reach the treetops, they will now perceive the girls sitting on the ground, looking up at them with longing eyes and sweet smiles. With beautiful voices they will call out, 'I am here for you! Why will you not speak to me? Why will you not embrace me?' As the beings of this hell perceive these karmic conjurations, they will, due to their minds' desire, begin to climb down from those trees with sword-like leaves. As they do so, the razor-sharp leaves will now turn upward, cutting off lumps of their flesh, severing their muscles, cleaving their bones, piercing all their vital points, and drawing out their bone marrow. Thus, they will subject themselves to grueling torture. Due to the desirous craving these hell beings harbor in their hearts, they will keep gazing at the women, all the while having all their limbs and organs cut up and butchered. Yet even as they keep gazing, vultures will descend upon them, plucking out their eyes and biting off their ears with terrifying, razor-sharp beaks. While the hell beings cry out in agony, their tongues and noses will be severed on the fearsome leaves of the trees, and all their major and minor body parts will be amputated. Maddened by their desirous craving, they will in this way plunge to the ground. However, once they reach the ground the girls will now climb to the treetops. As they see the girls climb, they will again pursue them, and everything will start once again. Thus, driven by their karmic actions and utterly deceived by their own minds, [F.158.b] these beings will cycle through hell for many hundreds of thousands, or even many billions of years.

2.377 "Despite the torments that their pursuits bring them, and although sexual misconduct is the cause of their pain, these beings of hell do not let go of their desires. Since time without beginning, the mind has in this way entered

the realms of hell beings, animals, and starving spirits. For these reasons, one should not engage in the frame of mind of a being headed for hell.

2.378 “In the Crushing Hell lies a mountain known as Vulture Friendship. Thirsting and starving, the beings of hell will race toward that mountain. Yet on the summit of Vulture Friendship lives a vulture with a terrifying iron beak and a large stomach filled with burning embers. Helpless and without a protector, the beings of hell will climb this mountain, moaning in agony. When they reach the peak, the vultures will break open their skulls, extract their brains, and gouge out their eyes. Once they have gulped down the brains and brain membrane, the vultures will throw the heads away. Headless and with their eyes taken away, the beings of this hell will then run off into a dense darkness of blindness. They will then encounter other vultures, produced by karma, that have an enormous body, and within their gigantic frame also burn glowing embers. These vultures will seize the beings of this hell and swallow them. Having entered the bird’s abdominal cavity they will burn there for many hundreds of thousands of years, because resorting to, becoming habituated to, and increasing acts of killing has made it impossible for them to die sooner.

2.379 “The force of resorting to, becoming habituated to, and increasing acts of sexual misconduct [F.159.a] will make one perceive females in the forest of sword-like leaves. The power of resorting to, becoming habituated to, and increasing acts of taking what was not given will, on the other hand, make one proceed to other regions of hell. There is a river known as Infinite Shores that flows with boiling molten copper. Upon the far shores of this river the beings of this hell will perceive abundant food, drink, and lodging. The land appears delightful, with ample shade, lush forests, streaming rivers, and cool ponds. When they see this, the beings of this hell will run toward it as before, yelling and calling upon each other, ‘Friends, come forth! Come forth, and you shall find excellent food, drink, lodging ... and so forth.’ As they hear these words, other beings of this hell will also hasten forth, for they yearn for help, protection, and relief. As they meet together on the riverbank, the beings who were called will ask, ‘Where is that place, friends, where we were going to find happiness and relief?’ Then the beings who had called them will point at the opposite bank and say, ‘Friends, look at the far banks of Infinite Shores, abounding with food, drink, beds, couches, groves, forests ... and so forth!’ Pushing against each other, all of them will then plunge into the river’s fierce and frothing waves of boiling metal. As they fall into the river, some will melt as if they were lumps of butter, some will be eaten by crows with flaming beaks, [F.159.b] and some will be swallowed by fish whose flaming mouths will consume all their organs and body parts.⁶²

2.380 “These verses rightly explain the karmic actions of such beings:

- “Deceived by your own minds,
You pursued females.
And so, bound by the shackles of negative acts,
You were led to the realms of hell.
- 2.381 “You, whose unwholesome minds are attached,
Exerted yourselves in negative acts
For the sake of your children, spouse, friends, relatives, and kinsmen.
But where have they all gone now?
- 2.382 “In the land of humans you may not
Have caused yourselves to suffer,
But in your final human existence
You engaged in evil for your children’s sake.⁶³
- 2.383 “Those whose former acts were evil
Will not later escape harm.
Deceived by their children and spouse,
They enter the fierce realms of hell.
- 2.384 “What can a spouse and friends do,
And how could children help?
When the provisions for that journey are in place
One will burn all alone in the realms of hell.
- 2.385 “Not averse to pleasure
They did not engage in virtue.
Why wouldn’t you, infantile beings deceived by dullness,
Later come to experience pain?
- 2.386 “Those who are fooled by their own minds’ dullness
Will proceed with desire and anger;
Thus, while seeking happiness for their children and spouse
They all stray downward.
- 2.387 “Living beings take birth within the realms of karmic action
And experience the effects of their own deeds.
For those who did good the world will be divine,
And for doers of evil it will be equally foul.
- 2.388 “Thus, the henchmen of the Lord of Death will instruct the beings of the
Crushing Hell, saying, ‘Who else should experience the consequences of
your acts? You, yourselves, will experience the effects of your own positive

or negative acts. Such effects do not come about unless you create them. Nothing you do is ever lost.' [F.160.a]

2.389 "Until their negative acts have been overcome, relinquished, and exhausted, the beings of the Crushing Hell will continue to live on for many hundreds of thousands of years. Such are the effects of resorting to, becoming habituated to, and increasing acts of killing, taking what was not given, and sexual misconduct. With the passing of time, just as these beings first got into their torturous situation, so they will at some point also be freed from hell. They may then, due to acts that are to be experienced in other lifetimes, not be born as a starving spirit or an animal, but instead take birth as a human. In that case, however, their lives will be short and impoverished, their spouses will be unpleasant, they may crave for the spouses of others, they may be despised and find no spouse at all, or they may be enslaved. These karmic effects accord with their respective causal actions. Such effects will occur for all those who journey to hell, deceived by the forces of karmic action.

2.390 "The monk who has knowledge of the ripening of karmic effects will further examine the neighboring regions of the great Crushing Hell. Thus he will notice sixteen realms that surround it: Infinite Torture, Slicing Like a Bottle-Gourd Fruit, Ripping of All Vital Points, the Lump, Terrifying Sight, Copious Degeneration, Unbearable Harm, Crier, Wailer, Pleading, Fire that Brings Forth a Torrent of Tears, Cessation of All Faculties, Endless Agony, Bursting Like Lotuses, Bursting Like Great Lotuses, Furnace, and Metallic Fire.⁶⁴

2.391 "As the monk asks himself what karmic actions may cause one to take birth there, [F.160.b] he will, just as before, perceive three unvirtuous actions: killing, taking what was not given, and sexual misconduct. Resorting to, becoming habituated to, and increasing these acts is certain to produce the experience of life in the hell of Infinite Torture. Thus, one who has associated with inappropriate females and engaged in sexual misconduct will take birth in the hell realm of Infinite Torture and experience the following tortures. The lower part of one's body will be impaled upon a flaming stake. That same stake will then also pierce through one's back, belly, torso, hips, shoulders, upper arms, throat, mouth, skull, and ears. Thus, the flaming stake will devastatingly penetrate all one's limbs and organs, burning and boiling everything. Thereafter follows an unbearably torturous pain, as burning iron pliers tear off one's testicles, which are then consumed by vultures. Until one's completed and accumulated acts have been overcome, relinquished, and exhausted there will be no end to one's screams as the terrors will continue. Only once the relevant karmic actions have been exhausted will one escape that realm of hell. If at that point one avoids birth as a starving

spirit or an animal due to karmic action that is to be experienced in other lives, one may be born with the general lot in life of a human. However, as a karmic effect in accordance with its unvirtuous cause, one will in that case [F.161.a] be born as a neuter.

2.392 “As the monk further examines the regions surrounding the great Crushing Hell, he will perceive the hell realm known as Slicing Like a Bottle-Gourd Fruit. Wondering what karmic actions may cause one to take birth there, he will understand that such a birth is due to resorting to, becoming habituated to, and increasing acts of killing, stealing, and sexual misconduct. Inquiring as to the specific forms of sexual misconduct that have such a consequence, he will realize that when one enters an inappropriate female through the mouth one will, upon the disintegration of one’s body, fall into the lower realms of hell. There one’s tortures will be such that the henchmen of the Lord of Death thrust a spike into one’s mouth, and as they keep shoving the spike forward, it will emerge at the back of one’s neck. As they keep moving the spike about, it will also emerge through one’s ears. The henchmen will then smelt copper in an iron pot and pour the liquid metal into one’s mouth. Thus, first one’s lips are burned, followed by one’s tongue, palate, throat, and all the way down to the stomach. Having thus burnt one’s body, the liquid will emerge from the lower end of it. Such is the ripening of the karmic effects associated with having resorted to, become habituated to, and increased acts of sexual misconduct.

2.393 “Hellish tortures of this sort will continue until the relevant karmic actions have been overcome, relinquished, and exhausted. The burning and boiling will go on for many hundreds of thousands of years, until finally they are exhausted. Once one is free of the relevant karmic actions, one may, due to karmic actions to be experienced in other lives, avoid birth as a starving spirit or an animal, and instead be born with the general lot in life of a human. However, as an effect that accords with its karmic cause, [F.161.b] one’s mouth will in that case emit a rotten stench, causing one to be shunned by everyone.

2.394 “As the monk further examines the regions surrounding the great Crushing Hell, he will perceive the hell realm known as Ripping of All Vital Points. Wondering what karmic actions may cause one to take birth there, he will understand that such a birth is due to resorting to, becoming habituated to, and increasing acts of killing, taking what was not given, and sexual misconduct. The specific form of sexual misconduct that one pursues, which will have such a consequence, is that of coercing unconsenting women, other than one’s own, to engage in non-vaginal sex. Upon the disintegration of one’s body, one will then suffer a downfall into the lower realms, taking birth in the hell known as Ripping of All Vital Points. In that realm the

tortures that are associated with killing and taking what was not given are just as described earlier. In particular relation to sexual misconduct, one will have flaming rods stuffed into one's mouth, heated twice as much.

2.395 "Until the relevant negative acts have been overcome, relinquished, and exhausted, there will be no end to one's tortures, and so one will continue to cry out helplessly for many hundreds of thousands of years. When later one escapes that hell, one may, due to karmic actions to be experienced in other lives, avoid birth as a starving spirit or an animal, and instead be born with the general lot in life of a human. As a karmic effect that accords with its cause, one will then have unstoppable desire for the spouses of others, for the ripening of those acts that were carried out and accumulated will not dissipate before it has been experienced.

2.396 "As the monk further examines the regions surrounding the great Crushing Hell, [F.162.a] he will perceive the hell realm known as Terrifying Sight. Wondering what karmic actions may cause beings to take birth there, he will understand that such a birth is due to becoming habituated to and increasing acts of killing, taking what was not given, and sexual misconduct in such a way that they are undertaken and accumulated. As for killing and stealing, it is just as in the previous cases. However, in terms of sexual misconduct, the specific aspect is that of having forcefully placed one's mouth onto a child's genitals.⁶⁵ When one later separates from one's body, one will suffer a downfall into the lower realms, taking birth in the hell of Terrifying Sight.

2.397 "In that hell the tortures are of the following kind. One will perceive the person who was one's child in one's previous human existence, and upon seeing this karmic conjuration one will yearningly think, 'That child was mine when I was a human!' Right then, one will perceive that the henchmen of the Lord of Death begin to stab the child with spikes, stabbing the child's genitals in particular. Seeing this torture will cause one commensurate mental torment. In fact, the mental torture experienced by the hell being will be sixteen times more severe than the pain of being burned by fire, because mental pain is more intense than the physical pain. In terms of physical pain, one will be apprehended by the Lord of Death's henchmen and then placed head down in a red-hot iron cauldron. The henchmen will then pour boiling copper onto one's genitals, [F.162.b] and the metal will burn its way into one's intestines. From the intestines the liquid metal will burn through to the heart, from the heart to the spleen, from the spleen to the lungs, from the lungs to the trachea, from the trachea to the throat, from the throat to the tongue, from the tongue to the palate, from the palate to the brain, and from the brain to the brain membrane. Thus, the fires will move from below.

2.398 “Those who have engaged in sexual misconduct will for many hundreds of thousands of years perceive such children, who are in fact just creations of their own karmic actions, and thus continue to experience mental and physical torments of the kinds just described. Until they have overcome, relinquished, and exhausted the relevant karmic actions, there will be no end to their tortures, and they will not die. When they finally break free of this karmic conditioning they may, due to karmic actions to be experienced in other lives, avoid birth as a starving spirit or an animal, and instead be born with the general lot in life of a human. In terms of effects that accord with their karmic causes, their semen will then be impotent; they will therefore have no offspring, and others will spitefully refer to them as neuters.

2.399 “Wondering what other neighboring realms there may be, the monk will continue to investigate the regions that surround the great Crushing Hell. With knowledge derived from hearing he will perceive the existence of another realm of hell, known as the Lump, because of its shape of a lump. Wondering what actions may cause one to take birth there, the monk will see how certain people have intercourse with cattle and other hooved animals, imagining such animals to be women. Once these people separate from their bodies, they will fall into the lower realms and take birth in the hell [F.163.a] of the Lump.

2.400 “In the hell of the Lump, they will experience the following tortures. Those cows or mares that they previously were attracted to will now appear to them in forms that are produced by their own karmic actions. Oppressed by desire, they will then pursue those forms. However, the creatures that they see in this way have bodies filled with fiercely flaming iron embers. When the beings in hell touch these animals, they will be drawn in through the apertures in these flaming bodies, which are produced through incorrect actions. Once they have entered these creatures’ dark recesses, they will be roasted and boiled there for many hundreds of thousands of years without even being able to cry out. Until the relevant karmic actions have been overcome, relinquished, and exhausted, there will be no end to their tortures and they will continue to burn. When they finally break free of this karmic conditioning they may, due to karmic actions to be experienced in other lives, avoid birth as a starving spirit or an animal, and instead be born with the general lot in life of a human. Yet, as a karmic effect that accords with its cause—completed and accumulated acts of sexual misconduct with someone who is not one’s wife—they will be born in a similar situation.

2.401 “Again, the monk will examine the regions that surround the great hells. Thus, through knowledge derived from hearing he will see the hell known as Copious Degeneration. Wondering what karmic actions may cause beings to take birth there, he will understand that such a birth is due to resorting to,

becoming habituated to, and increasing acts of killing, taking what was not given, and sexual misconduct. The aspects of killing and taking what was not given are here just as in the previous cases, yet in terms of sexual misconduct the specific aspect is that of men having [F.163.b] sex with other men. When such a man later separates from his body, he will fall into the lower realms and be born in the hell of Copious Degeneration.

2.402 “As the effect of having carried out and accumulated such acts, he will then experience the following tortures. The man he used to be with will appear to the being in hell, yet his hair and entire body will be aflame, and his body will be solid like vajra. When this man embraces the hell being, all the major and minor body parts of the hell being will disintegrate, as when sand falls through one’s hand. Yet due to the power of negative acts, the hell being will be revived as soon as he has died, and he will now be terrified and shocked by the burning man. He will then see a ravine into which he falls. While in midair, he will be attacked by ravens with flaming beaks who will tear him to pieces the size of sesame seeds. When he has fallen to the ground, foxes with flaming mouths will devour him. Yet even if the foxes consume his bones, he will nevertheless be born again, but this time only to be cooked in a flaming jar by the henchmen of the Lord of Death.

2.403 “Thus, for as long as one’s completed and accumulated karmic actions have not been overcome, relinquished, and exhausted, one will continue to be burned, eaten, and reduced to dust. When one finally escapes the hell of Copious Degeneration, one may, due to karmic actions to be experienced in other lives, avoid birth as a starving spirit or an animal, and instead be born with the general lot in life of a human. Yet as an effect that accords with the act of sexual misconduct, one will have many spouses but lose them all. Unable to keep any one of them, one will see them all go to other men. [F.164.a]

2.404 “The monk will then continue to examine the regions that surround the great Crushing Hell, wondering what further realms may be found there. Based on knowledge derived from hearing, he will then perceive a hell known as Unbearable Harm. Inquiring as to what karmic actions may cause beings to take birth there, he will understand that such a birth is due to resorting to, becoming habituated to, and increasing completed and accumulated acts of killing, taking what was not given, and sexual misconduct. Here, the aspects of killing and taking what was not given are just as in the previous cases. In terms of sexual misconduct, a woman who belongs with others may fall into one’s hands during a military campaign. If one then gives such a woman to many men, or oneself penetrates her vagina or another opening, one will, when one separates from one’s body, fall into the lower realms and be born in the hell known as Unbearable Harm.

2.405 “In that hell, beings will undergo the following torments. The henchmen of the Lord of Death will hang them by their feet from the top of a tree and then light a fire below. In this way their entire bodies will burn, beginning with their faces and their deeply cherished eyes. These beings of hell will undergo fierce and intense torments that are difficult to endure, and so they will wail, scream, and cry out in agony. Yet as they open their mouths while crying the flames will enter them. From their mouths the flames will reach their lungs, spleen, stomach, intestines, and anus—thus devouring everything down to their feet. While they burn in this way, suffering excruciating pain, [F.164.b] ravens will appear and begin to eat from them. Thus, they will both burn and scream, undergoing two distinct tortures.

2.406 “Until they have overcome, relinquished, and exhausted their karmic actions there will be no end to their torments, and so their extraordinarily intense and unbearably sharp pains will go on for many hundreds of thousands of years. Once they escape this hell, they may, due to karmic actions to be experienced in other lives, avoid birth as a starving spirit or an animal, and instead be born with the general lot in life of a human. Yet due to the force of their karmic actions, enemy forces will abduct their beloved and delightful wife, while she cries and screams in agony. Thus, as a karmic effect that accords with its cause, one’s spouse will be crying, lamenting, and miserable in this world and beyond.

2.407 “The monk will then continue his exploration of the regions that surround the great Crushing Hell, wondering what karmic actions may cause beings to take birth in the hell known as Crier. Applying knowledge derived from hearing, he will notice how some men, due to improper mental activity, have sex with sheep or donkeys when no women can be found, without any sense of respect toward a stūpa, the vicinity of a stūpa, or a buddha. When they later separate from their bodies, they will fall into the lower realms, taking birth in the hell known as Crier. There they will undergo torture as iron ants consume all their major and minor body parts, thus causing intense pain. [F.165.a] At the same time, the stomachs of these hell beings will be filled with fire. As their actions ripen in this fierce and unbearable way, the inside and outside of their bodies will be burned and consumed for many hundreds of thousands of years. Moreover, the worms called scream provokers will appear, consuming their flesh and drinking their blood. Cutting through their muscles, they will bite through their bones and suck the marrow from them, and eat their entrails. While being thus cooked and eaten, these beings will cry out in despair and wail pitifully.

2.408 “Until they have experienced the ripening of the karmic effects, however, their experience will continue to be this terrifying, repugnant, hideous, and ugly. Thus, until their karmic actions have been overcome, relinquished, and

exhausted, they will continue to be burned and boiled alive for many hundreds of thousands of years.

2.409 “When they finally escape this hell, they may, due to karmic actions to be experienced in other lives, avoid birth as a starving spirit or an animal, and instead be born with the general lot in life of a human. Yet as a karmic effect that accords with its cause they will, as a human, have many competitors within the royal court and they will never have any success. Living a life in poverty and deprivation, they will soon meet with death.

2.410 “As the monk continues his examination of the regions that surround the great Crushing Hell, he will wonder what completed and accumulated actions, inclusive of their preparation and conclusion, may ripen as birth in the hell realm known as Wailer. As he examines this with knowledge derived from hearing, he will understand that if one resorts to, becomes habituated to, and increases acts of killing, taking what was not given, and sexual misconduct, as one separates from one’s body, one will fall into the lower realms and take birth in the hell known as Wailer. [F.165.b] In terms of the specific ripening that results in birth there, engagement in killing, stealing, and sexual misconduct may cause one to be born among barbarians and so suffer from general flaws related to one’s place of birth. In that way one may also come to have sex with one’s sister or another inappropriate person. Then, as one later separates from one’s body, one will fall into the lower realms and be born in the hell of Wailer, where the following torments must be endured.

2.411 “Beings who live in Wailer are slain by the Lord of Death’s henchmen, who burn and boil them. As this happens, their screams can be heard from a distance of five leagues away. However, the power of karmic action will make any being who is in an intermediate existence misapprehend their pitiful and terrifying screams. Instead, they will hear the cries as sweet songs and the sound of cymbals, and they will therefore want to hasten to where the tunes come from. As soon as they make that wish, a condition for perpetuating existence is formed, which then causes them to take birth there. Beings in the intermediate existence take birth in accordance with their grasping, and this type of grasping will cause them to be born in that hell. As soon as they are born there, they will proceed to experience the sufferings of hell.

2.412 “They will hear the screams of other hell beings for what they really are. Thus, what they hear is unbearably intense and so horrible that nothing compares or even comes close to it. Then, as the sound becomes twice as loud, it will pierce their hearts and become even more unbearable.

2.413 “Moreover, the beings in this hell are subject to the following other tortures. In their realm stands a flaming iron mountain called of Ravens’ Peak. It’s flames shoot up five hundred leagues into the sky. It is covered with iron trees [F.166.a] in which live terrifying iron ravens, and the entire mountain is engulfed by fire. Although the iron mountain is constantly ablaze with fire produced by karma, ruinous karmic actions will nevertheless make it appear as covered by a grove of lotuses, with the flames appearing as lotus petals. Therefore, when they see the mountain, the beings in this hell will call to one another, ‘Friends, come on! Come on! Let’s climb that mountain with cool shady groves! Let’s go hang out in those beautiful groves!’

2.414 “Meanwhile, the henchmen of the Lord of Death will throw stones at them, and so they will start to run toward the mountain, yearning for safety, refuge, and protection. Yet as they begin to climb it, raging tongues of flames will blaze forth from the mountain, and when the terrifying ravens see the approaching hordes of hell beings, they will rapidly swoop down on them and devour them with their extremely sharp beaks. Some will split their skulls and extract their brains and brain membrane, while others will cut out their eyes, noses, skin on their jaws, loins, craniums, tongues, necks, skin on their necks, throats, navels, chests, larynxes, hearts, lungs, spleens, intestines, colons, bellies, ears, thighs, hips, heels, feet, foot soles, anuses, and toes. [F.166.b] Thus the ravens will split the hell beings open and devour them. Some will eat them from the front, some will eat the lungs, some will eat the bones on the backs of their hands, and some will eat all the major and minor body parts, including the feet. In this way the ravens will split open and consume each individual hell being.

2.415 “However, by the force of their karmic actions, the hell beings will be reborn and so they will continue to suffer the terrors of the Lord of Death’s henchmen and the ravens. Again, wishing for protection and refuge, they will once more run toward the Ravens’ Peak. As they climb it, their bodies will be enveloped in the flaming tongues of fire produced by karmic action, and so they will continue to burn on that mountain for many hundreds of thousands of years. Until they have overcome, relinquished, and exhausted their negative karmic actions, the force of their completed and accumulated karmic actions, terrifying and severe, will drive them to continue climbing toward the summit of the Ravens’ Peak. This will persist until they have overcome, relinquished, and exhausted the karmic manifestations of killing, stealing, and sexual misconduct—those karmic actions that they resorted to, became habituated to, and repeated. This flaming mountain rises five hundred leagues into the sky, and although the beings of this hell are burned upon it like moths, the time of their death does not arrive.

2.416 “When their actions have finally been overcome, relinquished, and exhausted, they will escape that hell. At that point they may, due to karma that is to be experienced in other lives, avoid birth as a starving spirit or an animal, and instead take birth with the general lot in life of a human. However, as an effect that accords with the causal completed and accumulated karmic actions, their major and minor body parts will emit a foul smell, [F.167.a] they will contract leprosy or a cutaneous disease, they will have many rivals, and they will generally be poor and live in unsavory places.

2.417 “The monk will then continue to examine the regions that surround the great Crushing Hell and by means of knowledge derived from hearing he will perceive another neighboring region, known as Fire that Brings Forth a Torrent of Tears. Wondering what karmic actions may cause one to take birth there, he will apply knowledge derived from hearing and so come to understand that such a birth is due to resorting to, becoming habituated to, and increasing acts of killing, stealing, and sexual misconduct. Here, the aspects of killing and stealing are just as in the previous cases. In terms of sexual misconduct, some nuns may lose their discipline and develop vulgar conduct, engaging in sexual misconduct with one person after another. When they later separate from their bodies, they will fall into the lower realms, taking birth in the hell known as Fire that Brings Forth a Torrent of Tears.

2.418 “In that hell they will experience tortures of the following kinds. Their awful and rough, undesirable actions will produce a flaming fire that scorches them, and even the tears that come to their eyes will themselves take the form of fire. Such is the burning torture that these beings must undergo. Furthermore, charcoal of acacia wood will be stuffed into their eyes and the Lord of Death’s henchmen will split their bones and make sounds with them like with bamboo flutes. In this hell, terrifying with the howling of jackals, their bodies will be cut, pierced, and crushed with iron nails, clubs, and spears. By means of a burning hot pair of tongs, [F.167.b] boiling lead will be poured into their anus. Thus, burned by the boiling lead within and scorched by excruciating fires without, they will undergo unbearable torments as their bodies are consumed by this double fire. [B8]

2.419 “Here there are some verses:

“When negative karmic actions lead one to hell,
And lead is poured into one’s interior
While fire blazes outside,
The suffering is indeed extreme.

2.420 “The arising of painful karmic effects

- And the experience of torment
Cannot easily be compared to anything else
Within the three realms of existence.
- 2.421 “Three effects are produced by three factors.
Birth in the three realms
Is appropriated by three types of mind and the product of three flaws,
That thus ripen in three places.
- 2.422 “As causes and conditions come together,
Distinct karmic formations appear.
The ripening of karmic actions
Appears as the three realms.
- 2.423 “Transformations occur
In accordance with the character of the mind.
Thus, virtue engenders virtue
And evil begets evil.
- 2.424 “Karmic action is associated with the mind
And the result with the karmic action.
Thus instigated by the mind and karmic action,
This is known as cyclic existence.
- 2.425 “All living beings experience
The effects of their own actions.
Right now, they are all deceived
By their own minds.
- 2.426 “So why should one cry out in vain,
When one is tormented by heat? [F.168.a]
- 2.427 “This goes to show that hell beings will not be free from the henchmen of
the Lord of Death until they themselves have experienced their own karmic
actions. The relationship between karmic actions and their effects can be
observed all throughout the intermediate existence.”
- 2.428 Hence, as explained previously, until hell beings have overcome,
relinquished, and exhausted their completed and accumulated negative acts,
they will continue to encounter burning and boiling at the hands of the Lord
of Death’s henchmen for many hundreds of thousands of years. When they
finally escape this hell, they may, due to karma to be experienced in other
lives, avoid birth as a starving spirit or an animal, and instead be born with

the general lot in life of a human. Yet by the force of effects that accord with their causal actions they will suffer from tumors, emaciation, deformity, and bloating, or their bodies may appear like scorched pine trees.

2.429 “The monk will continue to examine the regions that surround the great Crushing Hell and by means of knowledge derived from hearing he will then perceive another neighboring region, known as Cessation of All Faculties. Wondering what karmic action may cause beings to take birth there, he will apply knowledge derived from hearing and so come to understand that such a birth is due to resorting to, becoming habituated to, and increasing acts of killing, stealing, and sexual misconduct. Here, the aspects of killing and stealing are just as in the previous cases. What, then, are the specific ways of resorting to, becoming habituated to, and increasing acts of sexual misconduct? Those prone to rampant and burning desire may engage in sexual misconduct with a woman by way of her mouth or anus instead of the birth channel. [F.168.b] When they later separate from their bodies, they will fall into the lower realms, taking birth in the hell known as Cessation of All Faculties.

2.430 “In that realm they will undergo tortures of the following kinds. While all the open spaces are filled with fire, the beings of this hell will be tossed into iron cauldrons brimming with molten copper. Within those cauldrons they will be eaten from below by the flaming mouths of biting insects. Surrounded by eleven garlands of flames, they will suffer and burn, yet when they die, they will be revived, and then burned alive once again. Burning ants will eat their eyes and molten lead will be poured into their ears. Knives will cut off their noses and razors sever their tongues. A rain of razorblades will fall, cleaving their bodies to pieces. Thus, as all their senses experience great pain, the beings of this hell are deprived of any pleasurable karmic ripening. Their suffering is unbearable and the heat incomparable. To give an indication of this, consider how insignificant the light of a candle is compared to that of the sun. Similarly, the pains of the beings in the hells and the pleasures of the gods in the heavens also cannot be compared or illustrated. Why is that? Because the divine pleasures and the hellish torments are like no other. They can only be found in these places.

2.431 “Until these beings have purified, pacified, overcome, and exhausted their relevant completed and accumulated karmic deeds, they will continue to experience excruciating heat and horror there. Once they escape this hell, they may, due to karmic actions to be experienced in other lives, avoid birth as a starving spirit or an animal, [F.169.a] and instead take birth with the general lot in life of a human. However, as an effect that accords with its causal completed and accumulated actions, their spouses will be immoral and plot their death in collusion with bandits, or by means of treachery at the

royal court. Alternatively, they may murder them directly using poison, or a weapon while they are asleep. Thus, there is no way to escape until one has fully experienced the ripening of completed and accumulated acts.

2.432 “The monk will continue to examine the regions that surround the great Crushing Hell, and by means of knowledge derived from hearing he will then perceive another neighboring region, known as Endless Agony. Wondering what karmic actions may cause beings to take birth there, he will apply knowledge derived from hearing. He will then understand that the effects of killing and stealing are just as previously explained. Moreover, some people may imagine, with a lustful mind, an improper woman and use their hands to engage in sexual misconduct. When they later separate from their bodies, they will fall into the lower realms, taking birth in the hell of Endless Agony.

2.433 “In that realm they will undergo torture, as their completed and accumulated acts will produce intense sufferings stemming from fire, weapons, caustic substances, and disease. Since their torments and anguish are profound and hard to fathom, it is not easy to provide an example for them. The beings in this hell are completely deceived by their own minds, and until their negative acts have been overcome, relinquished, and exhausted they will continue to burn and boil for many hundreds of thousands of years. Once they escape this hell they may, due to karma to be experienced in other lives, avoid life as a starving spirit [F.169.b] or an animal, and instead take birth with the general lot in life of a human. Yet in that case they will be poor and live in border regions and the jungle where, filled with fear, they will be enslaved by the people living there and suffer from constant disease.

2.434 “The monk will continue to examine the regions that surround the great Crushing Hell, and by means of knowledge derived from hearing he will then perceive another neighboring region, known as Bursting Like Lotus. Wondering what karmic actions may cause beings to take birth there, he will apply knowledge derived from hearing and so come to understand that such a birth is due to completed and accumulated acts of killing, stealing, and sexual misconduct. Here, the aspects of killing and stealing are just as in the previous cases. As for sexual misconduct, some people, who have made the commitment to live as mendicants, may continue to mentally entertain and relish their past desires. Relishing such incorrect mental activity, they may, while asleep during the night, dream of a woman they once knew and had sexual relations with. When they wake up, they will continue to relish and remember those very dreams of the non-celibate life. Cherishing such dreams, they may also recount them to others, and consider them valuable.

In this way they will habituate themselves to such dreams, repeat them, and delight in them. When they later separate from their bodies, they will fall into the lower realms, taking birth in the hell known as Bursting Like Lotuses.

2.435 “In that realm they will experience the following torments. All appearances in this realm are red like red lotuses. Boiled in a container, the sentient beings there are placed in an iron vessel and crushed with an iron club. Once they escape this torment, they will perceive in the distance a vast lake with a blue lotus flower. Yearning for help [F.170.a] and protection, and tormented by hunger and thirst, they will approach the lake, thinking that it can bring them release and happiness. In their hundreds or thousands, they will rush toward the lake. Yet as they approach, their feet will be pierced by spikes that have been placed in the ground. With their legs wounded, they will fall to the ground on their faces, and again be pierced by the spikes. If they fall on their backs, they will yet again be pierced and penetrated by the spikes. If they fall on their chest, their lungs will be pierced. And if they stay where they are, they will be cut from below.

2.436 “Burning and boiling, the beings of this hell will cry out to each other. Tormented by thirst and starvation they will scream to each other and cry. Moaning and wailing in agony, they will all gaze toward the lotus flower, while the Lord of Death’s henchmen chase them from behind with swords, axes, lances, and short spears. Yearning for help, protection, and relief, the beings of this hell will in the end somehow manage to reach the lotus. Yet as they begin to climb it, they will realize to their despair that the lotus is full of glowing embers—as if of acacia charcoal—and its petals are as hard as diamonds.

2.437 “Such beings of hell engaged previously in negative actions, and those very actions have led them to where they are now. Thus, until their completed and accumulated acts have been overcome, relinquished, and exhausted, they will be cooked and boiled in the hell of Bursting Like Lotuses for many hundreds, thousands, or millions of years. When they finally escape this condition, they may, due to karmic actions to be experienced in other lifetimes, avoid birth as a starving spirit or an animal, [F.170.b] and instead be born with the general lot in life of a human. Yet by the force of their completed and accumulated acts they will be born cross-eyed, their discipline will be corrupted, and they will live a short life in poverty.

2.438 “As the monk continues to examine the regions that surround the great Crushing Hell, he will perceive another great neighboring hell, known as Bursting Like Great Lotuses. Wondering what karmic actions may cause beings to take birth there, he will understand that such a birth is due to resorting to, becoming habituated to, and increasing acts of killing, stealing,

and sexual misconduct. Here, the aspects of killing and stealing are just as in the previous cases. As for sexual misconduct, certain people who have made the commitment to live as mendicants might deviate from their discipline and in their actions become like a heap of dung. Despising the path to the transcendence of suffering, they will think, 'Through my celibacy I shall become some kind of god. Then, in heaven I shall have goddesses all around me.' Thus, they will dedicate their pure conduct in a mistaken manner. As they practice with such craving, they are engaging the causes of cyclic existence and the causes of craving, the practice of negative actions. In this way they will not escape sickness, aging, death, suffering, lamentation, pain, unhappiness, disturbance, and so on. When they die and separate from their bodies, they will fall into the lower realms and be born in the hell known as Bursting Like Great Lotuses.

2.439 "In that realm they will experience tortures of the following kinds. Five leagues wide and one hundred leagues long, the so-called Caustic River with caustic waves is full to the brim with nothing but acid. The beings of this hell enter this river and experience scorching, fierce, [F.171.a] excruciating agonies. Thus, their bones turn into stone, their hair turns into fish feces, their flesh turns into mud, the boiling lead turns into water, and the hell beings turn into fish as they are swept away by the river, face down, and boiled alive within it. Along the banks of the river lurk ravens with flaming beaks, and these birds will prey on the hell beings.

2.440 "If, yearning for safety and protection, the hell beings escape the river, they will be driven back into it by the iron spears of the Lord of Death's henchmen. As they surface in the river, their legs, hips, and backs will be eaten by acid. Even their necks will be consumed, and their bones will boil. The flesh on their heads will be devoured and their skulls will be split open. Thus, entering and remaining within this river, the beings of this hell will be burned and boiled alive in acid for many hundreds of thousands of years.

2.441 "When they finally escape this torturous river, they will perceive a lake with flowers and blue lotuses. Yearning for safety, protection, and relief, they will approach the lake. Yet the petals of the lotuses are made of razor-sharp iron, and when the hell beings touch them, their bodies are lacerated, chopped up, consumed, and broken. Yet, forced by the Lord of Death's henchmen, the beings of hell will climb the lotuses. The centers of the flowers are filled with burning flames and the iron petals below bend toward these centers. Forced by their karmic actions, the beings of this hell take birth again and again within such flowers, [F.171.b] burning many hundreds of thousands of times in blazing embers. Moreover, ravens will pluck out their eyes, rip out their tongues, pierce their ears, and pare away their bodies.

2.442 “Thus, the beings of this hell will encounter the effects of their own karmic actions, and until those acts have been overcome, relinquished, and exhausted, they will continue to boil within the great hell of Bursting Like Great Lotus. Once they are free from that hell they may, due to karmic actions to be experienced in other lives, avoid birth as a starving spirit or an animal, and instead take birth with the general lot in life of a human. Yet, in terms of effects that accord with their causal actions, they will suffer from dropsy, be constantly tormented by hunger and thirst, and have an aggressive character.

2.443 “As the monk continues to examine the regions that surround the great Crushing Hell, he will apply knowledge derived from hearing and thus perceive a hell realm known as Furnace. Wondering what karmic actions may cause beings to take birth there, he will understand that the aspects of killing and stealing are just as in the previous cases. As for sexual misconduct, people who have committed themselves to the training of a mendicant might engage in incorrect mental activity and thus repeatedly and desirously reminisce about the women that they used to cohabit and fool around with. Thus, their lustful thoughts will distract them from virtuous qualities, and they will therefore fail to cultivate qualities that accord with the Dharma. They will fail to be attentive to the qualities of suffering, the origin of suffering, and the cessation of suffering, and they will neither train in, nor accomplish these teachings. They will not achieve flexibility and will fail to recollect the Buddha, the Dharma, and the Saṅgha. They will not recall death. Without any sense of renouncing cyclic existence, they will not be frightened by negativity, including minor cases. [F.172.a] Instead they will hoard and misuse many implements that are otherwise to be used for one’s dwelling and for the sake of one’s health, and so they will maintain a ruinous lifestyle. When they later separate from their bodies, they will fall into the lower realms, taking birth in the hell known as Furnace.

2.444 “In that realm sentient beings are alight, ablaze, and consumed by fire, turning into nothing but flames—there is not a place there, even the size of a hair’s tip, that is not alight, ablaze, consumed by fire, and turned into nothing but flames. Resembling trees that are alight, ablaze, consumed by fire, and turned into nothing but flames, the beings there may scream, but as they open their mouths, their mouths are filled with flames. At this excruciating torture, they may try to scream a second time, thereby causing the flames to enter their ears. Once more, this will make them scream, cry, and moan.

2.445 “Those who previously partook of alms while lacking discipline will now have their tongues scorched by red-hot metal. Those who adhered to the discipline but still entertained incorrect thoughts at the sight of women will

now have their eyes burned out. Those who with intense desire listened to the laughter and songs of the wives of others will now have their ears filled with boiling lead. Those who, although their discipline was corrupt, still held on to the incense of the saṅgha will now have their noses cut off and burned. Thus, those with corrupted discipline with regard to their five faculties will in hell receive severe punishments in accordance with their actions. [F.172.b] Until their relevant negative acts have been overcome, relinquished, and exhausted, those who pursue illicit livelihood will thus continue to burn and boil in the hell known as Furnace, engulfed by raging tongues of fire. Once they escape, they may, due to karmic actions to be experienced in other lives, avoid birth as a starving spirit or an animal, and instead be born with the general lot in life of a human. Yet in terms of effects that accord with the unwholesome causal actions, their faces and hands will thereafter be unsightly; they will be blind, crippled, or impoverished; and they will die while in the prime of life.

2.446 “The monk will continue to examine the regions that surround the great Crushing Hell, and by means of knowledge derived from hearing he will then perceive another neighboring region, known as Heap of Live Coals of Iron-dust. Wondering what karmic actions may cause beings to take birth there, he will apply knowledge derived from hearing and so come to understand that the aspects of killing and stealing are here just as in the previous cases. Moreover, someone who has committed himself to the training of a mendicant might engage in incorrect mental activity upon hearing the sounds of female dancing, singing, and jewelry. Thus distracted, the sounds of laughter, amusement, and frolicking might cause him to ejaculate, and he might relish that experience. When later such a person separates from his body he will fall into the lower realms, taking birth in the hell Heap of Live Coals of Iron-dust, where he will experience tortures of the following kinds. That quadrangular hell is surrounded by iron walls of fire, each measuring five hundred leagues. Within those walls the beings of that hell are burned by their own karmic actions, as incessant rains of fire and iron pour down. While the rain of iron cuts all their major and minor body parts to tiny pieces, the rain of embers will give them torturous burns. Thus, they must endure the destructive torments of these two rains. [F.173.a]

2.447 “It is not easy provide an example to convey the character of the tortures that the beings of this hell experience, yet until the relevant karmic actions have been overcome, relinquished, and exhausted, there will be no end to this fierce and unbearable scorching that terrifies the entire world. Such are the tortures that ensue from those undesirable, unpleasant, and unbecoming karmic actions.

2.448 “When one finally escapes this hell, one may, due to karmic actions to be experienced in other lives, avoid birth as a starving spirit or an animal, and instead be born with the general lot in life of a human. Yet, in terms of effects that accord with their causal actions, one will then become a boatman on a large river, live in fear, suffer from parasites, live by trading in elephant tusks, and be in constant mortal danger.

2.449 “As the monk continues to examine the regions that surround the great Crushing Hell, he will fail to perceive any seventeenth neighboring hell, and he will thus see that in terms of realms that neighbor the great Crushing Hell, the ripening of karmic action manifests as these sixteen only. When the monk in this way sees how the actions of sentient beings come to ripen as numerous different effects, he will become disenchanted by cyclic existence.

2.450 “The monk has now become aware of the nature of the karmic effects that manifest as the neighboring regions of three great hells. As he apprehends, views, and observes such ripening of karmic effects, he develops renunciation with respect to existence, and without wishing for any of the objects of the māras, he will engage in spiritual practice and observe inner phenomena. When the terrestrial yakṣas notice the monk’s endeavors, they will inform the celestial yakṣas, who will in turn pass the news on to the Four Great Kings. Thus, in the same way as before, the news will finally reach the Heaven of Limitless Light and the gods there will learn that, [F.173.b] ‘In Jambudvīpa the noble son known as so-and-so, who is of such and such a town, has shaved off his hair and beard, donned the saffron-colored robes, and with faith gone forth from the household to become a homeless mendicant. Now he has entered the ninth⁶⁶ ground.’

2.451 As they receive this news the gods will exclaim in delight, ‘Amazing, the forces of the māras are waning; the forces of the sacred Dharma are on the rise! How happy we are!’

· · The Howling Hell · ·

2.452 “Having witnessed these three hells, the monk will begin to examine the fourth hell, known as Howling. Wondering what karmic actions may cause sentient beings to take birth in the Howling Hell, he will examine this with knowledge derived from hearing and so come to understand that such a birth is due to resorting to, becoming habituated to, and increasing completed and accumulated acts of killing, stealing, sexual misconduct, and consumption of alcohol, along with the preparations for and conclusions of such acts. When they later separate from their bodies, they will take birth in the Great Howling Hell. In this regard, the ripening of the effects of the acts of killing, stealing, and sexual misconduct are as already explained. As for alcohol, resorting to, becoming habituated to, and increasing acts of alcohol

consumption will cause rebirth in the Howling Hell.

2.453 “Someone who has gone forth from the household and taken vows might distribute alcohol to, and intoxicate, members of the saṅgha of monks who have otherwise trained their minds in the pleasures of concentration and attained serenity. When such people later separate from their bodies, they will fall into the lower realms and experience the terribly torturous agonies of hell.

2.454 “Their torments will be as follows. Their mouths will be opened with iron tongs and boiling copper will be poured in. As they swallow it, first their lips will burn, and then their palates, noses, [F.174.a] tongues, throats, necks, colons, small intestines, stomachs, and guts, until the molten copper emerges from the lower part of their bodies. Such is the experience of unvirtuous actions that are associated with the consumption of alcohol. As the beings of this hell cry, scream, and moan in excruciating pain, the henchmen of the Lord of Death will instruct them in the following way:

2.455 “ ‘While engaging in negativity,
You should know that the results are severe.
The foolish and ignorant
Will later suffer deeply.

2.456 “ ‘The consequences of the negative acts that were done
By those whose minds are unwholesome
Are nothing to cry about because they pass quickly.
Why do you lament for no reason?

2.457 “ ‘The effects of their negative actions
Will be experienced by all humans,
So if you want your own happiness,
You should not practice evil.

2.458 “ ‘Because of their unwholesome minds,
The beings of the great and fearsome hells may escape,
And yet in their ignorance persist,
Engaging in evil again and again.

2.459 “ ‘You may think, “Such a thing could not take me to hell,”
Yet you should not perform such negative deeds.
By the same token, a small spark can
Consume hills, jungles, and forest groves.

2.460 “ ‘Fools who wish to engage in negative deeds
Do not wish to experience any harm,
Yet the effects of negative actions will follow them,

And they will witness them arising from causes and conditions.

- 2.461 “ ‘Why would you not practice Dharma?
Why would you not give up evil?
People who give up evil will not
Come to behold the realms of hell.
- 2.462 “ ‘Fools who are unaware
Of the effects of their own negative actions
Will gain problems of this kind.
Thus, you weak-minded people experience this.
- 2.463 “ ‘Negative actions take beings to hell;
Negative actions will make you burn.
Negative actions prohibit your transcendence of suffering.
There is no enemy like negative action.
- 2.464 “ ‘Those who were deceived by negative acts
Are now burned by negative acts. [F.174.b]
Those who do not engage in evil
Will not meet this fate.
- 2.465 “ ‘The path is the foremost peace,
And those ruled by craving will not dwell in it.
Those who give up craving
Are close to the transcendence of suffering.
- 2.466 “ ‘People who engage in evil
And refrain from doing what is virtuous
Will be burned by their negative acts.
Therefore, do not form evil thoughts.
- 2.467 “ ‘People who engage in negative acts
Will never gain happiness.
Therefore, if you wish to be happy,
Always practice the Dharma.
- 2.468 “ ‘Nobody suffers more
Than the person who engages in negative acts,
Therefore, do not engage in negative acts
If you are weary of suffering.
- 2.469 “ ‘Goodness accomplishes goodness.
With goodness, evil becomes difficult to engage in;
With evil, evil becomes easy to engage in.

Thus, evil deeds are difficult to commit for a noble being.’

2.470 “Thus the henchmen of the Lord of Death will again and again instruct the beings of hell as they continue to inflict various harms upon them, such as the following.

2.471 “As two flaming mountains relentlessly move toward and smash into each other with great force, the beings of this hell will be caught in between them, and so end up being crushed by the mountains until their bodies have been destroyed so that not even a trace remains. At that point, however, they will revive, only to be caught and pulverized between the mountains once more. This process of grinding will go on for many hundreds of thousands of years until finally their negative acts have been exhausted.

2.472 “At some point the beings of this hell may escape this region and run somewhere else, yearning for refuge, safety, and protection. Yet in that case they will encounter henchmen of the Lord of Death who will toss them headfirst into iron pots. Standing on their heads, they will thus be cooked alive for hundreds of thousands of years until their karmic actions have been overcome, relinquished, and exhausted.

2.473 “Yearning for refuge, protection, and relief, [F.175.a] they may at some point escape the cooking pots, and so take off in all directions. Yet they will then be caught by flaming iron ravens that will split their limbs, organs, and joints into hundreds or thousands of pieces before devouring them. This will go on for many hundreds of thousands of years, until finally their negative acts have been overcome, relinquished, and exhausted.

2.474 “Yearning for refuge, safety, and protection, they may then at some point escape the ravens, and run off as best they can. Tormented by hunger and thirst, they will perceive a bright lake in the distance and rush toward it. Although the lake is in fact full of boiling lead, the beings of this hell will nevertheless plunge into it, seeking to bathe there. And even as they do so, aquatic monsters, created by their own karmic actions, will appear and pull them under. Thus, until their negative acts have been overcome, relinquished, and exhausted they will continue to boil in lead for many hundreds of thousands of years.

2.475 “When they finally escape the monsters produced by their karmic actions, they will run—tortured and yearning for refuge, safety, and protection—in whichever direction they can. Yet henchmen of the Lord of Death will be guarding the exit routes and when they see the escaping hell beings, they will seize them. The henchmen will then pierce them with sharp, flaming spears. At times the spears will emerge through the backs of the hell beings, in other cases through their chests, and in still other cases through their throats. When they scream in agony, their cries will be heard by other hell beings, but due to the force of karmic action, those beings will hear the

sounds as beautiful songs. Hence, themselves yearning for refuge, safety, and protection, they will draw near. But when they arrive there, they will also be seized by the henchmen and so, until their karmic actions have been overcome, relinquished, and exhausted, [F.175.b] they will continue to be pierced by flaming lances and spears for many hundreds of thousands of years.

2.476 “At some point, however, they will escape and, yearning for refuge and protection, will run as best they can. In the not-so-far distance, they will then perceive a town that has exquisite houses, a beautiful river, and delightful ponds. Upon seeing it, they will rush toward the town and enter it, only to find that the whole town is in fact burning and boiling, and completely filled with biting insects, whose diamond-hard mouths have sharp fangs. Thus, as the hell beings enter the city, these creatures will break down the doors of the houses and consume them with their sharp and burning fangs. This will persist for many hundreds of thousands of years, until finally the relevant negative acts have been overcome, relinquished, and exhausted.

2.477 “When the beings of this hell finally escape this ocean of tortures, they may, due to karmic actions to be experienced in other lives, avoid being born as a starving spirit or an animal, and instead take birth with the general lot in life of a human. Yet, in terms of the karmic effects that accord with the negative acts of drinking and distributing alcohol, their minds will suffer from delusions, they will be poor, they may become vendors at highways or crossroads, and they will be the laughingstock of children. They will have an unpleasant complexion, protruding teeth, and clubfeet. They will constantly suffer from hunger and thirst and be rejected by their children, spouses, parents, and relatives. Thus, understand that if those who have taken vows partake of alcohol, the ripening is such that they will take birth in the Great Howling Hell.

2.478 “As the monk who has knowledge of the ripening of karmic effects examines the regions that surround the Great Howling Hell, he will notice a neighboring realm, [F.176.a] known as Scream. Examining what karmic actions may cause beings to take birth there, he will understand that such a birth is due to resorting to, becoming habituated to, and increasing acts of killing, stealing, sexual misconduct, and alcohol consumption. Here, the aspects of killing, stealing, and sexual misconduct are just as in the previous cases. As for alcohol consumption, those who offer alcohol to individuals participating in the mending ritual will, when they separate from their bodies, fall into the lower realms, taking birth in the hell known as Scream.

2.479 “In that realm they will undergo torture of the following kind. To begin with, molten lead will be poured into their mouths. Just as they previously offered alcohol to those participating in the mending ritual, they will now

themselves be proffered a mug of red-hot iron. As this happens, they will make a pitiful sound that is unlike that of other hell beings. This sound will fill the entire space, and, by the force of karmic action, the fury of the Lord of Death's henchmen will double in strength when they hear it.

2.480 "Thus, offering alcoholic drinks is in all regards unvirtuous. Alcohol may disturb a mind that is otherwise in equipoise and that adheres to the accumulation of virtue. A mind thus disturbed may no longer be able to distinguish between what should and should not be done. Such a mind may therefore give rise to and accumulate all sorts of unvirtuous qualities.

2.481 "Offering alcohol is an unvirtuous cause and, as such, is a cause that will produce ruinous and damaging effects. Hence, those who perpetrate this will for a long time have to undergo numerous painful tortures. Until they have overcome, relinquished, and exhausted their karmic actions, they will [F.176.b] continue to scream in terror within the hell realm that is known as *Scream*, for just this reason. When they finally escape from there, they may, due to karmic actions to be experienced in other lives, avoid birth as a starving spirit or an animal, and instead be born with the general lot in life of a human. Yet, in terms of effects that accord with their causal actions, their mental powers will be feeble, and they will forget even recent events. Due to their poor intellectual capacity, they will have few enjoyments and they will generally be disliked. They will lack wealth and meet an early death.

2.482 "As the monk who has knowledge of the ripening of karmic effects examines the regions that surround the Great Howling Hell he will notice sixteen realms that neighbor it:⁶⁷ *Scream*, *Screams Everywhere*, *Burning Hair*, *Sparks and Parasites*, *Flaming Iron Club*, *Rain of Burning Stones*, *Impossible to Die*,⁶⁸ *Iron Wilderness*, *Veil of Complete Darkness*, *Borderlands of the Lord of Death*, *Śālmali Forest*,⁶⁹ *Great Śālmali Forest*, *Smoky Forest of Burning Plantains*, *Smoky Forest of Burning Embers*, *Forest of Fiery Mist*, and *Worrisome*. These are the sixteen neighboring realms of the Great Howling Hell.

2.483 "As the monk wonders what karmic actions may cause beings to take birth in these regions, he will expand his inquiry from the first neighboring realm of *Scream* to the second, known as *Screams Everywhere*. He will then see that the aspects of killing, stealing, and sexual misconduct are just as in the previous cases. As for resorting to, becoming habituated to, and increasing acts of alcohol consumption, some people may give alcohol to those who have just received vows. [F.177.a] Later, when such people separate from their bodies, they will fall into the lower realms, taking birth in the hell known as *Screams Everywhere*.

2.484 “In that realm they will experience torture as they are struck by iron clubs, causing them to scream. The screams of these hell beings fill their entire realm, and were it not for the surrounding hills, mountains, and rivers, they would also be heard by the humans in Jambudvīpa and the rest of the four human abodes. The wailing cries of these hell beings will persist until their karmic actions have been overcome, relinquished, and exhausted. All the while, their miserable existence will continue and they will not die. Thus, in accordance with their own acts, these hell beings will continue to scream.

2.485 “When they finally escape that realm, they may, due to karmic actions that are to be experienced in other lives, avoid birth as a starving spirit or an animal, and instead be born with the general lot in life of a human. At that time, they will be born in desert lands and areas where water is hard to come by. Moreover, the effects of killing, stealing, and sexual misconduct will be just as in the previous cases.

2.486 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the Howling Hell, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as Burning Hair. As he wonders what karmic actions may lead to birth as a hell being there, the monk will understand that the aspects of resorting to, becoming habituated to, and increasing acts of killing, stealing, and sexual misconduct are just as in the previous cases. Beyond that, some people may instruct lay practitioners who have taken up the five bases of training that partaking of alcohol is desirable and compatible with the bases of training. [F.177.b] When such persons separate from their bodies, they will fall into the lower realms, taking birth in the hell known as Burning Hair. In that realm a rain of fire falls, burning and boiling everything from the hair down to the feet of the hell beings there. Meanwhile, dogs will feast on their feet, vultures with flaming beaks will gorge on their brains, and foxes will devour their torsos. Thus, they will be burned and consumed by their own negative acts. To the henchmen of the Lord of Death these wretched and wailing beings will cry out:

2.487 “ ‘See how pitiful we are!
Have you no compassion?
Do you not offer any peace?
Do you not feel for us at all?’

2.488 “In reply, the henchmen will say:

“ ‘Obscured in your stupidity
You engaged in numerous evil acts.
When now you are haunted by terror
The causes have nothing to do with us.

- 2.489 “ ‘In delusion, you did not guard your discipline,
But accumulated much negativity.
That heap of negative acts
You are now seeing the results of.
- 2.490 “ ‘In this we play no causal role—
The causes all belong to you.
The perpetrator of the negative act
Is the cause of that act.
- 2.491 “ ‘Deceived by the shackles of craving,
You engaged in negative acts,
And those acts now scorch you—
Why are you talking to us?
- 2.492 “ ‘Negative acts are not without a cause
And they do not ripen unless committed.
The doer of the negative action
Is the one who reaps its ripening.
- 2.493 “ ‘Alcohol is the greatest of poisons;
Hence, do not drink alcohol.
Those who do so will experience
The crumbling of virtuous qualities.
- 2.494 “ ‘Those who constantly partake of alcohol
Will be weak-minded
And their thoughts will be unstable and meaningless.
Hence, give up alcohol!
- 2.495 “ ‘The wise explain that among all downfalls,
Alcohol is the greatest.
As it causes you to lose your humanity, [F.178.a]
Do not drink alcohol.
- 2.496 “ ‘Indulging in alcohol
Is repulsive and unwholesome.
Therefore, give up drinking
Poison-like alcohol!
- 2.497 “ ‘The faults of drinking alcohol
Are that one’s wealth runs out, bad words proliferate,
And laziness increases—
Therefore, just give it up!

- 2.498 “ ‘Alcohol induces desire,
As well as anger and delusion,
Bringing them forth again and again—
Therefore, stop drinking alcohol!’
- 2.499 “Thus, until their negative acts have been overcome, relinquished, and exhausted, these hell beings will continue to experience the effects of their own actions, aflame in the hell called Burning Hair. When at some point they escape from there, they may, due to karmic actions to be experienced in other lives, avoid birth as a starving spirit or an animal, and instead be born with the general lot in life of a human. However, in terms of effects that accord with their causes, they will be born in a location where there is never any alcohol, and they will lack the perception of its form and taste.
- 2.500 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the Great Howling Hell, he will wonder what other such neighboring realms there may be. By means of knowledge derived from hearing, he will then perceive a realm known as Sparks and Parasites. Examining what karmic actions may cause one to take birth there, he will come to see that resorting to, becoming habituated to, and increasing acts of killing, stealing, and sexual misconduct are relevant here in the same way as before. Moreover, certain peddlers of alcohol will dilute their goods with water and sell them at an inflated price, thereby incurring the misdeeds of lying and stealing, as well as that of alcohol consumption. When they later separate from their bodies, [F.178.b] they will fall into the lower realms, taking birth in the hell known as Sparks and Parasites.
- 2.501 “In that realm they will undergo the following tortures. Four hundred and four diseases will afflict these hell beings: one hundred and one are due to wind, one hundred and one are due to bile, one hundred and one are due to phlegm, and one hundred and one are due to their combinations. Every one of these diseases that afflict the beings of this hell has the power to kill them in a single day. This applies to all the humans in Jambudvīpa, as well as those living on Godānīya in the west, Videha in the east, and Kuru in the north.
- 2.502 “These beings will also be harmed in other ways, because worms invade their bodies, infesting and consuming their skin, blood, flesh, fat, bones, and bone marrow. When they thus suffer helplessly and cry out in despair, the henchmen of the Lord of Death will subject them to numerous tortures with fire. Until their karmic actions have been overcome, relinquished, and exhausted, they will continue to be burned, boiled, and set aflame.

- 2.503 “Once they escape this hell, they may, due to karmic actions to be experienced in other lives, avoid birth as a starving spirit or an animal, and instead be born with the general lot in life of a human. Yet, as an effect that accords with their alcohol trading, they will thereafter live in suffering and poverty.
- 2.504 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the Howling Hell, he will perceive a hell realm known as Flaming Iron Club. Inquiring into what karmic actions may cause one to take birth there, he will see that, just as in the previous cases, resorting to, becoming habituated to, and increasing acts of killing, stealing, and sexual misconduct [F.179.a] will lead to birth in Flaming Iron Club. Moreover, those who hunt and kill lions, tigers, leopards, myna birds, or pheasants by intoxicating and sedating them with alcohol will be born in Flaming Iron Club.
- 2.505 “In that realm they will undergo the following tortures. The beings of this hell will perceive flaming iron clubs. These clubs, which are products of their own karmic actions, will crush all their major and minor body parts, grinding them to dust. As the hell beings are slaughtered in this way, they undergo agonizing pains and cry out in agony. Screaming, they scramble among each other, yet the burning clubs will keep on striking. Until their karmic actions have been overcome, relinquished, and exhausted, the beings who are tormented by these tortures will then also be seized by the Lord of Death’s henchmen, who will proceed to mutilate and amputate all their major and minor body parts.
- 2.506 “When these beings finally escape their hell they may, due to karmic actions to be experienced in future lives, avoid taking birth as a starving spirit or an animal, and instead be born with the general lot in life of a human. Yet, in accordance with their causal actions, they will be born filthy and poor in a wretched place such as a grassland or a desert that lacks medicine and medical facilities, and they will live in fear of the frequent fires. [B9]
- 2.507 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the Great Howling Hell, [F.179.b] he will apply knowledge derived from hearing and thus perceive a neighboring hell realm known as Rain of Burning Stones. Inquiring into what karmic actions may cause one to take birth there, he will see that birth in the hell realm known as Rain of Burning Stones is caused by resorting to, becoming habituated to, and increasing acts of killing, stealing, and sexual misconduct. As for alcohol, some people feed war elephants

- alcohol, hoping that they will kill many people and bring victory on the battlefield. The implementation of such a strategy that leads to the killing of humans will later ripen as birth in the hell known as Rain of Burning Stones.
- 2.508 “The beings in that realm will experience the following tortures. A flaming elephant produced by karmic action will appear and kill them, crushing all their major and minor body parts and grinding them to a pulp. This elephant will hurl them, crush them, shake them, and tear them limb from limb. Once they escape this torture, these beings will be seized by the henchmen of the Lord of Death and thrown into boiling copper. Thus, they will burn and boil for many hundreds of thousands of years, until finally their karmic actions have been overcome, relinquished, and exhausted.
- 2.509 “When they finally escape this hell they may, due to karmic actions to be experienced in other lives, avoid birth as a starving spirit or an animal, and instead be born with the general lot in life of a human. Yet, in terms of effects that accord with their causal actions, they will, while planning to kill elephants, instead end up killed by elephants themselves. Moreover, they will be poor, they will have unsightly faces, their hands and feet will resemble donkey hooves, [F.180.a] and their bodies will always be disgusting.
- 2.510 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the Great Howling Hell, he will apply knowledge derived from hearing and thus perceive a great hell known as Impossible to Die. Inquiring into what karmic actions may cause one to be born there, he will, as in the previous cases, see that such birth is caused by resorting to, becoming habituated to, and increasing acts of killing, stealing, and sexual misconduct. As for alcohol, some people misbehave by offering alcohol to unsuitable females, intoxicating them in order to engage in sexual relations. When they later separate from their bodies, they will fall into the lower realms, taking birth in the hell of Impossible to Die.
- 2.511 “The beings in that realm will experience the following tortures. Burning dogs will appear and bite off their testicles. However, even though they have been ripped up and torn off in this way again and again, they will grow out once more, soft and beautiful—only to be bitten off anew. Thus tortured, these beings will scream out in agony.
- 2.512 “When they finally escape this condition, they will run away as best they can. Before them they will perceive a vast precipitous area filled with ravens, vultures, owls, and eagles,⁷⁰ all with flaming beaks and claws. At this sight, the beings of this hell will faint and fall to the ground, yearning for safety and protection. The ravens, vultures, and owls will then descend upon them, tear all their limbs and organs apart with their flaming beaks and claws, and

- devour them. The beings of this hell will continue to be reborn in this way for many hundreds of thousands of years until finally their karmic actions have been overcome, relinquished, and exhausted.
- 2.513 “Once they are free from this hell they may, due to karmic actions to be experienced in other lives, [F.180.b] avoid birth as a starving spirit or an animal, and instead be born with the general lot in life of a human, just as described previously. Yet, in terms of effects that accord with their causal actions, they will be arrested by the authorities, the color and complexion of their bodies and faces will turn unpleasant, whereupon they will die.
- 2.514 “The monk who has knowledge of the effects of the ripening of karmic actions will then continue to examine the regions that surround the Great Howling Hell. He will find that beings take birth there due to resorting to, becoming habituated to, and increasing acts of killing, stealing, and sexual misconduct as described before. As for alcohol, however, some people kill their enemies by offering them poisoned alcohol. When they later separate from their bodies, they will fall into the lower realms, taking birth in the neighboring hell of Iron Wilderness.
- 2.515 “The beings in that realm will experience the following tortures. With iron chains they will be tied to a burning iron wheel, and as that wheel is spun, their enemies, the Lord of Death’s henchmen, will strike weapons at all their major and minor body parts. In this way their bodies will be chopped up into pieces no larger than a mustard seed; nevertheless, due to the ripening of their flawed acts, they will not expire.
- 2.516 “When at some point the relevant acts have been exhausted, they will escape the spinning wheel. They will then take off as best they can. However, they will be caught by iron snakes that devour them throughout many hundreds of thousands of years, until finally the relevant causal actions have been overcome, relinquished, and exhausted.
- 2.517 “When they finally escape this hell, they may, due to karmic actions to be experienced in other lives, avoid birth as a starving spirit or an animal, and instead be born with the general lot in life of a human. Yet, in terms of effects that accord with their causal actions, they will then take birth as snake catchers, or as people who extract the jewels that may be found [F.181.a] inside the heads of serpents—only to be killed by the snakes they pursue.
- 2.518 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the Howling Hell, he will perceive a neighboring realm known as Veil of Complete Darkness. Inquiring into what karmic actions may cause one to be born there, he will, as in the previous cases, see that such birth is caused by resorting to, becoming habituated to, and increasing acts of killing, stealing, and sexual

misconduct. Moreover, some people maintain a livelihood as alcohol vendors. When they later separate from their bodies, they will fall into the lower realms, taking birth in the hell known as Veil of Complete Darkness.

2.519 “The beings in that realm will experience the following tortures. While the entire hell realm lies in darkness, the henchmen of the Lord of Death will inflict harm upon the beings there without being seen or identified. In this way they steer them toward fires that appear in the darkness. The fires burn dimly and yet they are so close to each other that there is not even a hair tip of unoccupied space. Wailing, the beings there are thus burned and boiled, and, until their completed and accumulated negative acts have been overcome, relinquished, and exhausted, their bodies will be sawed into halves with handsaws right through the middle, starting from their heads.

2.520 “When they finally escape from this hell, they may, due to karmic actions to be experienced in other lives, avoid birth as a starving spirit or an animal, and instead be born with the general lot in life of a human. Yet, in terms of effects that accord with their causal actions, they will then always be thirsty and hungry, and live in poverty in lands where food and drink are scarce. [F.181.b]

2.521 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the Great Howling Hell, he will apply knowledge derived from hearing and thus perceive a hell known as Borderlands of the Lord of Death. Inquiring into what karmic actions may cause one to be born there, he will, as in the previous cases, see that such a birth is caused by resorting to, becoming habituated to, and increasing acts of killing, stealing, and sexual misconduct. Moreover, some people may sell alcohol, or trade it for clothes or food, to people who are afflicted with disease or to women after childbirth. When they later separate from their bodies, they will fall into the lower realms, taking birth in the hell known as Borderlands of the Lord of Death.

2.522 “The beings in that realm experience the following tortures. The henchmen of the Lord of Death will devour them entirely with their flaming mouths, including their bone marrow and nails. Yet, once the hell beings have in this way been consumed, their tortures will go on. Thus, until their karmic actions have been overcome, relinquished, and exhausted they will continue to be burned and slaughtered upon the spears of the Lord of Death’s henchmen.

2.523 “Once they escape from this hell, they may, due to karmic actions to be experienced in other lives, avoid birth as a starving spirit or an animal, and instead be born with the general lot in life of a human. Yet, in terms of effects that accord with their causal actions, they will then become swineherds or beggars, living in wretched lands, dwellings, or rock caves.

- 2.524 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the Great Howling Hell, he will apply knowledge derived from hearing and thus perceive a hell known as the Śālmali Forest. Inquiring into what karmic actions may cause one to be born there, he will, as in the previous cases, see that such a birth is caused by resorting to, becoming habituated to, and increasing [F.182.a] acts of killing, stealing, and sexual misconduct. As for alcohol consumption, some people may distill a highly intoxicating alcoholic beverage, using substances such as buttermilk, water, and whey. They might then offer their drink to travelers lost in the forest, who then might become highly inebriated. Gradually, everyone there might become utterly intoxicated. At that point the producers of the beverage might kill everyone and carry off whatever wealth they might find. Those who operate by such deceit are known in the world as robbers and thieves. Later, when they separate from their bodies, they will fall into the lower realms, taking birth in the hell known as the great Śālmali Forest.
- 2.525 “The beings in that realm will experience the following tortures. A rain of burning stones will fall on them—burning, smashing, and crushing them to dust. Moreover, in that realm flows the river Constant Terror with its boiling current heated by red-hot embers. Until their negative acts have been overcome, relinquished, and exhausted, they will continue to burn and boil in that river of mixed copper and lead for hundreds of thousands of years while the henchmen of the Lord of Death stab them with flaming swords and spears.
- 2.526 “When they finally escape, they may, due to karmic actions to be experienced in other lives, avoid birth as a starving spirit or an animal, and instead be born with the general lot in life of a human. Yet, in terms of effects that accord with their causal actions, they will be black-eyed, aggressive, and prone to envy.
- 2.527 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the Great Howling Hell, he will apply knowledge derived from hearing and thus perceive the Great Śālmali Forest. [F.182.b] Inquiring into what karmic actions may cause one to be born there, he will, as in the previous cases, see that when resorting to, becoming habituated to, and increasing acts of killing, stealing, and sexual misconduct one will, upon separating from one’s body, fall into the lower realms and take birth in hell. With respect to alcohol, some people produce a wine-like beverage and offer it to the inhabitants of isolated villages. When later such people separate from their bodies, they will fall into the lower realms, taking birth in the hell of the Great Śālmali Forest.

2.528 “As the result of having made such beverages available, the beings in that realm will experience the following tortures. Produced by the hell beings’ own karmic actions, the śālmali trees of this realm are one league tall, have razor-sharp leaves, and their burning branches produce a smoke that is poisonous to inhale. Such are the effects of actions associated with alcohol. The smoke coming from one of these trees will inflict harm everywhere within the distance of one league, yet the smoke will not kill anyone. The forest of such śālmali trees extends across three thousand leagues, and the poisonous, glowing, and fuming wood thus inflicts one hundred thousand sufferings upon the beings of this hell, and yet they continue to live on.

2.529 “Terrified by the henchmen of the Lord of Death, the beings of this realm will enter the forest of śālmali trees. When they do so a rain of razors will fall from the trees. The raging henchmen of the Lord of Death wield swords and spears, and when they attack the beings of this hell, they will cut, cleave, and chop to small pieces all their major and minor body parts, vital organs, bones, and bone marrow. Hoping to find cover in the forest, the beings of this hell will run in terror toward the forest of śālmali trees. As they enter it, some will stop in despair in the shadows of the trees, some will climb the trees, and some will encounter henchmen of the Lord of Death [F.183.a], who will stab and mutilate them with their swords. As a consequence of drinking alcohol, vultures will descend on those who fearfully hide in the shadows, digging out their eyeballs and drinking their blood. Likewise, as a consequence of drinking alcohol, those who climb the trees will fall off their branches and their bodies will break into hundreds or thousands of pieces, thus reducing them to dust. Those who reach the treetops will later fall into a river of acid and dissolve. Until their negative acts have been overcome, relinquished, and exhausted, they will continue to suffer harm to their muscles, bones, and entire bodies. What has been stated here is just a fraction of their tortures.

2.530 “When they finally escape, they may, due to karmic actions to be experienced in other lives, avoid birth as a starving spirit or an animal, and instead be born with the general lot in life of a human. Yet, in terms of effects that accord with their causal actions, their minds will be distracted, and they will suffer from serious illness. They may have diseases associated with the heart, be easily fatigued, suffer from elephantiasis, or be blind.

2.531 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the Great Howling Hell, he will apply knowledge derived from hearing and thus perceive a hell known as the Smoky Forest of Burning Plantains. Inquiring into what karmic actions may cause one to be born there, he will apply knowledge derived from hearing and so, as in the previous cases, see that such a birth is caused by resorting to, becoming habituated to, and increasing acts of killing,

stealing, and sexual misconduct. As for alcohol consumption, there are some people who deceive virtuous women and trick them into drinking alcohol, thus causing them to become intoxicated and confused. Birth in this realm is associated with the ripening of such acts. [F.183.b]

2.532 “This hell spans five leagues and is engulfed by smoke, and thus, although there is an ocean of fire, there is a dense darkness. It features pits dug three furlongs into the ground that are full of glowing and flaming coals. In those pits the beings of this hell must spend every single day. They are not even capable of screaming as their lungs are entirely filled with fire. If they manage to escape, their lungs will fill with the smoke of burning plantain trees. This smoke will make the fires seem enjoyable by comparison, as it has an extremely excruciating effect. When they finally have also managed to escape the smoke, they will—until their negative acts have been overcome, relinquished, and exhausted—continuously be attacked by birds of a kind known as ‘smoky garland.’ These birds will use their extremely sharp beaks to crack open the bones of the beings in this hell and consume their bone marrow.

2.533 “When they finally escape this hell they may, due to karmic actions to be experienced in other lives, avoid birth as a starving spirit or an animal, and instead be born with the general lot in life of a human. Yet, in terms of effects that accord with their causal actions, their lungs and lower parts will then be afflicted by diseases caused by grahas, they will live in poverty, and their lives will be short.

2.534 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the Great Howling Hell, he will apply knowledge derived from hearing and thus perceive a hell known as the Smoky Forest of Burning Embers. Inquiring into what karmic actions may cause one to be born there, he will, as in the previous cases, see that such a birth is caused by resorting to, becoming habituated to, and increasing acts of killing, stealing, and sexual misconduct. As for alcohol consumption, some might offer alcohol for the sake of killing enemies, thieves and robbers, or royal soldiers. When they later separate from their bodies, they will fall into the lower realms, taking birth in the hell of the Smoky Forest of Burning Embers. [F.184.a]

2.535 “The beings in that realm experience the following tortures. Embers produced by karmic action will stir a wind that is like razor blades. This wind flings the beings of this hell around and knocks them against each other. As when handfuls of sand are scattered, their bodies are in this way reduced to dust, and yet they will keep reviving due to the power of their karmic actions. This torture continues for many hundreds of thousands of years, until finally their karmic actions have been overcome, relinquished, and

exhausted. In other words, until their karmic actions have been overcome, relinquished, and exhausted they will for many hundred thousand years experience the exceedingly intense and horrifying agonies of cleaving razors, fire, disease, weapons, and acid.

2.536 “When they finally escape this hell, they may, due to karmic actions to be experienced in other lives, avoid birth as a starving spirit or an animal, and instead be born with the general lot in life of a human. Yet, in terms of effects that accord with their causal actions, they will suffer from severe hemorrhoids and constantly be afflicted with infectious diseases related to cold.

2.537 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the Great Howling Hell, he will apply knowledge derived from hearing and thus perceive a hell known as the Forest of Fiery Mist. Inquiring into what karmic actions may cause one to be born there, he will, as in the previous cases, see that such a birth is caused by resorting to, becoming habituated to, and increasing acts of killing, stealing, and sexual misconduct. As for alcohol consumption, certain people may offer alcohol with an intent to deceive. When they later separate from their bodies, they will fall into the lower realms, [F.184.b] taking birth in the hell of the Forest of Fiery Mist.

2.538 “The beings in that realm will experience the following tortures. Apprehended by the henchmen of the Lord of Death, the beings of this hell will be thrown into burning flames that are two hundred cubits tall. They will then be swept aloft by the flames and consumed by them, from their feet to their heads. Nevertheless, the wind of karmic action will cause them to be revived. Then, as if they were sweeping leaves together, the flames will draw in hell beings from all directions, and the beings will follow as if they were pulled by ropes. Thus, within the flames they will burn until not even their ashes remain. Yet they will once more be revived, and so their burning will continue for many hundreds of thousands of years, until finally their negative acts have been overcome, relinquished, and exhausted.

2.539 “When they escape this hell, they may, due to karmic actions to be experienced in other lives, avoid birth as a starving spirit or an animal, and instead be born with the general lot in life of a human. Yet, in terms of effects that accord with the act of alcohol consumption, they will be born in the lands of the Yavanas and Bāhlikas and as slaves they will undergo severe suffering.

2.540 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the Great Howling Hell, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as Worrisome. Inquiring into what karmic actions

may cause one to be born there, he will, as in the previous cases, see that such a birth is caused by resorting to, becoming habituated to, and increasing acts of killing, stealing, and sexual misconduct. As for alcohol consumption, some people might offer others alcohol, thinking, 'Alcohol will distract them, and so they will not feel weary on their journey,' or 'If they drink this, these hunters will quickly be able to kill the deer.' When they later separate from their bodies such people will fall into the lower realms, [F.185.a] taking birth in the hell known as Worrisome.

2.541 "The beings in that realm will experience the following tortures. Precisely according to their desires, the henchmen of the Lord of Death will show up in their hundreds, thousands, millions, and even billions, to inflict the same tortures that are experienced in all the other hells, only here at four times the intensity. The henchmen of the Lord of Death will then speak to the beings of this realm in the following verses of instruction:

2.542 " 'The three aspects of karmic action
Cause beings to be boiled on numerous occasions.
There are forty kinds of ripening
That are severely disturbing.

2.543 " 'Alcohol is the basis for failure.
It leads to the disgrace of living in hell,
Corrupts all one's faculties,
And ensures lack of any success.

2.544 " 'It leads to over-excited speech,
Attachment and fear,
All the flaws of speech as well as conceit,
And also to harsh words!

2.545 " 'The mind distracted by alcohol
Cannot distinguish right from wrong,
Making a human no different than cattle.
Therefore, give up alcohol!

2.546 " 'People distracted by alcohol,
Even though still alive, are the same as dead.
Those wishing to be alive always
Should always give up alcohol.

2.547 " 'Alcohol is the basis of all flaws,
A certain source of everything undesirable,
And the staircase to the three lower realms.
This is the great home of darkness.

- 2.548 “ ‘Alcohol drags beings to hell,
To the realms of starving spirits,
And also to the animal realm,
When they are led astray by the vice of alcohol.
- 2.549 “ ‘Alcohol is the poison among poisons,
The hell among hells,
The disease among diseases—
This is what the wise explain.
- 2.550 “ ‘As it corrupts one’s mind and faculties,
Reduces the jewel of the Dharma to nothing,
And destroys pure conduct,
Alcohol is the single realm of terror. [F.185.b]
- 2.551 “ ‘Since alcohol makes fools
Out of kings and savants alike,
It goes without saying that ordinary drinkers
Will be bamboozled by their alcohol.
- 2.552 “ ‘People indulging in alcohol
Are like an axe wielded against all good qualities,
It removes their sense of shame
And makes them into objects of slight.
- 2.553 “ ‘Hapless minds plundered by alcohol
Cannot distinguish
What should be done from what should not.
They are all disregarded by others.
- 2.554 “ ‘Those indulging in alcohol
Will sometimes be happy,
Sometimes be sad,
And sometimes commit evil.
- 2.555 “ ‘Their minds will be deluded
And they will destroy two worlds.⁷¹
Alcohol is nothing but a fire
That burns away the qualities of liberation.
- 2.556 “ ‘Those who give up alcohol
Will be in tune with the Dharma.
They will proceed to the supreme
Abode of immortality.

- 2.557 “ ‘Those befuddled by alcohol consumption
Will act in deplorable ways
And fall into unbearable hells.
Why would you meaninglessly torture yourself?
- 2.558 “ ‘Alcohol may taste good when you drink it,
But as it ripens it burns terribly.
Drinking is the stupidest thing one can do;
This is what the wise explain.
- 2.559 “ ‘Intelligent people ought not trust alcohol,
Thinking, “How could this harm me?”
Although cool when you drink it,
It is hot when matures and leads to hell.
- 2.560 “ ‘Low-minded people enjoy nonvirtue
While committing it,
But suffer later
When it painfully matures.
- 2.561 “ ‘Do not indulge in pleasures,
For pleasures are extremely deceptive.
They are the brutal ties of cyclic existence
And the cause of life in hell.
- 2.562 “ ‘Those fond of pleasures
Will experience endless suffering.
When bitten by the snake of pleasure-seeking,
How could you ever know happiness?
- 2.563 “ ‘Your desires are awful,
And will transport you to horrifying hells. [F.186.a]
Why would you pointlessly
Torture yourselves with unbearable pain?
- 2.564 “ ‘Deceived by desire
You engaged in negative acts.
Why were you not angry then?
Why are you upset now?
- 2.565 “ ‘Acts that are done and accumulated
Will make their effects appear.
Tortures from negative acts are unbearable;
Therefore, do not engage in negative action.

- 2.566 “ ‘Evil and evil ripening
Will manifest in evil ways.
If you do no evil, there will be no evil either;
Therefore, give up evil acts.
- 2.567 “ ‘Those who give up evil
Will have no fear of evil.
Harm is caused by one’s own negative acts
And not by the actions of others.’
- 2.568 “Thus the henchmen of the Lord of Death will instruct the beings of hell
while continuing to subject them to numerous tortures, until finally their
negative acts have been overcome, relinquished, and exhausted.
- 2.569 “When at last they escape from this hell, they may, due to karmic actions
to be experienced in other lives, avoid birth as a starving spirit or an animal,
and instead be born with the general lot in life of a human. Yet, in terms of
effects that accord with their causal actions, they will be easily infuriated and
intractable.
- 2.570 “The monk who has knowledge of the effects of the ripening of karmic
actions will continue to examine the regions that surround the Great
Howling Hell. However, he will not see any further ripening of karmic
effects, nor will he perceive any further neighboring realms. He will then
think to himself, ‘Alas, the tortures that are experienced in these sixteen
neighboring hells are ten times more excruciating than the combined
tortures of the Reviving, Black Line, and Howling hells. The stable causes for
birth there are acts [F.186.b] of killing, stealing, and sexual misconduct, as
well as offering alcohol to those who have taken vows, or such people
consuming alcohol. Birth in those realms follows from combinations of those
four negative actions, and the combined ripening of those four yields
extremely long-lasting, torturous agonies.’
- 2.571 “Perceiving the ripening of the combinations of those four negative acts,
the monk will correctly contemplate the effects of karmic ripening, and his
renunciation with respect to cyclic existence will become ten times as strong
as before. Through his accurate perception of the realms of hell, the monk
will feel horror and become terrified of cyclic existence. Thus, he will enter
the tenth ground and, as a spiritual practitioner, carefully observe inner
phenomena.
- 2.572 “As the terrestrial yakṣas witness this, they will inform the celestial
yakṣas, and, in the same way as before, the news will travel to the realms of
Brahmā, of the High Brahmins of Brahmā, and of Great Brahmā. Thus, as the

gods in the realm of Great Brahmā receive the message, they will think with delight, 'The forces of the māras are waning; the forces of the sacred Dharma are on the rise!' Thus, all the same events as before will take place.

.. The Great Howling Hell ..

- 2.573 “As the monk who has knowledge of the effects of the ripening of karmic actions next concerns himself with other hell realms, he will apply knowledge derived from hearing and thus perceive the Great Howling Hell. Inquiring into what karmic actions may cause one to be born there, he will apply knowledge derived from hearing, and so see that such a birth is caused by resorting to, becoming habituated to, and increasing completed acts of killing, stealing, sexual misconduct, alcohol consumption, and lying.
- 2.574 “Here, the aspects of killing, stealing, sexual misconduct, and alcohol consumption are just as in the previous cases. [F.187.a] Beyond this, lying is an extreme misdeed that is reviled by the wise and forms the entranceway to the lower realms. What, one may wonder, are the features of an act of lying? Whether before the king or a minister, or whether within the court, there might be a legal dispute between two parties, and when the case is tried, one might be appointed as a reliable witness. If, for the sake of wealth, or because of a bias, or due to desire, one knowingly alters the facts and speaks deceitfully, there is nothing more unvirtuous than such a lie. If one decides to speak such a lie, and then does so, thus engaging in such a frivolous misdeed, the effect may be that one of the parties is given a death sentence, is executed, or sees their home confiscated. The evil person who speaks a lie with such unlawful effects will thereby, upon separating from his or her body, fall into the lower realms and take birth in the Great Howling Hell.
- 2.575 “Life in that realm lasts an extremely long time. Specifically, the gods in the Heaven of Delighting in Emanations live for eight thousand god-years. To arrive at the corresponding number of human years, consider that eight hundred human years is one day in the life of the gods in the Heaven of Delighting in Emanations. Thirty of those days make one month, twelve such months are one year, and the lifespan of those gods is eight thousand such years. Yet that duration is but one day in the life of a being in the Great Howling Hell, the abode of those who commit the misdeed of lying.
- 2.576 “Deceiving oneself and others will ruin all roots of virtue and bring great darkness. Great individuals will have no trust in oneself, and one will never—not even in a thousand years—be in agreement with the wise. Lying is despised by all hearers, solitary buddhas, and perfect buddhas. [F.187.b] Lying is categorized as a flaw in terms of both the mundane and the supramundane path: it is an axe against all roots of virtue; it always brings harm; it is a rotten corpse; it is a poisonous falsehood; it is the garbage that is

the cause of the lower realms of cyclic existence; it produces bad breath; it is the cause of the net of suffering; it is the unattractive, ugly, and unpleasant harbinger of the fears of hell; it is the creator of terror at the time of death; it is the great adversary of those who reach the land of the Lord of Death's henchmen; it is the abyss for starving spirits and animals; it is the cause of evil means of livelihood; it is the cause of poverty; it is the producer of the great terrors of hell; it is the condition for animals being eaten by each other; since time without beginning it remains as the seed of cyclic existence, because birth within cyclic existence follows as the result of lying.

2.577 "The neighboring realms of that great hell are as follows: Extreme Screams, Boundless Torture, Sharp and Unbearable Pain, Incomparable Harm, Total Darkness, Blinding Smoke, Dropping Dead Like Moths, Life Isochronous with Death, Mutation, Joyless Thought, Mutual Harm, Forest of Continuous Flames, Long-Lasting Agony, Infinite Pain, Ravens with Vajra-Like Beaks, Consuming Blood and Marrow, and Eleven Flames. These are the sixteen neighboring realms of the Great Howling Hell.

2.578 "What type of completed and accumulated action will cause one to take birth in the Great Howling Hell? [F.188.a] Such a terrifying birth is caused by resorting to, becoming habituated to, and increasing the preparation for, enactment, and conclusion of karmic action.

2.579 "The beings in the Great Howling Hell experience the following tortures. Their tongues are extremely soft, like the petals of lotus flowers, and extend from their mouths for a length of three furlongs. The beings of this realm are caught by terrifying henchmen of the Lord of Death, who will cleave, split, and destroy their tongues with a flaming iron plow. As the henchmen next spray their tongues with molten copper, worms with flaming mouths will appear from the tongues and begin to eat of them. Yet these liars will not be able to draw their tongues in. Moreover, other worms will appear in the teeth within their mouths and dislodge them, while a wind created by karmic action will assault their palates with a pulverizing effect. Likewise, a razor-like wind will descend through their throats, and worms with burning mouths will consume and incinerate their hearts. Thus, liars will take birth and burn in the main Great Howling Hell with worms emerging from their tormented bodies, which they have appropriated by means of their karmic actions.

2.580 "Internally, they will therefore experience the unbearably excruciating pain of being consumed by worms, and accompanying diseases. Externally, the beings of this hell are also subjected to a twofold torment. First, the henchmen of the Lord of Death will torment them with various hellish tortures involving fire. In addition they will be subjected to various other

tortures, such as having their limbs, organs, veins, and sinews stabbed with spikes, [F.188.b] or having all their limbs hacked with swords right to the bone.

2.581 “Lying is the supreme creator of failure and conflicts with everything that supports the Dharma. Lying is a gateway to failure and like hail to all the crops of virtue. It is the door to the lower realms and the basis for all misdeeds. Lying creates mistrust in all sentient beings, is reviled as filth by all noble individuals, and is shunned as poison by the perfect buddhas, the hearers, the solitary realizers, and the worthy ones. As a darkness that covers the mundane and supramundane paths, it is unwanted by everyone. On its own it brings forth the hells and it has no equal. It is a pitch-black darkness. Lying is thus a source of failure.

2.582 “Those who lie at present, and those who lied in the past, will in accordance with such causes meet with the result that is the Great Howling Hell. The fires will make their legs melt like fresh butter, and flaming saws will cleave them in two. Their bodies and minds will be overcome by depression and suffering. In their realms, which accord with their deeds, they will boil in the fires of this great hell. Afflicted by all manner of disease, those beings of hell will scream aloud. It is not easy to enumerate all their unbearable illnesses. Yet, as explained, until their completed and accumulated negative acts have been overcome, relinquished, and exhausted, they will continue to experience the sufferings of hell for many hundreds of thousands, millions, billions, and trillions of years.

2.583 “When they finally escape from this hell they may, due to karmic actions to be experienced in other lives, avoid birth as a starving spirit or an animal, and instead be born with the general lot in life of a human. [F.189.a] Yet, in terms of effects that accord with their acts of killing, stealing, sexual misconduct, alcohol consumption, and lying, they will be poor, have short lives, and their minds will be scattered. They will be born as neuters, despised by everyone, and not trusted by anyone.

2.584 “At this point, there are some verses:

“When a person has lied just once,
And thus created a transgression,
He will bring upon himself all manner of evil and failure
As he crosses to the next world.

2.585 “Nobody will trust you,
So do not lie.
You will suffer in cyclic existence
And never behold the happy realms.

- 2.586 "Use of false words
Harms you both in this world and the next,
It upsets everyone,
And separates you from all good qualities.
- 2.587 "Misuse of one's voice
Will cut oneself, the speaker, down.
As soon as such a person is born
An axe will, as it were, emerge from his mouth.
- 2.588 "Those who speak false words
Will experience nothing but failure.
It brings the whole gamut of the lower realms,
A single domain of darkness.
- 2.589 "Those who stray from the truth
Will be shunned by the learned.
In this world they will be neglected
And later they will boil in the lower realms.
- 2.590 "A hero will not lie.
Wretched liars
Will emit a rotten stench from their mouths
And later suffer physical pain.
- 2.591 "Those who let go of the precious truth
Will not have any Dharma.
Those who let go of the Dharma
Will dwell in infinite suffering.
- 2.592 "Truth is the beacon of all good qualities,
The jewel-like delight of the wise,
And the authentic path to higher realms—
So is it lauded by those who are free from the fever.⁷²
- 2.593 "With truth come the higher realms.
Those who speak the truth approach liberation.
People who are vile with respect to truth
Are known to be like dogs.
- 2.594 "Those for whom there is no truth [F.189.b]
Are the worst among the worst.
Truth is the staircase of the Dharma
And the great source of light.

- 2.595 “The path of the liberating Dharma,
The supreme among all kinds of wealth,
And the best among all forms of refuge,
Is declared by the wise to be the truth.
- 2.596 “The supreme among all forms of light,
The best among all eyes,
And the wealth of those who have none—
This ornament is the most excellent of all.
- 2.597 “The truth is an inexhaustible treasure
That no king can confiscate from you.
Those who speak it will proceed
To the best of all destinations.
- 2.598 “When truthfulness adorns people,
It makes them as beautiful as gods.
Those who otherwise wear many ornaments
Will not look good, regardless.
- 2.599 “Beyond this world you will not have
Your father, mother, or possessions.
There will be no friends or family, and no protection—
Therefore, always speak the truth!
- 2.600 “The fire among all fires,
The poison of all poisons,
And the staircase to the lower realms
Is widely known to be lying.
- 2.601 “To lie is like touching poison or fire.
Thus, give up telling untruths.
People scorched by lying
Are indeed said to have been burned.
- 2.602 “Therefore, as they apply all efforts
People should not speak any lies.
Fear and all the other afflictions
Are well known to arise from lying.
- 2.603 “Thus, the nature of the effects of the act of lying will not remain concealed
from the monk. He will perceive the qualities of truth and the nature of the
wholesome and the unwholesome. As he continues to examine the regions
that surround the Great Howling Hell, he will perceive a hell known as

Extreme Screams. Inquiring into what karmic actions may cause one to be born there, he will apply knowledge derived from hearing, and so, as in the previous cases, he will see that such a birth is caused by resorting to, becoming habituated to, and increasing acts of killing, stealing, sexual misconduct, and alcohol consumption. [F.190.a] As for lying, one may, for the sake of one's friends, or because of taking sides, speak in a biased way during a dispute. If one does not later confess and regard the act as a misdeed, and instead resorts to, becomes habituated to, and increases such acts, one will, upon having separated from one's body, fall into the lower realms, taking birth in the hell of Extreme Screams.

2.604 "The beings in that realm will experience the following tortures. As a punishment, the henchmen of the Lord of Death will slice open the liars' throats and cut out their tongues. They will then pour burning acid into their throats. The remainder of the tongues within their bodies will emit a foul stench, which will cause biting insects with burning mouths to emerge and eat the tongue. The beings of this realm will also have to endure all the physical tortures that were explained in the context of the Reviving Hell and the other previous hell realms. Thus, until the karmic actions of lying have been overcome, relinquished, and exhausted, the tortures will continue.

2.605 "When one finally escapes this hell, one may, due to karmic actions to be experienced in other lives, avoid birth as a starving spirit or an animal, and instead be born with the general lot in life of a human. Yet in that case one will be insane, destitute, and have a scattered mind, a short life, and incomplete faculties. One will be despised by everyone and completely unsuccessful.

2.606 "As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the Great Howling Hell, he will apply knowledge derived from hearing and thus perceive an adjacent hell realm known as Boundless Torture. Inquiring into what karmic actions may cause one to be born there, he will, [F.190.b] as in the previous cases, see that such a birth is caused by resorting to, becoming habituated to, and increasing acts of killing, stealing, sexual misconduct, and alcohol consumption. As for lying, desire or anger may cause some to speak severe lies, or to instruct and encourage others to do so by saying, 'So-and-so is our dearest, greatest friend. He is kind to us, and we must side with him. Do not tell the truth!' Those who do so will, upon separating from their bodies, fall into the lower realms, taking birth in the hell of Boundless Torture.

2.607 "As for the torments of that realm, all the tortures that were explained in the contexts of the Reviving Hell, and so forth, must be endured by the beings in the Great Howling Hell. Yet, since the causal actions of those in the latter realm are heavier, their tortures are comparatively more severe.

This, moreover, shows well the way that karmic effects ripen. As if caught on a continuously spinning waterwheel, sentient beings have since infinite time been stuck in the horrors of karmic action and affliction.

2.608 “Lying is a tremendously negative factor that intensifies the tortures that must otherwise be endured as the result of negative actions. A completed act of lying will cut asunder one’s supportive roots of virtue, and effects always manifest in accordance with their causes. Produced by these causes, the suffering endured in the hell of Boundless Torture cannot be put into words. Unmatched by those of any other hell being, the tortures of an evil speaker of lies will include being attacked by parasites; being tortured by parasites; thirst and hunger; despair; endless suffering in utter darkness; [F.191.a] mutual striking; experiencing terrible sounds, textures, tastes, forms, and smells; being struck by the weapons of enemies and adversaries who remember past lives; drowning in a river of acid; being stabbed with spikes; having one’s head⁷³ burned by fire; being scythed down like crops; being struck by vajras; and being burned in an all-encompassing conflagration and in forest-consuming flames. These and other such hellish tortures will continue to appear for the beings in the realm of Boundless Torture, until finally their misdeeds of lying have been overcome, relinquished, and exhausted. Such are the effects of the abysmal misdeed of lying as they manifest in the hell of Boundless Torture.

2.609 “When one finally escapes that hell, one may, due to karmic actions to be experienced in other lives, avoid birth as a starving spirit or an animal, and instead be born with the general lot in life of a human. Yet, in terms of effects that accord with the causal act of lying, one will in that case constantly be ill, suffer from seizures of the throat, and be afflicted with oral diseases. One will be poor, and when one asks donors and benefactors for medicine one will not be trusted but instead dismissed as a swindler. Thus, one will fall fatally ill and die.

2.610 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the Great Howling Hell, he will apply knowledge derived from hearing and thus perceive a hell realm known as Sharp and Unbearable Pain. Inquiring into what karmic actions may cause one to be born there, he will apply knowledge derived from hearing and so see how certain kings and ministers, under the pretext of being genuinely concerned with their realm, its finances, and the lives of its people, [F.191.b] act instead for their own personal benefit and thus inflict grave harm on others. When they later separate from their bodies, they will fall into the lower realms, taking birth in the hell of Sharp and Unbearable Pain.

2.611 “The beings in that realm will experience the following tortures. From their bodies will emerge worms produced by karmic action, and those worms will spread throughout their entire bodies, entering all their organs and severing all their muscles. The worms will eat up the flesh of the beings of this hell, consume their lungs, and cause them unbearable experiences. The agonies of these hell beings are like an excruciating fire, and they only continue to increase. They are like the burning pain of poison, extremely aggravating, fierce, scorching, and difficult to bear. Thus, the excruciating effects of these hell beings’ previous evil livelihoods cannot be expressed in words, and until their negative acts have been overcome, relinquished, and exhausted, they will continue to boil.

2.612 “When one finally escapes that hell, one may, due to karmic actions to be experienced in other lives, avoid birth as a starving spirit or an animal, and instead be born with the general lot in life of a human. Yet, in terms of effects that accord with the relevant causal actions, one’s mother will be sick throughout her pregnancy and, as soon as one emerges from her womb, the force of one’s misdeeds will afflict one with illnesses that gradually intensify and become completely incurable. [B10]

2.613 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the Great Howling Hell,⁷⁴ he will perceive a hell realm [F.192.a] known as Incomparable Harm. Inquiring into what completed and accumulated karmic actions may cause one to be born there, he will, as in the previous cases, see that such a birth is caused by resorting to, becoming habituated to, and increasing acts of killing, stealing, sexual misconduct, alcohol consumption, and lying. Thus, in order to amass land for the cultivation of sugarcane and other crops, certain people may employ lies and fraudulence to claim and steal away the land of others, such as the irrigation mounds that surround the fields. As in that way they deceive others with their lies, they will later, upon separating from their body, fall into the lower realms and take birth in the hell of Incomparable Harm.

2.614 “The beings in that realm will experience pain as they undergo all the same ordeals that are otherwise experienced in the Reviving Hell, and the other hells. Moreover, the specific tortures that these hell beings undergo are as follows. Just as when a blacksmith uses bellows filled with air to heat iron to be beaten and hammered, the henchmen of the Lord of Death use bellows to fan the flames and melt these hell beings. Thus, all the heat created by karmic action will fan and melt these beings as they are beaten and flattened like a piece of iron. They will then revive, only to be thrown into a pot where they continue to boil like lentils, until finally their negative acts have been overcome, relinquished, and exhausted.

- 2.615 “When they finally escape this hell, they may, due to karmic actions to be experienced in other lives, avoid birth as a starving spirit or an animal, and instead be born with the general lot in life of a human. Yet, in terms of effects that accord with the relevant causal actions, they will always suffer from thirst, be aggressive, and not be trusted by anyone.
- 2.616 “As the monk who has knowledge of the effects of the ripening of karmic actions continues [F.192.b] to examine the regions that surround the Great Howling Hell he will perceive a hell known as Total Darkness. When inquiring into what karmic actions one must engage in, become habituated to, and increase in order to be born there, he will see that such a birth is caused by resorting to, becoming habituated to, and increasing acts of killing, stealing, sexual misconduct, and alcohol consumption. Moreover, in terms of lying, some people sleep with another man’s woman, and then later, at the royal court, they deny having done so, thus causing harm to the woman’s husband. Upon separating from their bodies, such people will fall into the lower realms and take birth in the hell of Total Darkness.
- 2.617 “The beings in that realm will experience the following tortures. Their skulls will be cleaved open from the top and their tongues will be cut off and extracted through the ensuing hole. This severance of the tongue will recur, because whenever their tongue is cut off, a new one will grow out in its place, only to be amputated again. Thus, until their negative acts have been overcome, relinquished, and exhausted, their tongues will be cut off with flaming weapons⁷⁵ throughout many hundreds of thousands of years.
- 2.618 “When one finally escapes this hell, one may, due to karmic actions to be experienced in other lives, avoid birth as a starving spirit or an animal, and instead be born with the general lot in life of a human. Yet, in terms of effects that accord with the relevant causal actions, one will then be blind and deaf. Straight from birth one will be destitute, having to beg for food along highways and at road crossings. One will wander from door to door in search of food, have a short life, and be shunned even by one’s own spouse and children.
- 2.619 “Next, the monk who has knowledge of the effects of the ripening of karmic actions will examine the neighboring region of the Great Howling Hell⁷⁶ known as Blinding Smoke. Inquiring into what karmic actions may cause one to be born there, he will apply knowledge derived from hearing [F.193.a] and thus see that such a birth is caused by resorting to, becoming habituated to, and increasing acts of killing, stealing, sexual misconduct, and alcohol consumption. As for lying, in order to maximize their profit, there are businesspeople who falsely claim that a business agreement entitles them,

and not others, to certain goods. In this way they manage to steal the goods through lies and treachery. Upon separating from their bodies, however, they will fall into the lower realms and be born in the hell of Blinding Smoke.

2.620 “The beings in that realm will experience the following tortures. Just as in the case of the Reviving Hell and so forth, their extremely tender bodies will be cut asunder. The beings of this hell thus scream as all their major and minor body parts are chopped to bits. Yet in another fierce ripening that accords with their causal, negative acts, their tender bodies will reemerge whenever they have been cut up. While the beings of this hell are crying out, their bones remain sensitive even after six months.⁷⁷ Then, from their bodies will appear multicolored worms that have vajra beaks and flaming mouths. They will gnaw on the bones and break them, thereby producing excruciating agony. This will continue for many hundreds of thousands of years until finally their negative acts have been overcome, relinquished, and exhausted.

2.621 “Once one escapes this hell one may, due to karmic actions to be experienced in other lives, avoid birth as a starving spirit or an animal, and instead be born with the general lot in life of a human. Yet, in terms of effects that accord with the relevant causal actions, one’s body will stink, one’s head or clothing will be home to bugs born from heat and moisture, and one will live in abject poverty. One’s lips and face will be thin like a needle and one’s life will be short. One’s words will not be trusted, [F.193.b] one will not be appreciated, and one will live a life of deprivation.

2.622 “Next, the monk who has knowledge of the effects of the ripening of karmic actions will examine the neighboring region of the Great Howling Hell, inquiring into what karmic actions may cause beings to be born there. With knowledge derived from hearing he will examine the hell known as Dropping Dead Like Moths. He will see that birth there is due to resorting to, becoming habituated to, and increasing acts of killing, stealing, sexual misconduct, and alcohol consumption. As for lying, one may obtain on behalf of the saṅgha goods, food, or clothing, and then sell it to members of the for saṅgha for more than the purchase price. Out of craving, one thus deceives saṅgha members by reselling items for a higher price, all the while claiming that one is merely giving them away at cost. Thus, out of attachment to business, they will lie to and deceive the ignorant parties. When they later separate from their bodies, they will fall into the lower realms, taking birth in the hell known as Dropping Dead Like Moths.

2.623 “The beings in that realm will experience the following tortures. Dogs will bite through their abdomens and wolf down their bowels. The henchmen of the Lord of Death will hack lumps of flesh off their backs with a meat cleaver and weigh them in whole and half ounces on a scale. They will then feed the

dogs with that flesh. Likewise, in pursuit of the bone marrow they will split their bones open with sharp cleavers. With flaming pliers, they will proceed to pierce their throats and draw out their tongues. They will stab flaming spikes into all their major and minor body parts, cutting out the flesh and severing the tendons. Thus, as a consequence of their own misdeeds, these beings will experience the painful results of having engaged in lying.

2.624 “Once the beings of that hell succeed in escaping the henchmen of the Lord of Death, they will plunge into a fire that constantly burns. Thus, until their negative acts have been overcome, [F.194.a] relinquished, and exhausted, they will, just like moths, continue to take birth, burn, and then take such a birth again and again throughout many hundreds of thousands of years.

2.625 “When one finally escapes this hell, one may, due to karmic actions to be experienced in other lives, avoid birth as a starving spirit or an animal, and instead be born with the general lot in life of a human. Yet, in terms of effects that accord with the relevant causal actions, one will then be poor, deficient, destitute, and belong to a social class controlled by others. Even if one has been protected very well since infancy, one will nevertheless be burned by fire.

2.626 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the Great Howling Hell, he will perceive a neighboring hell known as Instant Revival Upon Death.⁷⁸ Inquiring into what karmic actions may cause one to be born there, he will apply knowledge derived from hearing and thus see that such a birth is caused by resorting to, becoming habituated to, and increasing acts of killing, stealing, sexual misconduct, alcohol consumption, and lying. Based on such acts one will, when separating from one’s body, fall into the lower realms and be born in the hell of Instant Revival Upon Death.

2.627 “In that realm one will experience all the same tortures that the beings of the Reviving Hell, and so forth, must endure. In particular, the beings in this hell are bludgeoned by hammers, and these blows cause instant death. However, as soon as they have died from the hammer blows, they will immediately come back to life, only to be hit and die once more. Thus, the beings of this hell will constantly be born and die again for many hundreds of thousands of years.

2.628 “Once they become free from that experience of the consequences of their misdeeds, they will perceive a grove of blue lotus flowers. Searching for protection they will rush ahead, only to find that the flowers are ablaze with blue fire. How might such an effect of lying occur? [F.194.b] Plotting to kill traveling merchants in a dangerous region, certain bandits masquerade as monks who promise the merchant parties that the path to a given location is

safe. Then, when the merchants proceed to confidently travel onward, the bandits lie in wait for them at the dangerous location. Such a destructive act serves as a condition for ending up in the blue lotus full of blue embers. There one's feet will be burned away, and it will be impossible to get out again. Thus, by the power of an act of that type one's hands, legs, and eyes will be consumed and, until the relevant negative acts been overcome, relinquished, and exhausted, one will in this way continue to burn and boil within the blue lotus of burning embers, coming to life again as soon as one has been killed by the flames, for many hundreds of thousands of years.

2.629 "When one finally escapes this hell, one may, due to karmic actions to be experienced in other lives, avoid birth as a starving spirit or an animal, and instead be born with the general lot in life of a human. Yet, in accordance with the relevant causal actions, one will become a con artist. Whatever wealth one may have gathered will be confiscated by the authorities and one will die in prison.

2.630 "As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the Great Howling Hell, he will apply knowledge derived from hearing and thus perceive a neighboring hell known as Mutation. Inquiring into what karmic actions may cause one to be born there, he will see that such a birth is caused by resorting to, becoming habituated to, and increasing acts of killing, stealing, sexual misconduct, and alcohol consumption. As for lying, some people speak lies in order to create divisions, or to kill others, or to gain victory, all the while claiming to always speak the truth. In this way the whole world might end up believing them, thinking that they speak the truth. Thus, proceeding with all kinds of lies, they may [F.195.a] succeed in conquering territory, killing prominent people, and robbing their enemies of their possessions. At the same time, they may successfully declare that they have always been honest, and so they may even enjoy the world's trust and confidence. Such liars will thus appear to be decent, upright people while in fact they are thieving con artists. When they later separate from their bodies, they will fall into the lower realms, taking birth in the hell known as Mutation.

2.631 "The beings in that realm will experience the following tortures. In the distance they will perceive their parents, servants, friends, and loved ones, and they will hear them speaking delightful words. Thus, in their yearning, they will run toward them in search of safety, refuge, and protection. However, as they draw near, they will find themselves sinking into a lake of burning embers, disappearing into it as when stones are thrown into the

water. When they resurface and escape the embers, all their major and minor body parts will have been burned, and so they will moan in excruciating pain.

2.632 “Once more they will perceive their parents, children, wives, and friends, and hasten toward them. Produced by karmic action, saw-wielding henchmen of the Lord of Death will, however, appear in their path and apprehend them. Thus, seized by the henchmen, they will be sawn in the middle like pieces of wood. Even if they should succeed in escaping, they will be left with only bare skin and bones, marred with horrible wounds. All their limbs and body parts will have been pierced and cut asunder. In that condition they will then run away as best they can, only to be apprehended once more. The Lord of Death’s henchmen will then attach them to a flaming wheel, created by their karmic action, and they will spin like a bucket on a waterwheel through a pit filled with stones. Circling on this wheel, such liars will thus be crushed and reduced to dust.

2.633 “Once they escape this flaming wheel, they will again perceive their parents, [F.195.b] friends, and loved ones. Yearning for safety, refuge, and protection, they will press on toward them. But now their path will be full of spikes produced by karmic action, and they will encounter tigers, also produced by karmic action, that will sink their fangs into them. When they tear themselves away from the tigers’ jaws, they will run, fully conscious, while the flaming sharp spikes lacerate them. The feet and legs of the hell beings to be cut, slashed, severed, and scorched. Their limbs and organs will be penetrated and torn asunder, and their bodies will burn and be completely decimated, including their veins, sinews, bones, and all the other remaining parts of their bodies.⁷⁹ Such are the effects that accord with resorting to, becoming habituated to, and increasing the causal actions of lying. In this way, those who claim to speak truthfully yet misinform, deceive, and mislead others will have to watch their parents, friends, and loved ones suffer. Thus, the tortures associated with lying are fierce, excruciating, and infinite. Until the relevant negative acts have been overcome, relinquished, and exhausted, the beings of this hell will be burned, boiled, cut, and killed for many hundreds of thousands of years.

2.634 “When one finally escapes this hell, one may, due to karmic actions to be experienced in other lives, avoid birth as a starving spirit or an animal, and instead be born with the general lot in life of a human. Yet, in accordance with one’s causal actions, one will then be poor, sickly, vulgar, and have incomplete faculties. Not trusting anyone, one will be hostile and in general discord with others. All one’s wishes will either come to nothing or bring the opposite result of what one intended.

2.635 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the Great Howling Hell, [F.196.a] he will apply knowledge derived from hearing and thus perceive a neighboring hell known as No Hope of Joy.⁸⁰ Inquiring into what karmic actions may cause one to be born there, he will apply knowledge derived from hearing and see that such a birth is, in the same way as before, caused by resorting to, becoming habituated to, and increasing acts of killing, stealing, sexual misconduct, and alcohol consumption. As for lying, some people make false promises to donate wealth and material goods to those who suffer and who are ill, sickly, hungry, dejected, unprotected, or destitute. Thus, not living up to their promises, they fail to supply the needy with rice meals, drinks, clothing, bedding, or housing, and so they cause others to lose all hope. When such people later separate from their bodies, they will fall into the lower realms, taking birth in the hell of No Hope of Joy.

2.636 “The beings in that realm will experience the following tortures. Having previously failed to give the food they promised to deliver, the beings of this hell will now perceive delicious and beautifully decorated food and drink. While starving in this hell, they will perceive in the distance the type of delightful meal that they are yearning for. Yet, as they run toward the feast, their path will be full of spikes and they will encounter flaming saws that will cut them, just as was described earlier. When they finally obtain the food, it will suddenly turn into ugly and foul-smelling balls of red-hot iron. Thus will be the perception produced by their karmic actions. When they look closer at the food, the mere sight of it will cause their eyeballs to fall out. When they touch it, the contact will set their major and minor body parts alight, [F.196.b] rendering their bodies similar to those of fireflies. If they taste the food, which is like lumps of red-hot iron, it will first burn their tongues and then gradually consume their throats, hearts, livers, colons, intestines, stomachs, bowels, and so on, through to the lower parts of the body.

2.637 “People who first promise to supply bedding and housing, and then fail to deliver those things, will be tormented by cold and heat and fall into despair. As beings of this hell, they will be splayed on the even surface of molten copper and, as their major and minor body parts become submerged in this liquid metal, they will burn. Such are the effects of ignoring a commitment to provide housing. Similarly, those who have lied in this way will enter a most delightful mansion that measures fifty leagues. Yet the mansion is full of briskly boiling iron, and so the beings of this hell will swirl around, moving from the bottom to the top, and from the top to the bottom, roiling on the surface, or circling at the bottom. As they boil in this way, all their body parts and organs will break apart. Their flesh, sinews, skin, bones, and fat will all

fall apart and cook. Then, as they are poured into a pair of cooking pots, everything will go pitch black. Tormented and enraged, they will cry out. First, they will be cooked in one iron jar and then poured into another one to boil there. As this happens, the hell beings will collide with each other and their bodies will break into hundreds and thousands of pieces. They will then reassemble, only to once again collide with other hell beings. Thus, until their acts of lying have been overcome, relinquished, and exhausted, they will remain bound by the chains of karmic action, having to be destroyed again and again, innumerable many hundreds of thousands of times.

2.638 “When one finally escapes this hell, one may, due to karmic actions to be experienced in other lives, [F.197.a] avoid birth as a starving spirit or an animal, and instead be born with the general lot in life of a human. Yet, in terms of effects that accord with the relevant causal actions, one will be born into a family of slaves, or the like, and will experience events that accord with one’s own previous false promises. Within beginningless cyclic existence, harm is also without beginning, as the engagements in virtuous and unvirtuous actions create a continuum that extends throughout cyclic existence. This continuum of karmic action and the craving that coincides with desire will together create trauma. Thus, in the present case, one will become a slave, lacking food, drink, a dwelling place, and medical facilities, and one’s master will always be abusive.

2.639 “*As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the Great Howling Hell, he will notice the workings of killing, stealing, sexual misconduct, and alcohol consumption in the same way as before. As for lying, some people go before an association of craftsmen and, out of arrogance, anger, or malice, unjustly accuse one of its members of having broken the rules of the association. Thus, they may cause an innocent man to be punished and expelled from the association. In this way they deceive both themselves and others. If one resorts to, becomes habituated to, and continuously repeats such acts—completing and accumulating them—one will, upon separating from one’s body, fall into the lower realms and be born in the hell known as Mutual Harm. That is to say, due to the causes and conditions associated with having caused harm before an association, one will, upon separating from one’s body, be born in the hell known as Mutual Harm.*

2.640 “The beings in that realm will experience torture as they undergo all the same ordeals that are otherwise experienced in the hells of Reviving, Black Line, Crushing, Howling, and so forth, just as explained before. [F.197.b] Specific to this hell produced by karma is, moreover, the encounter with a lion that has flaming fangs. Here, the hell being who previously told lies will,

on top of having to undergo the tortures that were mentioned previously, again and again be devoured by that lion. Whenever the lion opens its mouth, the hell being will revive, only to be gobbled up once more. Thus, these beings will be healed and eaten, healed and eaten, again and again. Moreover, between the teeth of this lion produced by karma glow burning embers and, as one enters its mouth, one is also immediately burned by fire. Until finally the evil acts of lying have been overcome, relinquished, and exhausted, one will suffer unimaginable tortures for many hundreds of thousands of years.

2.641 “When one finally escapes this hell, one may, due to karmic actions to be experienced in other lives, avoid birth as a starving spirit or an animal, and instead be born with the general lot in life of a human. Yet, in terms of effects that accord with the relevant causal actions, one will then be killed by snakes, lions, tigers, or bears.

2.642 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the Great Howling Hell, he will apply knowledge derived from hearing and thus perceive that one is born there due to killing, stealing, sexual misconduct, and alcohol consumption, and lying. Moreover, when there is a dispute about wealth between two people who belong to the same class, or who share the same father and ancestors, some people may give false testimony motivated by a wish to deceive and blame⁸¹ others in order to side with one of the two disputants, or an uncle, or one side of the family. Those who knowingly carry out such complete acts, including their preparatory and conclusive stages, will, upon separating from their bodies, fall into the lower realms and take birth in the hell of Mutual Harm. [F.198.a]

2.643 “The beings in that realm will experience torture as they undergo all the same ordeals that are otherwise experienced in the hell of Reviving, and so forth. In particular, the people who thus deceive and lie to their own relatives will, in particular, be seized by butchers created by karmic action who will proceed to carve out their flesh and feed it to them—they will be forced to eat their own flesh. Moreover, due to their misdeeds, the flesh of these hell beings will be felt in their mouths as if it were burning iron, and it will not have any taste. In this way, they will be doubly harmed, for while the butchers inflict harm upon their bodies, they will also starve and thirst. Moreover, from the wounds left by the butchers, worms will appear that eat up their bodies down to the bones and marrow. Such are the experiences that result from these misdeeds. Thus, until their negative karmic actions have been overcome, relinquished, and exhausted, they will continue to suffer in the hell of Mutual Harm for many hundreds of thousands of years.

2.644 “When one finally escapes this hell, one may, due to karmic actions to be experienced in other lives, avoid birth as a starving spirit or an animal, and instead be born with the general lot in life of a human. Yet, in terms of effects that accord with the relevant causal actions, one will not obtain the wealth of one’s father and ancestors. Neither will one be considered trustworthy, and one will live in poverty.

2.645 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the Great Howling Hell, he will apply knowledge derived from hearing and thus perceive a neighboring hell known as Forest of Continuous Flames. Inquiring into what karmic actions may cause one to be born there, he will see that such a birth is caused by killing, stealing, [F.198.b] and sexual misconduct, as well as serving intoxicating grain wine and other alcoholic beverages. As for lying, some people may join an association of powerful people, do something wrong, and then deny their misdeed out of fear of punishment. When they later separate from their bodies, they will fall into the lower realms and take birth in the hell known as Forest of Continuous Flames.

2.646 “The beings in that realm will experience torture as they undergo the combined ordeals that are otherwise experienced in the hell of Reviving, and so forth. In particular,⁸² they will be held against a burning metal plate where weapons rain down on them so that their blood and flesh become like mush, or like kiṃśuka trees. The iron plate will thus become attached to their bodies. As the hell beings wail, the henchmen of the Lord of Death will then forcefully scrape off the flesh, fat, and blood that are now stuck to the metal plate.

2.647 “Once they are free from this hell, they will perceive an acid river known as The Hour of Death.⁸³ The hell beings there yearn for protection and refuge, and are oppressed and terrified by the Lord of Death’s henchmen. Thus, upon seeing the river they will haul their ruined bodies toward it and, panicking in fear of the Lord of Death’s henchmen, they will plunge into the river. The streaming acid will immediately attack all their major and minor body parts and dissolve their bodies, burning their skin and bones. As the acid burns their flesh, their bodies will dissolve into the river like melting lumps of butter. Still, due to the force of their misdeeds, they do not die. Instead, they will now enter a burning forest, which is as dense as a stack of bamboo leaves. Within that forest of continuous flames there is nowhere that a sentient being is not burned and consumed by fire, [F.199.a] not even so much as the space of the eye of a needle. Everywhere there are hell beings who yearn for safety and protection as they burn and boil while screaming and running. Until their negative acts have been overcome, relinquished, and exhausted they will not have a moment of relief.

- 2.648 “When one finally escapes this hell, one may, due to karmic actions to be experienced in other lives, avoid birth as a starving spirit or an animal, and instead be born with the general lot in life of a human. Yet, in terms of effects that accord with the relevant causal actions, one’s language skills will be impaired. One will not be able to learn even the vernacular, not to mention refined speech.
- 2.649 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the Great Howling Hell, he will apply knowledge derived from hearing and thus perceive a neighboring hell known as Long-Lasting Agony. Inquiring into what karmic actions may cause one to be born there, he will apply knowledge derived from hearing and thus see that such a birth is caused by completed and accumulated acts of killing, stealing, sexual misconduct, and alcohol consumption. As for lying, some people make a certain commitment to the Saṅgha, or to the Buddha or the Dharma. Later they may lose courage, however, and deny that it was ever made, even though they remember doing so quite well. If one’s broken promise brings harm to the Saṅgha, such a completed and accumulated act of lying will serve to produce the experience of birth in the hell of Long-Lasting Agony.
- 2.650 “The beings in that realm will experience torture [F.199.b] as they undergo all the same ordeals that are otherwise experienced in the hell of Reviving, and so forth. Moreover, a special feature of this realm is that the henchmen of the Lord of Death pierce the beings there with needles that are long, sharp, thin, and burning. Tortured in this way, the beings will cry in agony. Yet, like a pit filled with arrows, their mouths and tongues themselves are always full of needles, so that, despite suffering harrowing pain, they are unable to cry out or express it. Thus, those who mentally took up the habit of lying and deceived both themselves and others will constantly experience extraordinary tortures.
- 2.651 “Once they escape that particular hell, all their limbs and organs will have been perforated and their bodies broken. Tormented and exasperated, they will stagger along and fall to the ground. Yet, as they fall, extremely sharp needles will pierce them, so they will be tormented over and over again. As they fall, some will scream whereas those whose mouths have been ravaged by the needles will just moan and groan. Only when the needles in their mouths happen to fall out will these beings be able to scream. Otherwise, they can only moan. They will slip and fall to the ground of burning iron, where they will roll around until they sink into the ground, moving frantically. The henchmen of the Lord of Death will then attack these pathetic creatures and crush their bodies with axes, spears, lances, clubs, and various

other weapons. Thus, until their evil acts have been overcome, relinquished, and exhausted, they will continue to experience such tortures, brought about by lying, for many billions of years.

2.652 “When one finally escapes this hell, one may, due to karmic actions to be experienced in other lives, avoid birth as a starving spirit or an animal, [F.200.a] and instead be born with the general lot in life of a human. Yet, in terms of effects that accord with the relevant causal actions, one will then be poor and one’s words will not be trusted. Whatever favors one may solicit from others will be denied, and one will become destitute and hopeless.

2.653 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the Great Howling Hell, he will apply knowledge derived from hearing and thus perceive a neighboring hell known as Infinite Pain. Inquiring into what karmic actions may cause one to be born there, he will see that such birth is caused by killing, stealing, sexual misconduct, and alcohol consumption. As for lying, a steersman on an ocean-faring merchant vessel may become embroiled in a conspiracy that might be instigated by pirates or driven by the steersman’s own desire for wealth. Having thus conspired with pirates, or a faction among the ocean-faring merchants, the steersman may falsely promise to sail his passengers to an island of jewels, while in reality steering the ship toward a barren island. If on the way he sees a blue flag he will not call out ‘Pirates!’ and will not alarm the merchants. Meanwhile, the merchants may feel confident that their steersman is honest and that he would not hoodwink them. In that way he may allow pirates to attack and rob the merchants of their wealth, while also getting a piece of the booty himself. When such a person later separates from his body, he will fall into the lower realms and be born in the realm of Infinite Pain.

2.654 “The beings in that realm will experience torture as they undergo all the same ordeals that are otherwise experienced in the hell of Reviving, and so forth. In particular, they will have their eyes plucked out with flaming tongs. [F.200.b] Those who have thus been blinded will then grow new, fresh, and most delicate eyes, and will thus be subjected to profuse torture.⁸⁴ Their ears will be filled with boiling lead by the henchmen of the Lord of Death, who will also slash off their major and minor body parts with razors. So-called *talalalalaka* worms⁸⁵ will enter their bowels and intestines and begin to feast on them.

2.655 “Moreover, the beings of this hell will then enter a complete darkness that will engulf them entirely. From all sides flaming sea monsters created by karmic action will surge forth, devouring the hell beings with their mouths,

along with claws and teeth that are sharp like diamonds. The monsters will tear all their limbs and organs apart, reducing them to dust, as when a handful of sand is scattered.

2.656 “When they pass from the jaws of these monsters, the hell beings will next enter their stomachs. Imprisoned, they will proceed to spend many millions of years within these flaming interiors, suffocating and gasping for air, burning and boiling. Such are the fierce and excruciating tortures that these liars will undergo as a result of their actions. Thus, the liar is first burned by the karmic manifestations created by his own tongue, and then later burned by the fires of hell.

2.657 “Once the monsters have devoured all the major and minor body parts of these hell beings and reduced them to dust, the creatures will then spit them out onto a burning bed of embers. As the beings in hell burn there, the henchmen of the Lord of Death will then instruct them with these verses:

2.658 “ ‘Lying is the cause of hell
And yet you resorted to it.
You relied on such causes in the past,
But now, pointlessly, lament.

2.659 “ ‘This is the greatest of all fires,
Which dries up even the ocean—
What need is there to mention the likes
Of liars, trees, and stones?

2.660 “ ‘When a person abandons truth
And pursues lying instead,
It is like letting go of a jewel [F.201.a]
To procure the crude rock of evil.

2.661 “ ‘Those who do not like themselves
Or are fond of the realms of hell
Embrace lies that will make their bodies burn—
Such is the way of the fool.

2.662 “ ‘Truthful words make good things happen—
They are an ornament for all beings.
Why are fools so fond
Of giving up the truth and telling lies?

2.663 “ ‘Truth is the best quality of the virtuous,
And lying is known to be the worst of vices.
Why do fools relinquish fine qualities,
Chasing after vices?

- 2.664 “ ‘Always roaming in hell
Is the ruinous consequence of vice.
You considered good qualities to be your enemy
And now you dwell in unbearable hell.
- 2.665 “ ‘Lying is universally known
To be the seed of all sorts of pain.
The same relationship holds between honesty and happiness,
So why would anyone lie?
- 2.666 “ ‘The one who speaks the truth
Will be appreciated by everyone,
Whereas the liar will be attacked,
So why would anyone lie?
- 2.667 “ ‘People who speak the truth
Will have constant happiness, like the gods.
The deluded in hell are similarly there
Because their minds wished to engage in lying.
- 2.668 “ ‘Those who did no virtuous deeds,
But rather numerous misdeeds,
Are born into infinite suffering—
Why do you suffer, evil ones?
- 2.669 “ ‘The fruits of virtue are excellent,
Whereas evil will torment and boil you.
Hence, if wise people do a misdeed
They will follow it up with virtue.
- 2.670 “ ‘Among all virtues truthfulness is supreme,
And lying is the worst of all flaws.
Those who relinquish flaws and strive for good qualities
Are supreme among all people.
- 2.671 “ ‘Happy events and happy results
Are achieved by means of the truth.
Truth makes you achieve happiness,
And the transcendence of suffering as well.
- 2.672 “ ‘Painful events and excruciating results,
Suffering and boiling—
Since lying connects you with all such pain,
Why do people not give up lying?

- 2.673 “ ‘Truth can be obtained without wealth
And without deprivation.
So why would you abandon truth [F.201.b]
And take delight in lying?
- 2.674 “ ‘Truth will not come from anywhere else,
And is not to be searched for elsewhere.
Truth is the supreme place of pilgrimage—
One that is not bound by holy water.⁸⁶
- 2.675 “ ‘The truth taught by the Buddha—
A lamp supreme among lamps—
Is the best of medicines
That always dispels suffering.
- 2.676 “ ‘You may think, foolishly,
“I have not accumulated evil,”
But you did commit wrongs
That will utterly torment you.
- 2.677 “ ‘Those born in hell
Will purify their negative acts and be free.
Nobody ever won liberation
Through wailing,
- 2.678 “ ‘Deceived by your own actions,
What do you fools have to cry about?
Infantile beings are deceived by their own minds,
And therefore you foolish people cry.’
- 2.679 “Thus instructed by the henchmen of the Lord of Death, the beings in this hell must continue to endure the many hundreds of tortures, just as explained before, until finally their negative acts have been overcome, relinquished, and exhausted. When they finally escape this hell, they may, due to karmic actions to be experienced in other lives, avoid birth as a starving spirit or an animal, and instead be born with the general lot in life of a human. Yet, in terms of effects that accord with the relevant causal actions, they will always follow people who in the end deceive them and rob them of their possessions. Moreover, any work that they undertake will involve great hardship, and the people of the world will not trust their words.
- 2.680 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the Great Howling Hell, he will apply knowledge derived from hearing and thus perceive a neighboring hell known as Ravens with Vajra-Like Beaks. Inquiring into

what karmic actions may cause one to be born there, he will apply knowledge derived from hearing [F.202.a] and thus see that such birth is caused by resorting to, becoming habituated to, and increasing acts of killing, stealing, sexual misconduct, alcohol consumption, and lying. Thereby one will, when separating from one's body, fall into the lower realms and take birth in the hell of Ravens with Vajra-Like Beaks.

2.681 "All the sufferings found in the Reviving and other hells can also be found in this one. In terms of lying, those who have promised to provide medical assistance to an assembly of monks, but then fail to do as promised, will by the power of such acts fall into the hell of Ravens with Vajra-like beaks as soon as they separate from their bodies. In that realm they will undergo the following tortures. They will be preyed upon by ravens that tear out their flesh with their vajra-like beaks and eat it. Yet the very moment that the ravens dig out the flesh of a hell being it will grow out again, delicate and soft like a lotus flower. Inflicting tremendous pain, the birds will once again pluck and dig out the flesh, which will then simply restore itself, fresh and delicate. Thus, these hell beings will be tortured for many hundreds of thousands of years, as the ravens keep eating their flesh with their vajra-like beaks.

2.682 "Once one escapes these birds, one will then come to a stretch of sand that contains burning iron. As one attempts walking upon it, one will burn until not even one's ashes remain. One will then be restored, and the same thing will happen once again. Those who lied and spoke evil, falsity, and untruth will see this happen again and again, and so they will even come to eat their own tongues.

2.683 "At this point, there are some verses:

"Ambrosia and poison
Lie on the tongues of human beings—
Telling the truth is ambrosia;
Telling lies is like poison.

2.684 "Those wishing for ambrosia
Will abide by the truth.
Those fond of poison [F.202.b]
Will lying.

2.685 "That poison will harm you is not certain,
But it is certain that lying will.
The person who lied before
Is going to die.

- 2.686 “Since lying will not benefit oneself,
How could it benefit others?
Why would people practice that
Which harms both themselves and others?
- 2.687 “Indulging in lies will in this way
Create nothing but evil.
No weapon, fire, or abyss
Can bring people such suffering.
- 2.688 “We may observe that poison robs you
Of just one body, and thus causes death.
Lying, however, will lay waste to
Thousands of your successive lives.
- 2.689 “Truth is deemed to be
What elevates honorable beings
And ornaments lowly ones.
It is a teacher on the path of liberation.
- 2.690 “ ‘For sentient beings who are carried away
By their own actions and cravings,
There is no better ship than truth’—
This is what the sugatas teach.
- 2.691 “The world has no beginning and no end,
As it is controlled by the noose of craving.
Hence, there is no other refuge than truth—
This is what the wise understand.
- 2.692 “Afflictions are always destroyed by truth
Like the naked by a weapon.
Those struck by weapons may scream,
But the truth makes no one cry.
- 2.693 “Benefiting both worlds,
Truth is known as the inexhaustible treasure.
This is the universal moral law
And an inexhaustible wealth.
- 2.694 “The qualities accomplished by the truth
Are delightful and magnificent results.
Intelligent people should give up deceit,
Which is given up by those who see reality.

2.695 “Thus, those who have forsaken the truth will, until their negative acts have been overcome, relinquished, and exhausted, continue to be tormented in the realm of Ravens with Vajra-Like Beaks.

2.696 “When one finally escapes this hell, one may, due to karmic actions to be experienced in other lives, avoid birth as a starving spirit or an animal, [F.203.a] and instead be born with the general lot in life of a human. Yet, in terms of karmic effects in accordance with the causal actions of lying, which carry one to hell on account of being in conflict with the truth, one will thereby be involved in constant fighting and rampant quarreling. Others will always come out victorious, and no one in the world will believe what one says.

2.697 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the Great Howling Hell, he will apply knowledge derived from hearing and thus perceive a neighboring hell known as Consuming Blood and Marrow. Inquiring into what karmic actions may cause one to be born in the hell of Consuming Blood and Marrow, he will apply knowledge derived from hearing and see that such a birth is caused by completed and accumulated acts of killing, stealing, sexual misconduct, alcohol consumption, and lying. As for lying, certain kings, ministers, or other people in positions of authority may charge higher taxes than they are supposed to and yet claim that they are charging the correct amount. When they later separate from their bodies, they will fall into the lower realms and take birth in the hell of Consuming Blood and Fat.⁸⁷

2.698 “The beings in that realm will experience torture as they undergo all the same ordeals that are otherwise experienced in the hell of Reviving and so forth. Moreover, a particular feature of this realm is that the henchmen of the Lord of Death will hang the hell beings head down from flaming trees with razor leaves. As they hang there, they will feast on their own legs, using their teeth and nails that are sharp as diamonds, and when they bleed, they will also drink their own blood. And so they stay alive. It is said that among all agonies those associated with food are the most unbearable, and so they consume their own blood. In this way, these beings are subjected to a double torture, for while burned by fire, they also suffer from starvation and thirst.

2.699 “At this point, there is a verse:

“Those who starve and thirst
Are tormented by the agitation of karmic action. [F.203.b]
No fire can burn like that,
And no tempest can carry one away like that.

- 2.700 “Thus, these beings will spend many hundreds of thousands of years consuming their own blood and bone marrow while the lower parts of their bodies are burned by tremendously hot fires. Until their negative acts have been overcome, relinquished, and exhausted, they will keep burning in this hell.
- 2.701 “When one finally escapes this hell, one may, due to karmic actions to be experienced in other lives, avoid birth as a starving spirit or an animal, and instead be born with the general lot in life of a human. Yet, in terms of effects that accord with the relevant causal actions, one will in that case be poor and one’s words will not be trusted. One will suffer from constant nosebleeds, and using a toothpick will likewise cause bleeding.
- 2.702 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the Great Howling Hell, he will apply knowledge derived from hearing and thus perceive a neighboring hell known as Eleven Flames. Inquiring into what karmic actions may cause one to be born there, he will apply knowledge derived from hearing and see that such a birth is caused by killing, stealing, sexual misconduct, and alcohol consumption. As for lying, during a dispute between two parties, certain kings, ministers, or others whom people consider trustworthy may apply the law in an underhanded way out of a wish to gain wealth, or due to cronyism, or because of desire or anger. When they later separate from their bodies, they will fall into the lower realms and be born in the hell of Eleven Flames.
- 2.703 “Those who lied due to bias will now undergo all the same ordeals that are otherwise experienced in the hell of Reviving, and so forth—but intensified tenfold. Moreover, eleven bonfires will constantly emerge from their bodies, burning everywhere in the ten directions, and the tongues in the liars’ mouths will go starving and thirsting. [F.204.a] Those who twisted the law in this way will constantly and in each moment take birth and burn. As they burn, they must undergo such sensations, and thus the hell of Eleven Flames cannot be even remotely compared to anything else.⁸⁸ Until their negative acts have been overcome, relinquished, and exhausted, their scorching and burning will continue in the hell of Eleven Flames for many hundreds of thousands of years.
- 2.704 “When one finally escapes this hell, one may, due to karmic actions to be experienced in other lives, avoid birth as a starving spirit or an animal, and instead be born with the general lot in life of a human. Yet, as karmic effects in accordance with the causal actions of having bent the law, one will in that case always be tormented by hunger and thirst, and one’s limbs will all burn. One will live a short life in poverty, and people will not trust one’s words. One will be extremely stupid and one’s appearance repulsive. One’s arms

and legs will be crippled and one's body odor foul. One will move among inauspicious places, such as houses at road forks and intersections, and one's entire life will be full of suffering.

2.705 "As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the Great Howling Hell, he will fail to perceive any seventeenth neighboring hell. [B11]

2.706 "Thus, the monk who, as a spiritual practitioner, carefully observes inner phenomena will enter the path to the transcendence of suffering, which is free from aging, death, and defilement. His endeavors will, as before, be noticed by the terrestrial yakṣas, who will inform the celestial yakṣas. In this way the news will travel all the way to the gods in Limited Light, who will be told, 'In Jambudvīpa the noble son known as so-and-so..., (continuing as previously). Now he has entered the tenth ground. He has no interest in the sphere of influence of the māras' domain, [F.204.b] he does not dwell on any of the entities associated with the craving that accompanies desirous excitement, and he does not surround himself with objects of affliction.'

2.707 "As they hear this news, the gods in Limited Light will be delighted and proclaim, 'The forces of the māras are waning; the forces of the sacred Dharma are on the rise!'

2.708 "The monk who has knowledge of the effects of the ripening of karmic actions, and diligently severs the chains of cyclic existence, will then think to himself, 'Alas, these beings suffer, deceived by their craving. They are bound by the fetters of ignorance, and their minds are possessed by the latent tendencies of affliction. Although they boil throughout the three times, they will not apply any effort to put an end to cyclic existence. Have they no sense? Or are their hearts consumed by unknowing? Or do they understand and yet cannot let go? What kind of consciousness do these beings have? When even those who remain for long in the higher realms can develop renunciation, it should go without saying that beings whose minds are hard and solid can do so. Yet, although they experience every form of torturous suffering, they do not develop any disenchantment.

2.709 " 'For the mind that has long been driven by the latent tendencies of affliction there are five unpleasant factors: aging, sickness, death, meeting the unwanted, and separation from what is wanted. Moreover, that mind will also encounter ten harmful consequences: hunger and thirst, separation from the desired, constant wandering, death and birth, condemnation by others, subjugation by others, cold and heat, separation from companions, destitution, and desire. In short, their minds suffer from these ten harms. And yet, alas, they do not become disenchanted!

2.710 “ ‘How astonishing that since time without beginning their minds have acted as their own deceitful enemy! [F.205.a] They lack both ears and hearts, and with minds as hard as stones and diamonds they have constantly been prevented by outer objects from taking any joy in the Dharma. With their craving they never have enough of form, sound, texture, taste, and smell—even though those objects are just like poison, weapons, or fire. Thus, the poison of the five objects and the bandits of the six sense sources make them ignorant about the seven branches of awakening and disinclined to traverse the eightfold path of the noble ones. They do not comprehend the nine abodes of sentient beings or the ten virtuous actions. They are fools with respect to the discernment of the eleven grounds. They are skilled in the pursuit of the arising and persistence of the twelve sense sources and in this way pursue what is unskillful. They are ignorant concerning the conduct of the thirteen higher paths. They associate with the fourteen mental perceptions, cannot bear the fifteen harms, and are supported by the sixteen forms of harmful, evil darkness. Their minds are involved in the seventeen childish discernments, the eighteen apertures for the arising of agony, the nineteen paths for the movement of wandering beings, and the twenty hostile abodes.’ Thus, understanding that their minds are fooled in these twenty different ways, the monk will regard sentient beings with compassion.⁸⁹

.. The Hell of Heat ..

2.711 “The monk who examines the ripening of the phenomena of karmic action, and who diligently and constantly cuts through the bondage of the māras, will in this way develop wisdom, and so proceed to explore the presence of far more evil realms beyond the Howling Hell. Applying knowledge derived from hearing, he will perceive a realm known as the Hell of Heat. Constructed through a tremendous increase of misdeeds, this hell is ten times more torturous than the great hell of Howling. Its sixteen neighboring realms are as follows: Great Scorching; Resembling White Lotuses; Teeming with Snakes; Swimming Like Fish in Molten Copper; Iron Vase; Flow of Red Rivers; Copious Parasites in Marrow and Bones; Burning Everyone; Infinite Sinking into the Ground;⁹⁰ Resembling a Great Lotus; [F.205.b] Terrifying Slope; Masses of Vajra-Like Bones; Excruciating Splitting and Cutting by Means of a Black Iron Thread; Terrifying Inferno with Swarms of Crocodiles; Forest Fires Like an Enveloping Darkness; and Tormenting Armor of Vajra-Like Flies. These are the sixteen realms that surround the great Hell of Heat, and the lifespan of the beings there cannot be measured.

- 2.712 “Inquiring into what karmic actions may cause one to be born in this hell, the monk will apply knowledge derived from hearing, and so see that such a birth is caused by resorting to, becoming habituated to, and increasing acts of killing, stealing, sexual misconduct, alcohol consumption, lying, and wrong view, as well as the preparations for, and conclusions of, these acts. Thereby one will, upon having separated from one’s body, fall into the lower realms and be born in the great Hell of Heat.
- 2.713 “The ripening of the effects of killing, stealing, sexual misconduct, alcohol consumption, and lying have already been explained. Further, one may abide by and become habituated to a wrong view personally, just as one may teach it to others. Thus, one may develop a nihilist view, declaring, ‘There are no benefits to generosity and worship. There is no ripening of effects of wholesome or flawed actions. This world does not exist, nor is there anything that lies beyond it. There is no mother and no father.’ With such declarations one denies the existence of karmic action. And one might also teach such a view to others, and one might inculcate people with it and even make them zealous about it. Those who thus cause others to develop a wrong view by teaching them that actions have no causal power are like a bandit pretending to be a benevolent man. When such people separate from their bodies, they will fall into the lower realms and take birth in the great Hell of Heat. [F.206.a]
- 2.714 “Those who thus deceive others despite the existence of effects of karmic action will at death, as they enter the intermediate existence, perceive ominous appearances that result from their negative view. They will feel that they are in a terrifying and unbearable darkness. Or they will become frightened by lions, tigers, bears, leopards, and snakes, creeping out of dark caves or descending swiftly from the summits of high mountains, and they will hear the terrifying roars of tigers and lions. They will also see other, extremely miserable and piteous forms that inspire fear and compassion. They will perceive a blazing fire and themselves on top of it. They will hear loud jackal yelps, and they will see and hear the hideous forms of the henchmen of the Lord of Death.
- 2.715 “Speaking falsely, advocating unfavorable causes, advancing harmful positions, teaching unwholesome views, creating deceptions about karmic effect, teaching causes that are calamitous, deceiving oneself and others, and engaging in great evil—the effects of constantly engaging in and becoming habituated to such completed and accumulated acts canon the verge of death, be perceived in the way that one becomes terrified and panics, discharges feces or urine, cries, gapes, and clutches the edge of one’s bed.

2.716 “Likewise, one will perceive beasts barreling down from mountaintops and, as one tries to fend them off with one’s hands, people will say, ‘He is trying to ward off empty space.’ One will continue to see creatures descending from the mountains, though, and one will perceive that they maim one’s body all over. Such are the signs of an impending perception of the realms of hell, as experienced by those who engaged in misdeeds and were in error about karmic effects. Just as one will be able to smell a pile of stinking filth even though one has not yet seen it, [F.206.b] these terrifyingly fearsome signs of the great hells will appear to all even though hell itself is not yet perceptible.

2.717 “The awful sights and words that one thus perceives will be frightening, for they show that the purchasing power of an infantile being’s accumulated misdeeds is now sufficient to pay for the journey to hell and the karmic ripening of living there. The dying person’s two winds, *pippalaka* and *sūcaka*,⁹¹ will now blow fiercely and shake, beat, and smash all the person’s major and minor body parts. As the body is injured, the mind will be tormented by two types of agony that mark the final moments of life. When entering the final moments of life, the minds of those who deceived themselves in life will not focus on the practice of virtue.⁹² Consequently, they will experience, “during the intermediate existence, the following omens betokening the sufferings of hell which they themselves have created. Undesirable sounds, textures, tastes, forms, and smells will appear in their perception,⁹³ and they will hear the voices of the hideous henchmen of the Lord of Death. They will experience winds that are as sharp as razors, burning tastes, terrifying sights that are aggravating to see, and a horrid stench. Frightened by all these objects, the people holding wrong views will perceive the realms of hell, and their perception of hell will be in accordance with the character of their wrong doctrine. At that point the person about to take birth will think, ‘Ah, how delightful is that fine city! I must by all means stay there!’ Hence, they will have their hearts set on going to it. Perceiving the links of existence that are to be experienced, they will thereupon be born there, because as the link of becoming manifests through the condition of grasping, the emergence of that intent will immediately cause birth. [F.207.a] Then, as they are born in hell, they must undergo an experience of the combined pains of the Reviving Hell, and so forth, only now intensified tenfold.

2.718 “Also, the four hundred and four diseases will manifest, yet with a severity that matches hell. Any of them may serve as an example to illustrate the others. Such are the effects of engaging in misdeeds that annihilate and destroy all that is meaningful.

- 2.719 “The fire that burns in this hell is such that even a flame the size of a sesame seed can consume mountains, forests, marketplaces, and islands, so it goes without saying that it can also burn the body of a being in this hell. Such bodies will be consumed as if they were lumps of butter. The hell beings will then reappear, and now enter a thick and total darkness, without day or night. While shrouded in such complete darkness, they will sink into an ocean of torture that will last for many hundreds of thousands of years.
- 2.720 “They will thus suffer acute and unparalleled pain caused by the completed and accumulated acts of a wrong view that is like a complete and total darkness continue throughout boundless and immeasurable spans of time. Until the relevant negative acts have been overcome, relinquished, and exhausted, the beings of this realm will be boiled and burned, experiencing torture and unfathomable heat. If, after an exceedingly long time, they should succeed in escaping this hell, they will be born five hundred times as the kind of starving spirit known as *the miserly*. Subsequently, they will be born five hundred times as animals afflicted with all kinds of suffering. Then, with the likelihood of a sea turtle poking its head through a yoke that floats on the ocean, they might somehow be born with the general lot in life of a human, due to karmic actions to be experienced in other lives. Yet, even if that should happen, they will, in terms of effects that accord with the causal actions of wrong view, be born among barbarians and they will be poor, blind, crippled, and sickly. Their lives will be short, and their words will not be trusted.
- 2.721 “As the monk who has knowledge of the effects of the ripening of karmic actions examines the regions that surround [F.207.b] the Hell of Heat, he will apply knowledge derived from hearing and thus perceive a neighboring hell known as Great Scorching. Inquiring into what karmic actions may cause one to be born there, he will apply knowledge derived from hearing and see that such a birth is caused by resorting to, becoming habituated to, and increasing acts of killing, stealing, sexual misconduct, alcohol consumption, lying, and teaching a wrong view that distorts the relationship between karmic actions and their effects. An example of the latter would be the claim that someone who kills will be reborn among the gods. Why is that? Here it is not that one claims that the hearts of living beings are free from intense suffering, nor that those born as gods will not experience intense pleasure. However, killing is a cause of suffering, and thus possession of that cause does not bring happiness, just as suffering will not become the result of a karmic action that leads to happiness. Therefore, such an assertion constitutes a distortion of the relationship between karmic actions and their effects.

2.722 “As a result of such acts one will, upon separating from one’s body, fall into the lower realms and be born in the hell of Great Scorching. The beings in that realm will experience torture as they undergo all the same ordeals that are otherwise experienced in the hell of Reviving, and so forth, yet multiplied tenfold. Flames, created by karma, will burst forth from one’s own body and burn with an intensity sixteen times hotter than any external fire. The flames are of a snow-like color, burning fiercely and consuming everything without and within. Meanwhile, a third fire will burst forth that consists of their own remorse, and that fire will also burn them.

2.723 “Such are the future effects of wrong view. Know that the ripened effect of wrong view is burning and that the experience is hot. [F.208.a] The person burned by these three fires will not have even a moment of pleasure. Such are the consequences of engaging in misdeeds, as they manifest in the neighboring hell of Great Scorching. Until the relevant karmic actions have been overcome, relinquished, and exhausted, one will, for the longest timespan of years beyond number, continue to burn, boil, and perish. When one finally escapes that hell, one will be born three hundred times as a starving spirit, and thereafter two hundred times as an animal. If, when those lives have transpired, one should be born with the general lot in life of a human, one will not show any respect for one’s parents. One will shout, eat filth, and roam from place to place. One will be separated from the sacred Dharma and despised by everyone, eating and living like a dog, and having pustules on one’s arms and legs. One will die having eaten alms that were obtained by means of deception.

2.724 “Thus, the monk will see that the effects of wrong view are undesirable all through the beginning, middle, and end. He will see that by adhering to right view one will come to behold reality, become established on the true path, and be guided toward the transcendence of suffering.

2.725 “As the monk who has knowledge of the effects of the ripening of karmic actions examines the regions that surround the Hell of Heat, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as Resembling White Lotuses. Inquiring into what karmic actions may cause one to be born there, he will apply knowledge derived from hearing and see that such a birth is caused by resorting to, becoming habituated to, and increasing acts of killing, stealing, sexual misconduct, alcohol consumption, and lying. Moreover, some people abide by, become habituated to, and increase wrong view [F.208.b] in the following way. Believing that fasting will ensure rebirth in the higher realms, they may cause others to develop, and even become enthusiastic about, that view, and so establish them within that belief. When they have chained their minds through other such unwholesome causes and beliefs, they may then

compose unwholesome treatises and bring others to uphold the beliefs that are expressed within them. In this way others may even lose their lives while observing such a fast. In such a case they will, when separating from their bodies, fall into the lower realms and be born in the hell known as Resembling White Lotuses.

2.726 “Born in that hell one will experience all the pain of the Reviving Hell, and so forth, but with double intensity. On top of that, and particular to this realm, all one’s major and minor body parts will become a perpetually burning garland of flames. Corresponding to the relevant acts, one’s body will burn with intensity which, just like its cause, is unparalleled, without even a portion the size of a sesame seed that is not ablaze. Just as wrong view is the filthiest of all filth, so this fire will be the most agonizing of all, and the beings of this hell will, in accordance with their causal actions, experience an unimaginably torturous fire and will burn for a long time.

2.727 “At some point one of them may, by the power of karma, see an exquisite grove of white lotus flowers filled with many birds and streams. That hell being will then call to the others, ‘Ah, run, run! Let’s drink from the cool water! Let’s go to rest by that delightful, shady pool!’ Yet those who run toward it will sink into a river of burning embers that will destroy all their major and minor body parts. They will then be revived, and, having been burned again, run even faster toward the grove of white lotuses.

2.728 “However, as they run, they will encounter flaming rattan palms lianas [F.209.a] that wrap themselves around all their major and minor body parts, ravaging them completely so that nothing remains but their bones and marrow. Still, they will again be reborn and once again will run toward the grove of white lotuses. This time, however, worms created by karmic action will appear. As before, the worms will hook on to their eyes and begin to devour them. Staggering along, injured and blind, these hell beings will keep running. Other worms will then appear and consume them as they scream, enveloped in darkness. The worms will emerge through their eyes and keep on chewing. Thus, throughout many hundreds of thousands of years they will keep being consumed, only to be reborn.

2.729 “When such hell beings finally reach the grove of white lotuses, they will feel some relief in their bodies and minds and think, ‘At last I have reached that grove of white lotuses that I longed for,’ and proceed to enter the lotus grove. However, each of the flowers there, which are five leagues tall and two leagues wide, are actually ablaze with fire. Still, deceived by their karmic actions, these hell beings will, one after the other, climb the lotuses. As they do, their bodies become surrounded by garlands of fire. As they climb, all their hopes will be reduced to nothing. Tormented in the extreme, starving, and thirsting, they will proceed to burn and boil in the lotus-like embers,

dying and being reborn, again and again. As all their major and minor body parts burn, their bodies become ablaze just like kiṃśuka trees, and so they will continue to experience torture for a long time until finally their karmic actions have been overcome, relinquished, and exhausted.

2.730 “Once one escapes this hell, one will be born four hundred times as a starving and thirsting spirit, and three hundred times as an animal. [F.209.b] With the likelihood of a sea turtle poking its head through a yoke floating on the ocean, one might, due to karmic actions to be experienced in other lives, happen to be born with the general lot in life of a human. Yet in that case one will nevertheless encounter effects that accord with the causal misdeeds of developing wrong view. Thus, one will be born in a place of armed struggle, starvation, and robbery. Born there, one will be poor, prone to sickness, controlled by others, and shunned by those they love, and will suffer from incomplete faculties.

2.731 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the Hell of Heat, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as Teeming with Snakes. Inquiring into what karmic actions may cause one to be born there, he will apply knowledge derived from hearing and see that such a birth is caused by resorting to, becoming habituated to, and increasing acts of killing, stealing, sexual misconduct, alcohol consumption, and lying. As for resorting to, becoming habituated to, and increasing wrong view, some people teach that, ‘If you assume a squatting position, drink, and slurp from your hand,⁹⁴ you will achieve the transcendence of suffering. That attainment is not the result of giving up desire, anger, and ignorance, nor is it due to serenity of the senses.’ When later such people separate from their bodies, they will fall into the lower realms and be born in the hell known as Teeming with Snakes.

2.732 “The beings in that realm will experience the following tortures. This hell is full of poisonous hooded snakes that are ablaze and one league long. Some of them are poisonous to see, others are poisonous to touch, and some have poisonous fangs. Some hell beings will be born among these snakes, yet as soon as they are born, their contact with the snakes’ poisonous bodies will make them disintegrate like barley flour. [F.210.a] Those who are born within the mouth of a snake will immediately succumb due to the terrible venom that the fangs contain. Yet, as soon as they die, they will be revived, and thus continue to be burned by three different fires. The first fire is of the poison, the second is the fire from the hell itself, and the third fire is the fire of hunger and thirst. In accordance with their own karmic actions, the beings of this hell are placed in the center of these three fires, and there must undergo fierce and excruciating torture. In addition, since they also suffer

from the four classes of disease to an extent that defies expression, they are also burned by this fourth fire that consists of disease. They must continue to dwell in these fires, experiencing the consequences of their misdeeds, until finally their negative acts have been overcome, relinquished, and exhausted. Thus, they will be burned, pulverized, emaciated, and destroyed.

2.733 “When one finally escapes this hell, one will be born five thousand times as a starving spirit with a neck the size of needle. After that one will undergo two hundred lives as a lion, tiger, bear, or lynx, living in deep mountain caves, tormented by hunger and thirst, and without any heat or water. With the likelihood of a sea turtle poking its head through a yoke floating on the ocean, one might, due to karmic actions to be experienced in other lives, be born after that with the general lot in life of a human. Yet in that case one will experience effects that accord with the relevant causal actions, and so one will never even see food, much less eat any. One will stay alive by feeding on herbs, grass, and wild fruits.

2.734 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the Hell of Heat, he will perceive a neighboring realm known as Swimming Like Fish in Molten Copper. Inquiring into what karmic actions may cause one to be born there, he will apply knowledge derived from hearing and thus see that such a birth is caused by resorting to, becoming habituated to, and increasing acts of killing, stealing, sexual misconduct, [F.210.b] alcohol consumption, and lying. As for resorting to, becoming habituated to, and increasing wrong view, some people teach that, ‘All of the world is created by the God. It is not the product of karmic action.’ When later such people separate from their bodies, they will fall into the lower realms and be born in the hell called Swimming Like Fish in Molten Copper.

2.735 “The hell realm that one is thus born into is a sea of molten copper wherein iron fish produced by karmic action swim about. In the middle of the liquid copper sea stand trees with leaves of razors and short spears. Here the beings of this hell must repeatedly take birth, die, and be reborn, continuously experiencing the destruction of all their major and minor body parts. Within the sea they will sink and resurface, struggling and screaming among each other. When those who previously misinformed others thus cry out in torment, the fish, which are produced by karma, will swim before them and open their mouths. They will then snag the hell beings with nooses made of their spit, draw them into their mouths, and gnash them between their teeth. In this way half of their bodies will be eaten by the fish, while the other half boils in the liquid copper. Undergoing such excruciating sensations, they will be tormented by doubly intense, severe pain as they are partly boiled and partly eaten alive.

- 2.736 “When after a very long time they succeed in escaping from these fishes’ mouths, they will next enter a pot of boiling copper. As soon as they sink into it, infinitely poisonous insects called ‘burning forest flies’⁹⁵ with fangs as sharp as diamonds will attack. Within the darkness of the pot of boiling copper, their bodies will thus be reduced to powder and the worms will consume every last morsel. If they scream in pain, their mouths will fill up with suffocating, boiling copper. [F.211.a] All their body-orifices will likewise fill up with molten copper and will be blocked, cooked, and torn apart. Thus, they must keep swimming in the molten copper for a very long time. As they swim, razor-like winds produced by karma will rise. Until their negative acts have finally been overcome, relinquished, and exhausted, these winds will keep pulverizing the bodies of those who spoke wrongly by deceiving others regarding karmic actions and their effects.
- 2.737 “When one finally escapes this hell, one will be born three hundred times as a starving spirit deprived of food. Once free from the body of a starving spirit, one will take birth as a tormented elephant, bear, insect, or the like, and be constantly afflicted by hunger, thirst, cold, heat, and wind. With the likelihood of a sea turtle poking its head through a yoke floating on the ocean, one might, due to karmic actions to be experienced in other lives, after that life be born with the general lot of a human. Yet, in terms of effects that accord with the relevant causal actions, one will in that case be raised by dogs and become a wood collector or a fisherman.
- 2.738 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the Hell of Heat, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as Iron Vase. Inquiring into what karmic actions may cause one to be born there, he will see that such a birth is caused by practicing, becoming habituated to, and increasing acts of killing, stealing, sexual misconduct, alcohol consumption, and lying. As for wrong view, some people will kill another person as part of a ritual sacrifice, thinking that this act will grant attainment of the higher realms. Likewise, other people will kill turtles with the goal to master what lies beyond this world, or they may establish others in this belief as well for the rest of their lives.⁹⁶ Thus they may cause others to renounce a wholesome path and establish them upon a bad one. [F.211.b] Such acts are aspects of wrong view, and when one has separated from one’s body, those acts will cause one to be born in the lower realms, within the hell of Iron Vase.
- 2.739 In that hell all the torments of the Reviving Hell and so forth are intensified tenfold. This realm contains six vases, each measuring sixty leagues, which bear the following names: Painful Entry, Without Refuge, Constantly Boiled over Fire,⁹⁷ Saw-Like Liquid, Garlands of Razors, and

Snakes in Boiling Water. The torments of these vases are as indicated by their names. Thus, in the first vase, hell beings are scorched, undergoing all the sufferings of hell. In the second, beings are burned, lacking anything that could protect them. They have no physical refuge, nor do they have any mental refuge, nor any refuge in terms of the Dharma, because those who have 'taken refuge' in the lower realms do not find any refuge. In the third vase, one is boiled in molten copper for a long time, until not even a particle of one's body remains. Then one will be reborn and enter the vase of Saw-Like Liquid. There one will boil in liquid copper, and as one's body wells up from the bottom to the top, the vase's saw-like liquid copper will damage and destroy all one's vital parts. As one later sinks from the top to the bottom, the same destruction will occur. Above, below, and at ground level, one will thus boil like a pea, suffering devastation, destruction, and combustion for a long time. Next, one will enter the Garlands of Razors, a vase full of knives that will cut and cleave the beings of this hell. [F.212.a]

The torments of the Snakes in Boiling Water involve entering a vase that is half a league tall and full of extremely hot, boiling water. Within the boiling liquid writhe live snakes with the sharpest fangs. Touching or even seeing the fangs will cause a burning sensation and upon touch the fangs pierce through one's body like razor blades. Such are the snakes that lacerate the beings of this hell. After the hell beings have touched one of these snakes, only their skeletons remain, and the mere sight of the snakes will make them boil and burst like water bubbles. All the while they will be scorched in the boiling water, and so these beings experience excruciatingly fierce torture.

2.740 "When henchmen of the Lord of Death come by, the upper and lower openings of the vase will be sealed, so that the hell beings within cannot escape. The henchmen of the Lord of Death think, 'We must seal this vase with vajra-like plaster⁹⁸ and torture the beings here in various ways without giving them any chance of escape.' Further, they will think, 'We shall engulf this vase, which is produced by karma, with garlands of flames, and so double the temperature within it.' Thus, they proceed with their torture, intensifying the heat of the vase by feeding the flames with iron fuel. The hell beings will float to the surface, boiling in molten copper and inflicting harm upon one another. Tortured and miserable in numerous ways, they continue to disintegrate, or be boiled and burned by the poisonous snake fangs, until finally their negative karmic actions have been overcome, relinquished, and exhausted. [F.212.b]

2.741 "When they finally escape the vases, they will be born three hundred times as starving spirits that feed on odors. If they should be born with the general lot in life of a human, they will, in terms of effects that accord with their causal actions, become deluded due to the arguments of unwholesome

treatises. Thus, they will, with their unwholesome intellects, pursue the attainment of wealth or celestial states by means of offering meat, and so forth. Due to the relationships arising from the latent tendencies of craving, they will thus continue to pursue suffering.

2.742 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the Hell of Heat, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as the Flow of Red Rivers. Inquiring into what type of wrong view may cause one to be born there, he will apply knowledge derived from hearing and so see that some people who have repeatedly broken their discipline may end up thinking, ‘I must undertake harsh penance so that my misdeeds and other acts may all be purified.’ Thus, they will go to the forest and hang themselves by their feet, head down, from a tree, and then cut their noses or foreheads with a knife. As their blood begins to flow, they offer it into the fire. Hoping that this will gain them the higher realms, they actually embark on an unwholesome path and, like someone hoping to get sesame oil by grinding sand, they die from their loss of blood. When thus separating from their bodies, they fall into the lower realms and take birth in the hell of Flow of Red Rivers.

2.743 “The beings in that realm will experience torture as they undergo the combined ordeals of the Reviving Hell, and so forth, intensified fivefold. In particular, the henchmen of the Lord of Death will use hammers, razors, spears, and stones to draw their blood, expose their brains, and beat them to a pulp. As if carried away by a river, the beings of this hell are swept away in a stream of hair and bones. [F.213.a] There is also a second raging river of molten copper in that realm, known as Unbearably Terrifying. Within it lives a creature known as the ‘tailed creature,’ which is as hot to the touch as fire, and so it scorches, burns, and consumes the beings of this hell.

2.744 “The beings of Flow of Red Rivers live for years beyond number, experiencing torture until finally their negative acts of wrong views have been overcome, relinquished, and exhausted. Once they escape this hell, they will, in terms of effects that accord with their causal actions, be born five hundred times as starving spirits feeding on smoke, after which they will be born four hundred times as birds living by the sea or in river deltas, or having a bald head. If they are born with the general lot in life of a human they will, in terms of effects that accord with their causal actions, be poor and prone to disease.

2.745 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the Hell of Heat, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as Copious Parasites in Marrow and Bones. Inquiring into

what type of wrong view may cause one to be born there, he will apply knowledge derived from hearing and thus perceive that some people who have engaged in much unvirtuous negativity of body, speech, and mind become deluded by hearing unwholesome teachings. Thus, they crave for the world of Brahmā and follow a negative path. Lacking discipline, they naturally become ill-behaved and become deceitful beings who hurt others. Lacking genuine discipline, they build dung-fed fireplaces and then spend their lives in suffering, burned by the fire of the human realm. When they later separate from their bodies [F.213.b] they will fall into the lower realms and take birth in the hell of Copious Parasites in Marrow and Bones.

2.746 “The beings in that realm undergo torture as they are beaten below their necks with iron cudgels until they moan and take on the appearance of beeswax. In this way, all their major and minor body parts become unrecognizable, yet, as a karmic effect that accords with their causal actions of wrong view, they will not die.

2.747 “The amassed marrow and bones of the bodies of these hell beings make up a mountain that is five leagues tall and three leagues wide, and within it lurk parasites born of moisture. Those parasites are also a type of sentient being. What type of karmic actions did such parasites perform in the past? When they were men or women, they killed lice, fleas, or bedbugs,⁹⁹ or other such creatures, that they found on their own bodies or on the bodies of others. Then, as they separated from their bodies, they fell into the lower realms, and were born as insects in hell. Thus, in accordance with their causal actions, they came to experience life in that mountain, which is known as Source of Bodies. The henchmen of the Lord of Death who are present at Copious Parasites in Marrow and Bones will ignite the with a fire that is produced by karmic action. Thus, those who were fooled by the dung-fed fireplace will burn within Source of Bodies along with all the parasites. As the mountain burns, the flames will be ten leagues tall—the beings of this hell are burned along with the parasites by a fire that emerges from their own bodies. The bodies of the parasites at Source of Bodies are small, and consequently their suffering is small. The hell beings, however, are lumped together into an indistinguishable mass, and so their bodies as the garlands of fire surrounding each body burns also other bodies.¹⁰⁰ [F.214.a] The beings of this hell are thus burned for innumerable years until finally their negative acts have been overcome, relinquished, and exhausted.

2.748 “When they finally escape this hell, they will, as a karmic effect that accords with their causal actions, be born five hundred times in mountain crevices as starving spirits whose throats are like a needle, and then five hundred times as fish that live deep in the cold and salty waters of the sea. Once free of those states, they might, with the likelihood of a sea turtle

poking its head through a yoke floating on the ocean, be born with the general lot in life of a human. Yet they will then roam the forests and stay in forest clearings. They will live off the jungle, be poor, and be scorched by forest fires.

2.749 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the Hell of Heat, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as Burning Everyone. Inquiring into what karmic actions may cause one to be born there, he will see that such a birth is, just as in the previous cases, caused by resorting to, becoming habituated to, and increasing acts of killing, stealing, sexual misconduct, alcohol consumption, and lying. As for wrong view, some people may hear unwholesome teachings and become bewildered, thus engaging in misdeeds of body, speech, and mind. Constantly afflicted by these three types of misdeeds, they may thus also develop a wrong view that they can propitiate the gods if they make fires in forests, on mountains, in borderlands, along rivers, and in bamboo groves. Hence, they think, ‘If I please the gods by satisfying them with fire in this way, they will welcome me to their realm, and I shall be born in heaven. Satisfied, the goddesses will become my lovers.’ When those who in this way are bewildered because of having received unwholesome teachings [F.214.b] later separate from their bodies, they will fall into the lower realms and be born in the hell known as Burning Everyone.

2.750 “The beings in that realm will experience torture as they undergo the combined ordeals of the Reviving Hell, and so forth, intensified fivefold. In particular, those who are born in this realm will perceive karmic reproductions of their sons, daughters, spouses, loved ones, parents, and others with whom they have had joyous relationships. Yet they will see them boiling, and, while watching their sons, daughters, spouses, loved ones, and parents boiling in hell, their minds will undergo fierce and excruciating pain. The painful fire that these hell beings experience due to seeing this is more than sixteen times hotter than the fire that otherwise burns them. Among all the fires of hell, this one is indeed extremely hot. This is the fire of all fires, the supreme among all shackles, and the ultimate among all the chains that bind infantile, ordinary beings. When the beings of this hell perceive the false images, created by their own karma, of all their loved ones, they will be consumed like snowflakes in the fire of craving. Within the fires of hell, the gathering of children, spouses, and parents will be heard crying for help in the most pitiful way. Yet how could the beings of this hell protect them? Helplessly, they will themselves be burned by hell fire. Thus, for

innumerable years they will continue to be burned by the physical and mental fires, until finally their negative acts have been overcome, relinquished, and exhausted. [F.215.a]

2.751 “When they finally escape this hell, they will, as a karmic effect that accords with their causal actions, live for three hundred years as starving spirits, subsisting on ritual food offerings. Thereafter they will be born as creatures living in a conch whose offspring will be killed by fishermen. If, with the likelihood of a sea turtle poking its head through a yoke floating on the ocean, they should be born with the general lot in life of a human, they will be poor and have short lives, incomplete faculties, and no offspring or spouse, and they will live as slaves.

2.752 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the Hell of Heat, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as Infinite Sinking into the Ground. Inquiring into what karmic actions may cause one to be born there, he will see that such a birth is caused by resorting to, becoming habituated to, and increasing acts of killing, stealing, sexual misconduct, alcohol consumption, and lying. In short, one is born there due to resorting to, becoming habituated to, and increasing properly initiated and completed misdeeds of body, speech, and mind. When later one separates from one’s body, one will fall into the lower realms and be born in the hell of Infinite Sinking into the Ground.

2.753 “The beings in that realm experience torture as they undergo the combined ordeals of the Reviving Hell, and so forth, intensified fivefold. In the past they developed wrong view due to receiving unwholesome teachings, and thus they proclaimed, ‘By throwing insects, ants, snakes, vipers, mammals, and birds into flames, the fire will be pleased. Delighted, the god of fire will grant infinite life, whereas those that are burned in the fire proceed to the imperishable realm of Rudra. Those who submit such creatures to fire will obtain great virtue.’ [F.215.b] Those who are deceived by wrong teachings and assume such wrong views will, upon separating from their bodies, fall into the lower realms and be born in the hell known as Infinite Sinking into the Ground. The beings in that realm experience the tortures of a mountain of embers that burns with the flames of hell and measures five leagues. Henchmen of the Lord of Death will carry the hell beings to that mountain and throw them upon it. Thus, their feet, hips, genitals, backs, shoulders, necks, arms, eyes, ears, noses, heads, and brains will all burn, only to reappear. Until their negative acts have been overcome, relinquished, and exhausted, they will continue to burn for a tremendously long span of innumerable years.

- 2.754 “When they finally escape this hell, they will, as an effect that accords with their causal actions of assuming a horrifying wrong view, live five hundred times as starving spirits that subsist on excrement. With their bodies aflame, they will prowl at night, visible to everyone, while under the power of the evil acts they committed. When they finally escape such an existence as a starving spirit, they will assume an animal body and be born as fireflies, which are perceptible to human beings throughout day and night. Fire will burn in their interiors and they will be additionally injured by the rays of the sun. [B12]
- 2.755 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the great Hell of Heat, he will perceive a neighboring realm known as Resembling a Great Lotus. Inquiring into what karmic actions may cause one to be born there, he will apply knowledge derived from hearing and thus see that such a birth is caused by resorting to, becoming habituated to, and increasing acts of killing, stealing, sexual misconduct, alcohol consumption, and lying. [F.216.a] In short, one is born there due to resorting to, becoming habituated to, and increasing duly initiated and completed misdeeds of body and speech. When one later separates from one’s body, one will thus fall into the lower realms and be born in the hell called Resembling a Great Lotus.
- 2.756 “As for wrong view, some may claim that by performing secret sacrifices one will attain a world free from decay. When they later separate from their bodies, they will fall into the lower realms and be born in the hell known as Resembling a Great Lotus.
- 2.757 “The beings in that realm undergo the following tortures. This hell is shaped like a lotus that has vajra-like thorns between its anthers. The realm extends for five hundred leagues and when sentient beings are born there, their bodies will immediately be pierced by the thorns. No part of their bodies will be spared, not even one the size of the head of a needle. Likewise, no part of their bodies will be spared the burn wounds caused by fire. Until their negative acts have been overcome, relinquished, and exhausted, they will continue to boil and burn.
- 2.758 “When one finally escapes this hell, one will, as an effect that accords with one’s causal actions, be born two hundred times as a starving spirit subsisting on filth. Following that one will take birth five hundred times as a poison-consuming peacock. If, with the likelihood of a sea turtle poking its head through a yoke floating on the ocean, one should be born with the general lot in life of a human, one will always be poor and dependent. One will live as a dancer, or some other type of entertainer. For one’s entire life one will remain indigent.

2.759 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the great Hell of Heat, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as Terrifying Slope. [F.216.b] Inquiring into what karmic actions may cause one to be born there, he will see that, just as before, such a birth is caused by resorting to, becoming habituated to, and increasing acts of killing, stealing, sexual misconduct, alcohol consumption, and lying. As for the specific way of resorting to, becoming habituated to, and increasing wrong view, some people believe that bathing in rivers will purify misdeeds and lead to birth and eternal life in the world of Viṣṇu. Thus, they may propagate such religious practice, promising others eternal life in that world and making them fond of the practice. They may thus cause them to lose their life while bathing. When they themselves die, they will take birth in the hell of Terrifying Slope.

2.760 “Thus, brought down by misdeeds of body, speech, and mind, beings who are born in Terrifying Slope will experience all the combined suffering of the Reviving Hell, and so forth. In particular, this hell is covered with stones that have extremely sharp edges, and there are precipitous mountains with extremely steep slopes all around that reach ten leagues into the sky. Since even birds cannot cross them, it is obvious that hell beings cannot do so either. The mountains are aflame and blazing all over, appearing like a single mass of fire.

2.761 “Still, one among the hell beings, motivated by negative karmic actions, will at some point call to all the others, ‘Friends, this hell ends beyond those mountains. Let us cross these summits and find happiness beyond!’ As soon as they hear this call, everyone will begin to move toward the terrifying, flaming mountains with extremely steep, ragged slopes, impelled by negative karmic actions. Yet they will be unable to climb them. [F.217.a] Some will be consumed by the flames immediately. Others will, in terror, burn as they grasp on to the sharp rocks. Shocked and terrified, the beings of this hell yearn for a protector, refuge, and guard. Yet the Lord of Death’s henchmen will chop off the limbs of some with swords and pound others to a pulp with hammers. Thus, suffering under their misdeeds of body, speech, and mind, they will continue to boil and burn for an extremely long time until finally their negative acts have been overcome, relinquished, and exhausted.

2.762 “When one finally escapes this hell, one will, as an effect that accords with one’s causal actions, live three hundred years as a starving spirit subsisting on blood. Once free of such an existence, one will be born into the animal realm and live three hundred years as a large constrictor snake. If one is born

with the general lot in life of a human, one will be poor and sickly, live in an inferior place, have incomplete faculties, and take birth in an environment of constant and plentiful fears.

2.763 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the great Hell of Heat, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as Masses of Vajra-Like Bones. Inquiring into what karmic actions may cause one to be born there, he will see that such a birth is caused by resorting to, becoming habituated to, and increasing acts of killing, stealing, sexual misconduct, alcohol consumption, and lying. Likewise, such a birth is also due to resorting to, becoming habituated to, and increasing wrong view. Thus, some people claim, ‘All things occur by chance and come to an end by chance. The sharpness of the thorn and the colors of the peacock are like optical illusions and the cities of the gandharvas, for they appear and disappear without depending on causes and conditions. Such is the way of all things.’ [F.217.b] In this way they will introduce others to the view that everything happens by chance, establish them within that view, and become teachers of it. Oppressed by their misdeeds of body, speech, and mind, they will, upon separating from their bodies, fall into the lower realms and take birth in the hell of Masses of Vajra-Like Bones.

2.764 “The beings in this realm undergo the combined tortures of the Reviving Hell, and so forth. On top of that, it is particular to this hell that the henchmen of the Lord of Death will cut off their flesh with sharp weapons and draw out all their blood. They will then gather their bones and grind them. Yet, by the power of the misdeeds of the beings in this hell, the bones will thereby become like vajras. Thus, the bones will crack open the heads of other hell beings, crush their hips, and destroy all their major and minor body parts. Some will bleed to death, some will experience the devastation of a single body part, and some will cry out to each other. Thus, with their own bones and skeletons, as well as blazing stones, the hell beings bring destruction and death upon one another. As instigated by their karmic actions, these hell beings will continue to suffer in this way for an extremely long time, impossible to count in years, until finally their negative deeds have been overcome, relinquished, and exhausted. For innumerable years they will continue to bring death upon one another.

2.765 “When one finally escapes this hell, one will, as a karmic effect that accords with one’s causal actions, be born as a starving spirit that feeds on its own brain. Next, one will enter the world of animals and be born three hundred times as a chameleon, a lizard, or another such reptile. If, with the likelihood of a sea turtle poking its head through a yoke floating on the

ocean, one should be born with the general lot in life of a human, one will live in the jungle, be born among the *Draṃiḍas* or the *Andhakas*, be poor and sickly, and become enslaved by others. [F.218.a]

2.766 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the great Hell of Heat, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as *Excruciating Splitting and Cutting by Means of a Black Iron Thread*. Inquiring into what karmic actions may cause one to be born there, he will apply knowledge derived from hearing and thus see that such a birth is caused by resorting to, becoming habituated to, and increasing acts of killing, stealing, sexual misconduct, alcohol consumption, and lying. As for wrong view, some people teach, become habituated to, and increase a wrong view of cause and effect.¹⁰¹ When such people separate from their bodies, they will fall into the lower realms and be born in the hell of *Excruciating Splitting and Cutting by Means of a Black Iron Thread*.

2.767 “That realm features the combined tortures of the *Reviving Hell*, and so forth, intensified fivefold. In particular, the power of these hell beings’ previous misdeeds will produce black iron threads that split their bodies apart,¹⁰² while the henchmen of the Lord of Death sever everything from their feet to their heads with sharp, flaming weapons. As they are sliced and diced, the hell beings scream and wail pitifully. Yet the cleaving and cutting with the black iron thread continue until not even tiny body pieces the size of sesame seeds remain. Until their negative acts have been overcome, relinquished, and exhausted, they will thus continue to experience torture for an extremely long time.

2.768 “When one finally escapes this hell, one will, as an effect that accords with one’s causal actions, be born five hundred times as a starving spirit subsisting on ritual offerings of food, and after that five hundred times as a leech, a scorpion, or an ant. If one should be born with the general lot in life of a human, one will, in accordance with one’s causal actions, be tormented by hunger and thirst [F.218.b] and be blamed for offences committed toward the king by someone else.

2.769 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the great Hell of Heat, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as *Terrifying Inferno with Swarms of Crocodiles*. Inquiring into what karmic actions may cause one to be born there, he will see that such a birth is caused by resorting to, becoming habituated to, and increasing acts of killing, stealing, sexual misconduct, alcohol consumption, and lying. As for conceiving of, becoming habituated to, and increasing wrong view, some people think, ‘This world is permanent and enduring. All

existent factors are permanent. They are permanent and true.' Such a misperception is a wrong view, and if one propagates it among others, causes others to assume it, teaches it repeatedly to a circle of followers, and so brings others to adhere to unwholesome causes and views by teaching something that is not the Dharma as the true Dharma, one will, upon separating from one's body, fall into the lower realms and be born in the hell of Terrifying Inferno with Swarms of Crocodiles.

2.770 "In that realm, beings must endure the combined terrors of the Reviving Hell, and so forth. On top of that, it is particular to that hell that an iron rod suddenly appears. Breaking through one's skull and brain, it will pass through one's body, emerge out of the anus, and then run into the ground. As one thus stands impaled, worms called 'crocodiles' will appear and begin to consume all one's skin, flesh, and fat. Eating and drinking, they will consume all the major and minor body parts, drawing out the blood, causing convulsions, gnawing through the flesh, causing the eyes to fall out, exposing sinew and muscles, [F.219.a] severing the veins, chewing at the body openings, extracting the hair, peeling off the skin, and digging into the flesh. They will break the heart open, drink from it, and consume the lungs, back, and all the vital organs. The esophagus and tongue will be extracted with flaming tongs and fed to dogs.

2.771 "Those who fall into the extreme position of adopting unwholesome causes and views, and so speak in unwholesome ways, will become caught in a web of suffering due to their misdeeds. Such hell beings, who developed a wrong and deceitful view and misleadingly propagated it, are great preachers of falsehood. Imprisoned in hell and brought down by their misdeeds of body, speech, and mind, they will continue to burn for innumerable years until finally their negative acts have been overcome, relinquished, and exhausted.

2.772 "When one finally escapes this hell one will, as a karmic effect that accords with one's causal actions, be born three hundred times as a starving spirit subsisting on human corpses. If, with the likelihood of a sea turtle poking its head through a yoke floating on the ocean, one should be born with the general lot in life of a human, one will, as an effect that accords with one's causal actions, receive royal punishment for the offenses committed by others. One will be poor and sickly, be enslaved by others, become a cannibal, and not attain any bodily perception.¹⁰³

2.773 "As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the great Hell of Heat, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as Forest Fires Like an Enveloping Darkness. Inquiring into what karmic actions may cause one to be born there, he will

examine this with knowledge derived from hearing, and thus see that such a birth is caused by resorting to, becoming habituated to, and increasing properly initiated and completed acts of killing, stealing, sexual misconduct, [F.219.b] alcohol consumption, and lying. Upon separating from one's body, one will thus fall into the lower realms and be born in the hell of Forest Fires Like an Enveloping Darkness.

2.774 "As for resorting to, becoming habituated to, and increasing wrong view, some people believe that certain things are impermanent while others are permanent. They claim that the body is impermanent whereas the elements of earth, and so forth, are permanent. They may then make others adhere to the unwholesome causes and views that subscribe to such a position predicated on the two extremes. They may cause others to embrace such view, become enthusiastic about it, and propagate it. They may teach this non-Dharmic view to their audience as if it followed the Dharma, and cause their disciples to uphold it. When they later separate from their bodies, they will fall into the lower realms and be born in the hell of Forest Fires Like an Enveloping Darkness.

2.775 "The beings in that realm undergo all the tortures of the Reviving Hell, and so forth, intensified fivefold. On top of that, and in particular, when they at one point escape the tortures of the Lord of Death's henchmen, a great wind will blow, created by their own karmic actions, that will bring with it a total and all-encompassing darkness. The wind will hurl the beings of this hell through dark space so that they are not even being able to perceive their own bodies. While thus enveloped by total darkness they will sense the stirring of a new type of wind that is sharp like a razor. As this wind begins to blow, their bodies will disintegrate as when handfuls of sand are scattered. They will then revive, only to be destroyed once more. Thus, until their negative acts have been overcome, relinquished, and exhausted, they will continue to suffer fierce and excruciating pain for innumerable years.

2.776 "When one finally escapes this hell, one will, as a karmic effect that accords with one's causal actions, be born four hundred times as a starving spirit subsisting on vomit. Once free of such an existence, one will then take birth as an animal that feeds on vomit, and be tormented by starvation and thirst. [F.220.a]

2.777 "As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the great Hell of Heat, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as Tormenting Armor of Vajra-Like Flies. Inquiring into what karmic actions may cause one to be born there, he will apply knowledge derived from hearing, and see that such a birth is caused

by resorting to, becoming habituated to, and increasing properly initiated and completed acts of killing, stealing, sexual misconduct, alcohol consumption, and lying.

2.778 “As for wrong view, some people believe, ‘Cyclic existence has a beginning and a cause. There are permanent and impermanent causes of all this, and thus this is produced by those causes.’ Disturbed by unwholesome causes and views, they proceed to present what is not Dharma as the Dharma and establish others in that. In this way, they steer people away from the genuine path, causing them to turn their backs on the Dharma, and make them adhere to a view that is wrong because the teaching is false. There are no permanent causes whatsoever. The permanent is beyond time, unchanging, and unproductive, like space. And yet they think differently. When they later separate from their bodies, they fall into the lower realms and are born in the hell of Tormenting Armor of Vajra-Like Flies.

2.779 “Damaged by their harmful misdeeds of body, speech, and mind, such unwholesome people adhered to wrong views, refuted the true teaching, descended into the untrue teaching, ignorantly pursued an unwholesome path, and propagated their own arrogant intellectual assumptions. They will meet with harm, for the beings in that realm suffer all the tortures of the Reviving Hell, and so forth, intensified fivefold. On top of that, and in particular, henchmen of the Lord of Death will pluck out tiny pieces of their flesh with fine pincers and begin to eat them. [F.220.b] Next, flies with vajra-like mouths will appear, hurting their bodies as if salty water were poured into the wounds, and making their hot blood flow. The henchmen of the Lord of Death will then feed this to the hell beings. After this nourishment, the beings of this hell, deceived by their own misdeeds, will be physically and mentally tormented by hunger and thirst that are ten times stronger than before. Then, as an effect that accords with their deeds, their flesh and blood will reemerge, because their karmic actions will prevent them from dying. Thus, deceived by their own actions, they will continue to undergo torture for innumerable years, until finally their negative acts have been overcome, relinquished, and exhausted.

2.780 “When one finally escapes this hell, one will, as an effect that accords with one’s acts, be born four hundred times as a starving spirit subsisting on leftovers, and then five hundred times in the animal realm as a starving and thirsty jungle cow, or the like.¹⁰⁴

2.781 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the great Hell of Heat, he will not perceive any seventeenth realm. Thus, he will conclude, ‘This is the extent of the regions that surround the great Hell of Heat. Such are the realms of those who engaged in acts of wrong view.’

2.782 “Having thus examined the sixteen regions of this great hell, the spiritual practitioner, who carefully observes inner phenomena, will feel great joy. The terrestrial yakṣas will see this and exclaim with great joy, ‘Ah, with unflinching diligence this monk has entered the eleventh ground and severed the duration of cyclic existence!’ They will inform the celestial yakṣas about this, and so the news will travel all the way to gods in Limited Light. [F.221.a] Thus, it will be known, ‘The noble son known as such and such ... has now entered the eleventh ground.... He has no interest in remaining on the same ground as the māras and does not wish to play with the affliction of desire. He does not wish for any of the existences that involve engagement with objects—the infinite grounds that cause suffering.’

.. The Hell of Intense Heat ..

2.783 “When the monk has thus examined the hells of Reviving, Black Line, Crushing, Howling, Great Howling, and Heat, together with the surrounding hells, he will search for other hell realms and thus, by applying knowledge derived from hearing, perceive the Hell of Intense Heat. Inquiring into what karmic actions may cause one to be born there, he will see that such a birth is caused by resorting to, becoming habituated to, and increasing acts of killing, stealing, sexual misconduct, alcohol consumption, lying, and wrong view.

2.784 “Also, a young nun who adheres to her vows, maintains her discipline, and follows impeccable conduct, may be caused to break her vow of celibacy and stumble in her practice of the teaching of the thus-gone ones. One may consequently lose faith in the Buddha and think, ‘The Buddha is not omniscient, so what about his saṅgha of nuns? All this is a lie and his instructions are false and corrupt. There is nothing virtuous to be derived from donating to the nuns. Giving to them is not going to bring an end to suffering. The saṅgha are just ordinary people. There is nothing wrong in causing young nuns to break their vows.’

2.785 “Thinking thus, one may cause this nun to break her vow, in consequence of which she stumbles in her discipline. As for the person who stumbled in his view, corrupt in the actions of his body, speech, and mind, when he later separates from his body, he will fall into the lower realms [F.221.b] and take birth in the Hell of Intense Heat.

2.786 “In that hell, his body will be one league tall and extremely fragile, as if made of soft butter. Even the most insignificant sight, sound, touch, taste, form, or smell is liable to kill him, because the more involved he was in evil previously, the more fragile his body and mental state has now become.

2.787 “Due to the force of the negative and unvirtuous actions the results of which are to be experienced in this life, one will experience suffering at the time of dying. Thus, already at the moment of death one will certainly undergo experiences like those of the beings in the Reviving Hell. The dying process will take three days, during which one’s tongue will become mute, one’s perceptions frightening, one’s intellect weak, and one’s consciousness filled with terror. When the four great elements are racked by upheaval one will be overcome by painful sensations. Due to disturbances pertaining to the solid nature of the earth element, one’s entire body, veins, muscles, and throat will be blocked, punctured, perforated, constricted, crushed like a lump of butter, pulverized, and hardened. Due to disturbances pertaining to the water element, all of one’s body, veins, and muscles will become tight and stiff, swollen and flaccid, smelly, and the bodily worms will die. All the orifices will become clogged up, and one will begin to wheeze, distressed by the pain in one’s throat, tongue, and bodily orifices. The entire body will be covered in sweat. As the fire element is disturbed, all of one’s body, veins, and muscles will burn, boil, and ache. One’s complexion will become like copper and one will experience burning both within and on the outside. [F.222.a] One will feel extreme thirst, one’s mouth will dry out, and the heart will burn. The wind element will also become disturbed, and so its light and shifting nature will make one feel as if one were catapulted through space. With its fierce character, the wind element will ravage all one’s major and minor body parts and elements, getting into every interstice of the vital body parts. With its components *pippalaka* and *sūcaka*, the wind will penetrate like burning needles the pores of the skin, making them shrivel, when it blows as *sūcaka*. When it blows as *pippalaka*, it will break the skin, flesh, fat, bones, marrow, and semen. It will break them like an axe and destroy them. All one’s faculties will be blocked, as will all the orifices for feces, urine, and the breath, as well as the throat. Visual hallucinations will occur, one will hear unpleasant sounds, liquid will appear from one’s nose, one’s nails will become blue, one’s nose will turn awry, the scrotum will hang low, one’s anus and penis will ache as if touched by burning embers, one’s skin will tear open and swell, and one’s hair and body hair will slacken. These are but a few of the excruciating sensations that those who engaged in misdeeds and wrongdoing will experience at the time of death.

2.788 “Thus, for three days one will be harmed by disturbances in the four great elements. As the end draws near, one will perceive signs of the realms of hell that await one beyond the present world. Thus, one will see one’s dwelling as enveloped in an unpleasant dome of fire and one will perceive various dream-like appearances. Hallucinating, one will see terrifying lions and

tigers, [F.222.b] and it will seem as if these and other horrifying creatures are truly present. One will hear roaring sounds and unpleasant words, and it will feel as if one's skin is being cut with weapons.

2.789 "As one's life comes to an end, the upward wind will flow, gradually flowing away from one's nails, feet, calves, thighs, hips, abdomen, and heart, causing one to make a wheezing sound while one's spit dries out and one's eyes turn red. One will try to ward off the henchmen of the Lord of Death moving through the air, wielding swords and hammers. One's friends and relatives will say, 'Look, he is clutching at the empty space.'

2.790 "As one draws long and pitiful breaths, the time of separating from one's body will come. When one's breathing ceases, one will pass from this world like a dim lamp with a dirty wick going out, into the intermediate existence where one will experience effects in accordance with one's causal actions. As a perpetrator of misdeeds, one will suffer in the intermediate existence. One will perceive oneself as a young child, eight years old, one of those capable of living for eighty-four thousand years. At the same time, no other human beings will be visible whatsoever. The great elements may appear in both subtle and coarse form. Here, one has subtle elements that are imperceptible and unimpeded, and thus one is capable of passing through even Mount Sumeru without any harm being done to oneself or to Mount Sumeru. That being the case, it goes without saying that the same applies to other mountains as well.

2.791 "In that world one will perceive oneself entering a castle that is the color of black iron and is shrouded in impenetrable darkness. As a result of one's karmic actions, one's body hairs will be seen ablaze. One will perceive oneself being bound tightly with black iron chains by the henchmen of the Lord of Death. [F.223.a] Thus one's legs will be constricted by the sharp, stinging metal. The henchmen are terrifying as they move freely to and fro, while oneself remains tightly bound. There will not be anywhere on one's body, not even as little as the tip of a hair, that is not tied down.

2.792 "Unpleasant sounds, textures, flavors, forms, and smells will manifest. One will perceive many forms that are unsightly to the eyes, of unpleasant color, terrifying, blazing with fire, and intense. One will hear words that cause one grief—words that are unpleasant, unwelcome, and repugnant.

2.793 "Those who carried out misdeeds, who did wrong in terms of body, speech, and mind and engaged in unwholesome actions, attain this existence. Confused about the jewel island of wholesome human actions, they instead brought to mind and pursued the ten filthy, unvirtuous deeds. Their errors destroyed the jewel island and they were deceived by their own desires, which functioned like weapons, fire, poison, and a precipice. They were beguiled by the words of women who belonged to other and so, out of

the desire for them, engaged in the three kinds of unvirtuous action. With unwholesome minds they engaged in misdeeds and so they come to suffer numerous torments in the Hell of Intense Heat. They were fooled by the sight of their children and spouses, and so engaged in misdeeds.

2.794 “Wanting to ensure that nothing like that shall ever occur again, the henchmen of the Lord of Death are now intent on inflicting hundreds of thousands of tortures. Thus, they will speak these verses of instruction to the beings in the intermediate existence:

2.795 “ ‘What appears to be friendship is an enemy.
It offers no help yet pretends to do so.
Destroyed by that enemy, you now leave the world of humans
And are headed for a great darkness.

2.796 “ ‘You engaged in the three types of negative karmic action,
But there is no enemy like the three misdeeds.
Guided by the three karmic deeds
You will now be taken to the land of the Lord of Death.

2.797 “ ‘For each action you performed [F.223.b]
There will be a specific effect.
Alone, beings will proceed one by one,
Leaving their realms behind.

2.798 “ ‘People desire other people
And engage in numerous misdeeds.
But people cannot protect other people,
And individuals must face what they themselves have done.

2.799 “ ‘Why are people so misled
By the idea of children?
Bewildered and deceived,
They cannot think of generosity and the rest.

2.800 “ ‘The enemy that follows you closely
In this world and the next—
The foremost among all enemies,
Who will introduce you to all the lower realms,

2.801 ‘Acting like poison, fire, and weapons—
Is your own unwholesome action.
The actions that you carried out
Will be experienced by you alone.

- 2.802 “The actions engaged in by one
Cannot be transferred to another.
Whatever misdeed a person carried out
Will not deliver any happiness or delightful experience—
- 2.803 “Neither in this world nor the next,
Nor at first, later, or in the end.
Instead, preventing the fulfillment of one’s wishes,
Such misdeeds will upset the mind
- 2.804 “In the case of a confused mind
That fails to see the reality,
The nonvirtuous qualities will increase,
As they captivate the fools’ minds.
- 2.805 Beings deceived by their own minds
Become extremely attached.
In their wickedness, they end up in hell—
The darkest of all darknesses.
- 2.806 “In cyclic existence, enveloped by darkness,
It is difficult to find the teachings of the Buddha.
Those who do not want the Dharma
Proceed from suffering to extreme suffering.
- 2.807 “Those whose minds never find peace,
Being constantly assailed by sense objects,
Will definitely enter the state
That you are now looking at.
- 2.808 “Thus, those fooled by their own actions of body, speech, and mind, the perpetrators of misdeeds, will be instructed by the henchmen of the Lord of Death as they journey on to the great Hell of Intense Heat. Their noses will smell the stench of filth, rot, and excrement; their tongues will harden and become numb due to hot copper; and whatever smells, tastes, and forms they perceive will be repulsive. [F.224.a] With the body of a being in hell, they will perceive the movement of the wind to be like razors and flames. Their minds that previously were unperturbed by the five fears will now experience these omens of the great hells.
- 2.809 “The henchmen of the Lord of Death will wrap tight robes around their necks, and, driven by the winds of karmic action, they will be helplessly dragged on. The appearance of the henchmen will transform, and their arms, legs, bellies, and nails will be terrifying. They will roar like thunder and wield weapons that resemble black clouds. Their eyes will be flaming and

their fangs sharp like razor wheels. Their stomachs will be huge, their limbs short, their nails hard, sharp, and stiff, and their bodies will be covered with webs of thick veins. As they arrive to drag off the evildoers, they will cover a distance of three hundred sixty million leagues, reaching ten million leagues below, and covering sixty-eight thousand leagues of ground, ocean, islands, and markets.¹⁰⁵ The manifestations of the results of the wind of karmic action are difficult to convey by means of any example. Among all winds, the wind of karmic action is supreme, and it does not move like the sun, the moon, or the common wind. There is no wind like that of karmic action. It carries off the perpetrators of misdeeds to the Lord of Death where they are first instructed by him and then led out of his abode, tied with the shackles of their own karmic misdeeds. Bound by the ties of filthy actions, they are then dragged off to the Hell of Intense Heat.

2.810 “Already from afar, one will begin to perceive that hell as a place of flames and darkness. Seen at a distance, this blazing hell measures five thousand leagues. It is a place that does not increase or contract, yet at times very many beings are seen there and at others very few.¹⁰⁶ When one is within three thousand leagues of the Hell of Intense Heat, one will begin to hear the screams—pitiful, terrifying, and depraved, the voices are horrid and joyless. Tormented by the unbearable pains of their miserable existence, [F.224.b] these beings have been screaming for innumerable billions of years.

2.811 “Upon hearing these cries, one’s horror and fear will grow ten times more overwhelming. Meanwhile, as one approaches the Hell of Intense Heat, the henchmen of the Lord of Death will pronounce the following verses:

2.812 “ ‘Now that you hear these voices from hell,
Wicked people, do you feel afraid?
What are you going to do when the fires
Consume you as their fuel?

2.813 “ ‘Yet what burns you is not fire,
But rather your own wrong acts.
A bonfire may die out,
But never the fire of misdeeds.

2.814 “ ‘Ordinary fire will not bring you to the end of the world,
And that fire cannot follow you.
But this fire of wrong actions
Will quickly consume you and everyone else.

2.815 “ ‘The person burned by the fire of misdeeds
Will come to burn in the fires of hell.
The person who renounces the fire of misdeeds

- Will have no fear of hell.
- 2.816 “ ‘If you wish yourselves well
And are afraid of hell,
You must give up wrong action
So that you do not have to suffer later on.
- 2.817 “ ‘Those who relinquish unvirtuous actions,
Whose minds are pure,
And whose faculties of body and speech serene
Are not far from the transcendence of suffering.
- 2.818 “ ‘If your mind is always unwholesome
And constantly under the sway of delusion,
You will accomplish the terrible realms of hell—
What are you crying so much for?
- 2.819 “ ‘Throughout the beginning, middle, and end,
Misdeeds mean suffering, painful ripening,
And the realms of misery.
Never will there be any positive ripening.
- 2.820 “ ‘Today, in the world that ensues,
Your unwholesome actions and many wrongs
Will ripen as effects
That you cannot bear to experience.
- 2.821 “ ‘People who engage in misdeeds,
Move from one suffering to an even greater one.
Those who do well will journey
From one happiness to an even greater one.
- 2.822 “ ‘The effect of unwholesome actions
Is excruciating and never enjoyable.
The effects of joy will never
Ripen as unbearable pain. [F.225.a]
- 2.823 “ ‘In cyclic existence without beginning
The result of wholesome actions is happiness,
Whereas unwholesome actions
Bring suffering as a result.
- 2.824 “ ‘Causes and conditions arise in resemblance,
So do not get any wrong ideas.
The causes you created in the past

Will bring you their fruition.'

2.825 "Thus, the henchmen of the Lord of Death, who are produced by karmic action, will instruct the beings in the intermediate existence as they lead them to hell. When the beings in the intermediate existence hear these words, the hairs on their bodies will stand on end, not to mention how they will respond to the terrifying sights! They will suffer acute pain brought on by cold, and as their aggregates of form and so forth grow frigid they will begin to wish for the heat of hell. Based on this condition of grasping, the link of becoming will manifest, and that link of becoming will, in turn, give rise to birth.

2.826 "As for the karmic actions that cause this, a perpetrator of killing, stealing, sexual misconduct, alcohol consumption, lying, and wrong view may wrongfully disgrace a nun who is free from anger, in possession of discipline, and desireless. The ripening of such an accumulated act is severe and will propel one into a mass of flames that is five hundred leagues wide and two hundred leagues tall. As when an iron arrow is shot from the summit of a mountain, one will travel there directly, without any impediment, and be left to suffer in the furnace of hell. When one tries to escape there, the nails of one's karmic actions will manifest and prevent one from leaving. One will be thrown into hell with one's head down and feet up, and the fire will first burn away one's eyes and facial skin, followed by the top of the skull, the forehead, the teeth, the jaw, the neck bone, the spine, the breast bone, the neck, the throat, [F.225.b] the liver, the spleen, the intestines, the crotch, the penis, the thighs, the kneecaps, the knees, and the toes.

2.827 "Thus, evildoers will be left in the flames of hell to live on and burn, experiencing continuous suffering. Again and again they engaged in negative actions, and, again and again, they now experience the torments of hell. Propelled into the constantly burning furnace, they will be mashed against its vajra-like surface, just as when kadamba flowers are repeatedly thrashed against the ground. In this way, first the upper and then the lower parts of the screaming hell beings' bodies will be demolished. As their bodies are tormented by the tongues of flame, burned repeatedly, they will keep returning into the flames. Thus, they will continue to burn, again and again, in the furnace for hundreds of thousands of years. Whenever the flames have consumed them, they will reappear, until finally their time is over.

2.828 "The henchmen of the Lord of Death, who are not considered sentient beings, will wrench some people out of the furnace with flaming tongs, which causes their pain to double. What are the causes and conditions for the tongs turning twice as hot? Those who killed will burn in the furnace,

and those who both killed and took what was not given will experience the doubling of their pain by being subjected to the tongs. Such are the causes, such are the conditions, such are the bases for the tongs to burn twice as hot.

2.829 “When the henchmen, who are not considered as sentient beings, have hauled out the hell beings with their tongs, which causes the pain to double, they will deposit the hell beings upon the ground of burning iron. In the same way as before, they will impale them upon flaming stakes, from their anuses up through their torsos, [F.226.a] and then chop off their penises and testicles with sharp knives, thus tripling their torments.

2.830 “What are the causes, conditions, and bases for this? Killing, stealing, and sexual misconduct are the causes, conditions, and bases that triple the suffering. As when a blacksmith or his skilled apprentice takes the bellows and repeatedly blows them, these beings will continue to be burned by the consequences of their misdeeds. In this example the blacksmith is an image of the karmic misdeeds and their completion, whereas the apprentice illustrates the preparatory aspects of such karmic actions. The air that is blown indicates the wind of karmic action, and the stoking that results is an image of wrong view. The glowing embers indicate hell. The continuous stoking and burning shows how the utterly unbearable experience of pain will continue in accordance with the particular exceedingly unwholesome deeds one has performed. These are the causes and conditions. Understand that the knives that cause the tripling of the excruciating pain are the result of resorting to, becoming habituated to, and increasing acts of killing, stealing, and sexual misconduct.

2.831 “Blinded by fear, moaning in pain, and boiling in their ignoble karmic actions, the hell beings will now be asked by the henchmen, ‘Friends, what is hurting you?’ In reply they will cry out, ‘We suffer miserably, yet this excruciating pain that you wreak upon us is not all that tortures us. We’re suffering from thirst!’ [F.226.b]

2.832 “When the henchmen of the Lord of Death hear these words, they will take the hell beings to a river, known as Fearsome Waves, that runs its destructive course with a mixture of boiling copper and lead. When the hell beings hear and see that river, they will be shocked and horrified, yet the henchmen will now fetch them iron buckets containing molten copper mixed with lead and say, ‘Friends, drink!’ Tormented by thirst, the hell beings will risk drinking, and thus, obscured by karmic action, they will take up the buckets with both hands so as to quench their thirst. Yet, as they attempt to drink, everything from their lips, tongues, and throats, down through their bodies, will be scorched and burned, thus quadrupling their pain.

- 2.833 “What are the karmic factors that in this way make their tortures intensify fourfold? They are killing, stealing, sexual misconduct, consumption of alcohol after one has taken vows, and offering alcohol to a nun who has gone forth from the household and taken vows. These are the acts that drive the beings of hell to drink from the vessel with red-hot, boiling copper.
- 2.834 “Likewise, if a monk endowed with discipline should think that alcohol may be appropriate, and thus drink it, it will be like consuming halāhala poison. Such a weak-minded monk, who is unable to pour out the alcohol onto the ground where his sponsors and benefactors live, and who thus drinks while fearing the saṅgha, will in consequence of his actions be unable to pour out any of the liquid copper in hell. [B13]
- 2.835 “Again, the henchmen of the Lord of Death will ask the beings of this hell, ‘O friends, what is torturing you?’
“ ‘Hunger is our all-consuming suffering,’ they will reply. ‘It overshadows everything else, and we live in terrible starvation.’ [F.227.a]
- 2.836 “The henchmen will then fetch lumps of metal, five times as hot as usual, from Fearsome Waves. The hell beings, whose intellects are obscured by their karmic actions, will believe that this metal is food. But when they eat it, they will, as before, be burned all the way down to the lower parts of their bodies. Yet they will not die. Instead, by the power of their negative acts their tongues will reemerge, soft and delicate like lotus petals, and the rest of their bodies will reappear too. Such are the effects of their karmic actions.
- 2.837 “As the monk employs knowledge derived from hearing, he becomes like a lamp of the thus-gone ones, and so he understands that this is the effect of killing, stealing, sexual misconduct, alcohol consumption, and lying. He understands that this is the effect of partaking of the alms given by the country, thinking that one is endowed with discipline, while in fact one’s discipline is corrupted and resembles a heap of dung.
- 2.838 “When the henchmen see the burned tongues of these hell beings who are obscured by karmic actions, they will pull them out of their mouths. As an effect of having lied, these new tongues, soft like lotus petals, will be so long that they cover the distance of half a league. Taking hold of them, the henchmen will then use hundreds of plows to slice into the tongues of those who engaged in misdeeds and spoke wrongly. As the hell beings scream and cry, their tongues will be cleaved by the plows of the henchmen. This torture will continue for innumerable billions of years, for the hell beings will not be able to escape the ripening effects of their completed and accumulated actions. All the while, the henchmen will instruct them with the following verses:
- 2.839 “ ‘Just as you hold your own life dear,
So you should also care for the lives of others.

- Doers of evil,
Why did you kill?
- 2.840 “ ‘People will risk their lives
When in pursuit of wealth. [F.227.b]
Craving for the wealth of others,
Why did you deprive them of it?
- 2.841 “ ‘People hold their spouses to be dearest of all,
And they even sacrifice their own lives for them.
Lustful and desirous,
Why did you violently take them away?
- 2.842 “ ‘Alcohol makes people stupid
And is the ultimate destroyer of qualities.
You drinkers of evil,
Why did you not give up alcohol?
- 2.843 “ ‘Lies come from the tongue and are like poison,
Causing mistrust in everyone.
Why did you not give up
The evil that is lying?
- 2.844 “ ‘These five unwholesome actions
You pursued with passion.
So enjoy them now, do not cry!
Why moan for no reason?
- 2.845 “ ‘You did not relinquish
The poison of negative acts.
Hence, you have now attained the upheavals
Of the garlands of flames in hell.’
- 2.846 “Thus, as explained by the Lord of Death’s henchmen, all these tortures are like the imprint of the seal of one’s own karmic actions, and when one is beaten and slain, the suffering that one endures corresponds only to the unwholesome deeds one previously performed. The effects manifest in accordance with their particular causal seeds. And so, in the great Hell of Intense Heat, one must endure tremendous unwholesomeness produced by unwholesome action. For many hundreds of thousands of years, one’s negative acts will remain one’s merciless enemy, making one boil in hell.
- 2.847 “If at some point the hell beings succeed in escaping, they will run, yearning for safety, refuge, and protection. Yet, from afar a horde of frenzied, barking dogs with gaping mouths and diamond-sharp teeth will come

bounding. The dogs will encircle the hell beings and seize them when they try to escape. Once the dogs have latched onto them, they will devour the hell beings completely, wolfing down every bit of sinew, [F.228.a] organ, and bone until not so much as a sesame seed's worth remains of all their major and minor body parts. The hell beings will then be revived, however, and thus continue to be devoured by the curs for a long time. What type of action may cause this? Killing and slaughtering beings to eat their flesh.

2.848 "As an effect of their having taken what was not given, the hell beings will perceive the presence of valuable substances that are in fact only the products of their own karmic actions. Not knowing this, the hell beings will think, 'These things should be mine, but others may take them.' Yet, as they hasten toward those things, the henchmen of the Lord of Death will seize them and pierce all their vital points with weapons and burn them alive.

2.849 "Later, the hell beings will run toward other hell beings, but when the henchmen take notice, those beings will be rounded up and wounded with swords, spears, lances, and burning stones. Thus, as the result of taking what was not given, they will be tortured for many hundreds of thousands of years until finally their karmic effects have been overcome, relinquished, and exhausted.

2.850 "Once they finally escape this condition, they will, because of their sexual misconduct, perceive a woman who screams as she is carried away in a river of acid, at times surfacing in the current, and at other times being pulled down by it. 'Help!' the woman will cry. 'Save me from this horrible river of acid!' When the hell beings hear such words, they will, obscured by their karmic actions, enter the acid river. As soon as they do so, however, the acid will break down their bodies so that, in the end, not even a piece of bone the size of a sesame seed will remain. Then they will be revived and once again perceive the same woman in the distance being carried away by the river of acid. [F.228.b] Again she will call out, 'I'm helpless! Save me!' The hell beings will once again rush toward the woman they perceive. When they reach her, the woman will cling onto them, but her nails, produced by karmic action, will be sharp like weapons, and as she latches on to the hell beings she will cut them to pieces until, finally, not so much as a sesame seed's worth remains of their bodies. Again, with bodies covered with coagulated blood and their raw muscles exposed, those who were overcome by desire will continue running to the woman and plunge into the river of acid. This will continue until their negative acts have been overcome, relinquished, and exhausted.

2.851 "When, finally, these beings escape that hell, they will run off as best they can, tormented by hunger. Wishing to quench their thirst, they will rush toward what appears to be a bright and clear river. However, as they

approach the river, it becomes a horrifying spectacle, because it actually flows with boiling lead and noxious poisons and is teeming with snakes. Nevertheless, tormented by thirst, the hell beings will drink from the molten lead mixed with poison and snakes. As a manifestation of their karmic actions, small snakes will then bore their heads into them. When the snakes reach their stomachs the bodies of the hell beings will swell up and increase in size. The snakes will then gradually bite, chew, and devour the hell beings' bowels and intestines. Thus, obscured due to their karmic actions, those who transgressed their vow to abstain from alcohol will continue for many hundreds of thousands of years to be burned and killed by this liquid lead mixed with poison and snakes. Again and again they will die, and again and again they will reappear.

2.852 "As a result of their misdeeds, those who broke their vow to abstain from alcohol will see their tongues devoured by snakes. This is a result of having lied. Until their negative acts have been overcome, relinquished, and exhausted, they will continue to suffer for many hundreds of thousands of years.

2.853 "When the hell beings finally escape, [F.229.a] they will run off as best they can. At that time the effects of their having failed to regard others with kind intent will manifest in the form of a being produced by karmic action who will tell them, 'Why do you suffer here for no reason? There are other places to stay. I will show you. You will be happy there.'

2.854 "That person will escort the hell beings and lead them into the neighboring hells where he will subject them to the forms of torture particular to each of these hells. They will be burned in the hell Intense Heat from All Directions, where all directions are ablaze, and exposed there to copious harm. They will be boiled in the hell Terror of Enormous Screaming Bodies, where their very tender bodies will be ten leagues in size. They will be roasted in the hell Plumes of Fire, where everything is like a burning flame.¹⁰⁷ They will be boiled in the hell Constant Rain of Glowing Sand, where a perpetual rain of sand that is like burning embers will pour down. They will be cooked in the hell Embers Within, where their bodies will feel like burning coal, filled inside with the embers of hell.

2.855 In the hell known as Alala, they will experience the pain of mutually cutting up each other's major and minor body parts. They will be boiled in the hell Pain Incarnate, where fearsome and horrifying dogs, lions, boars, ravens, vultures, and snakes will all torment them in every possible way. They will also boil and burn in the hell of the Burning Torrent of the Vaitaraṇī, where hundreds or thousands of agonizing streams of acid,

molten copper, and boiling lead flow. They will boil in these streams as well. They will be cooked in the hell of Constant Darkness over the fire that is dark throughout and suffer there various tortures.

2.856 “They will also suffer in the hell of Garland of Tortures, where a blazing wheel will spin at their heads and all their major and minor body parts will be sawn off with handsaws. [F.229.b] Then, as they emerge from this hell, they will be cooked in the hell of Minced up by Raining Loops of Wire, where there are burning strings all around that are joined together by the hundreds of thousands by the henchmen of the Lord of Death who will use them to cut up the hell beings as if with flaming weapons.¹⁰⁸

2.857 “Once they escape that hell, they will encounter the agonies of the hell of Crested Ravens, where their bodies will be incinerated, as if by forest fire, by the fire erupting from their own bodies. For many hundreds of thousands of years, the hell beings will also attack each other, tearing each other apart with the rain of weapons. When they escape from this hell, the hell beings will be cooked in the hell of Heartbreaking Cries, where the pain is such that the cries in this hell are unlike those heard in any other hell.

2.858 “Once they have escaped that hell, they will fall into the hell One That Arouses Great Pity, where they will see¹⁰⁹ those to whom they had presented unwholesome teachings as if they were the Dharma, and whom they had taught unwholesome views. They will now perceive them in the form of a beloved person, burning. They will see them screaming in pain and crying out with both hands raised, ‘Save us, O father, O brother, O son, O dear one! We have no protector!’ They will thus make the most pitiful sounds. When the hell beings see this horribly pitiful sight, the fires of their suffering will be fueled by craving. Hence, the fires that these hell beings must otherwise endure will become just like snow in comparison. Undergoing a double scorching by these two extremely intense fires, they will scream desperately. At that point the henchmen of the Lord of Death will instruct them in verse:

2.859 “ ‘Compared to the fire of craving,
Other flames should rather be called *cold*.
The fire of the beings in hell
Is the fire that burns the three realms.

2.860 “ ‘The fire that you see burning in hell
Is just a minor fire.
The fire that is fueled by craving, however,
Keeps spreading and expanding.

2.861 “ ‘Beings who engaged in negative acts

- Will be free once those karmic actions are exhausted.
Yet, the fire that burns when controlled by craving
Will consume all the three realms. [F.230.a]
- 2.862 “ ‘Since beginningless time in cyclic existence
They have succumbed to the fire of craving—
Therefore, why would the hell beings’ fire of craving not
Cause the fires in hell to manifest?
- 2.863 “ ‘The fire of hell
Consumes only the body.
The fire of human craving
Consumes both the body and the mind.
- 2.864 “ ‘Therefore, the fire that is caused
By craving is exceptional—
The fire of hell is known to be¹¹⁰
Like snow by comparison.¹¹¹
- 2.865 “ ‘The fire¹¹² of craving occurs due to three factors;
It presents the three kinds of action.
It is known to occur in the three times;
The fire of craving is like no other.
- 2.866 “ ‘The fire of desire burns the higher realms,
The fire of anger leads one to the animal realm,
The fire of delusion burns in hell,
But the fire of craving continually burns everywhere.
- 2.867 “ ‘You may have seen that the three realms
Are ablaze with the fire of craving,
And yet still you do not practice the Dharma.
Why, then, are you so upset today?’
- 2.868 “ ‘Thus the henchmen of the Lord of Death will instruct the beings in the hell
One That Arouses Great Pity, time after time, as they torture and inflict pain
upon them in numerous ways.
- 2.869 “ ‘When these hell beings finally manage to escape from that hell, they will
be cooked in the hell of Hot Ground.¹¹³ There, as they are once again burned
to a crisp, their bodies become like the color of *kiṃśuka* trees.
- 2.870 “ ‘When they escape that hell too, they will be burned in the hell of
Destructive Wood Fire. Thus, those who were possessed of wrong view and
defiled nuns end up boiling in these sixteen neighboring hells. Until their
negative acts have been overcome, relinquished, and exhausted, they will

continue to burn there for an infinitely long time. When they finally escape this hell, they will, as an effect that accords with the causal act of undermining a nun, take birth and suffer in the realms of starving spirits and animals many thousands of times. Tormented by hunger and thirst, they will prey on one another, and their bodies will be eaten by animals one hundred thousand times. [F.230.b] If, with the likelihood of a sea turtle poking its head through a yoke floating on the ocean, those who developed wrong views and caused disgrace to nuns should be born with the general lot in life of a human, they will have no sex organs for their first five thousand human lives.

2.871 “As the monk who has knowledge of the effects of the ripening of karmic actions examines the regions that surround the Hell of Intense Heat, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as Intense Heat from All Directions. Inquiring into what karmic actions may cause one to be born there, he will see that such a birth is caused, as before, by resorting to, becoming habituated to, and increasing acts of killing, stealing, sexual misconduct, alcohol consumption, lying, and wrong view. Also, if one dishonors a female lay practitioner who possesses the five bases for training, one will, after separating from the body, fall into the lower realms and be born in this hell known as Intense Heat from All Directions.

2.872 “The beings in that realm undergo the torture of there being no place that does not burn, not even so much as the space of the eye of a needle. Even space itself is constantly ablaze there. When at first only their hands enter the fire, they begin to scream and soon the terrifying force of the tremendously hot fire consumes them completely, not even leaving any ashes behind. But once again they will be revived and thus the cycle will continue for many hundreds of thousands of years.

2.873 “When they finally escape that situation, they will run as best they can, yearning for safety and protection. But they will be captured by henchmen of the Lord of Death, who will proceed to tie them with burning iron chains from their feet and all the way up to their heads. This will cause all their blood to accumulate in their heads. The henchmen will then run stakes down through their skulls [F.231.a] and out through their throats. As the stakes break through their throats, they will pull them out again with great force. Blood will gush forth, yet the blood that flows from the heads of these hell beings is as burning hot as molten copper. There is no difference whatsoever. Thus, they steep, burn, boil, and die, in their own blood for many hundreds of thousands of years. Yet by the force of karmic action they will revive. Until their negative acts have been overcome, relinquished, and exhausted, those acts will continue to burn and boil them.

2.874 “When they finally escape this hell, as a karmic effect that accords with their causal actions they will have to live as starving spirits or animals for many hundreds of thousands of years. As a starving spirit, these beings must endure the hunger and thirst. As an animal, they will always be eaten by other animals many hundreds of thousands of times, treated as their prey. After all that pain, they may, with the likelihood of a sea turtle poking its head through a yoke floating on the ocean, be born with the general lot in life of a human. Yet, because of the ripening of their karmic actions, they will then be poor, sickly, subject to harm from others, and distracted; live short lives; and be genderless for four hundred lives.

2.875 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the great Hell of Intense Heat, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as Terror of Enormous Screaming Bodies. Inquiring into what karmic actions may cause one to be born there, he will see that such a birth is, as in the previous cases, caused by acts of killing, stealing, sexual misconduct, alcohol consumption, lying, and wrong view. Also, he who disgraces a female novice will, when separating from his body, fall into the lower realms [F.231.b] and be born in that hell known as Terror of Enormous Screaming Bodies.

2.876 “The beings in that realm experience the combined tortures of the Reviving Hell, and so forth. On top of that, and in particular, their bodies are about a league large and extremely soft, like fresh butter. Henchmen of the Lord of Death will apprehend them and subject them to torture. Using tweezers, they will pick apart their bodies into pieces no bigger than a mustard seed, all the way from the tips of their fingers to their feet. The miserable cries of these beings are at times so pitiful that even beings in other realms of hell will hear them and feel their hearts break in distress. Since beginningless time these hell beings have been fooled by the effects of karmic actions, and they have been deceived by the enemy that is their own mind. When the henchmen of the Lord of Death see them suffering miserably, they will instruct them with the following verses:

2.877 “ ‘Saying sweet and sensuous things
To incite lust
Is a great evil.
This is what has landed you here.

2.878 “ ‘Rather than speaking sensuous words,
It is better to use
The sharp edge of a razor
To cut off one’s own tongue.

- 2.879 “ ‘Sentient beings are fooled by desire,
They are incited by hate,
And they’re governed by delusion—
That is why they speak cloying words.
- 2.880 “ ‘Overcome by a minor desire,
One may do many wrongs.
Dull and bewildered,
One goes from pain to pain.
- 2.881 “ ‘The pleasure of desire lasts but a moment
And is neither real nor apparent.
However, its transformations are unbearable,
So, give this up completely!
- 2.882 “ ‘The person oppressed by desire
Is a person living in hell.
The person who stays clear of desire [F.232.a]
Will not experience these hellish terrors.
- 2.883 “ ‘The doer of unwholesome actions
Will definitely experience hell.
Shocked and miserable, you cry pitifully,
But what are you so upset about?
- 2.884 “ ‘The doer of unwholesome actions will be free
Only when those acts are exhausted.
How could a lot of screaming
Bring you release?
- 2.885 “ ‘Your acts led to the undesirable reaches of the lower realms
And now you remain ruled by desire.
So why lament so foolishly?
Crying is pointless.
- 2.886 “ ‘The one who is aware of future results
Takes joy in virtue in the present
And will not be crying in hell,
Or tormented, as you are now.’
- 2.887 “ ‘Thus the henchmen will instruct the beings of this hell, and once they have
done so, they will subject them to numerous and diverse tortures until finally
their acts have been overcome, relinquished, and exhausted. Once they are
then free of that hell, they will, as a karmic effect that accords with their

causal actions, be born many thousands of times as animals. If, with the likelihood of a sea turtle poking its head through a yoke floating on the ocean, they should be born with the general lot in life of a human, they will live short lives in poverty. Their minds will be distracted, nobody will trust their words, and they will be genderless for four thousand lives.

2.888 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the great Hell of Intense Heat, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as Plumes of Fire. Inquiring into what karmic actions may cause one to be born there, he will see that such a birth is caused by resorting to, becoming habituated to, and increasing acts of killing, stealing, sexual misconduct, alcohol consumption, lying, and wrong view. [F.232.b] Also, one who violates a female who is free from anger and who abides by wholesome conduct, by penetrating her through an orifice other than the vagina, will, upon separating from the body, fall into the lower realms and be born in the hell of Plumes of Fire.

2.889 “The beings in that realm undergo all the tortures of the Reviving Hell, and so forth, intensified tenfold. On top of that, and in particular, the hell the Plumes of Fire resembles a plume, and is home to be beings called ‘plumes.’ The long bodies of those creatures resemble bowstrings, they are extremely venomous and awful to behold. When the henchmen of the Lord of Death catch the beings of this realm, they will drive nails through both their hands and feet so that they are firmly fastened with all their limbs to the ground that is covered in molten iron. As their backs are burned by the extremely hot fire, these hell beings will yowl and wail. The henchmen will then bring out the so-called ‘fire plume’ creatures and let them enter the bodies of the hell beings through the anus, with their bowstring-like bodies and utterly devastating, virulent poison. The touch of their bodies burns like fire and, as they enter the hell beings, they will first burn through and devour their anuses. They will then burrow farther, burning and consuming the colon, leaving not a trace behind. Wriggling upward from there, they will burn and consume the abdomen and spleen. In this way, all but bare bones will be burned and consumed, and yet the hell beings still do not die. Later those creatures will squirm into the hell beings’ throats and proceed to take burning bites out of their hearts. [F.233.a] As they are eaten alive, the hell beings will cry, wail, and moan. Inside, the fire plumes are burning and eating them, while outside, the flames of hell are blazing. In this way, beings are burned and consumed by two fires.

2.890 “When the fire plumes have devoured the throats of the hell beings, they will writhe into their mouths where they will proceed to chew off their tongues and consume them. From the mouths they will wriggle into the ears

and gobble them up. Next, they will proceed to feast on the brain and brain membrane. Finally, they will bore a hole through the top of the skull and emerge from it. However, the force of the hell beings' karmic actions will prevent them from dying. Thus, their bodies will be left riddled with holes through which the flames can enter and scorch and burn. In this way, their bodies will, as a consequence of their misdeeds, continue to burn and be consumed both on the inside and the outside for many hundreds of thousands of years. Again and again the hell beings will perish and be revived. Thus, the force of their completed and accumulated misdeeds will continue to torment them.

2.891 “When they finally escape this condition, they will run off, as best they can, only to perceive a gathering of enormous snakes closing in on them, the sight of which will fill them with great terror. As they try to run away, the force of their karmic actions will make the snakes become swift like the wind. The snakes will proceed to encircle them, seize them, and bite them hundreds and thousands of times with their enormous, sharp fangs filled with dreadful venom. Suffering wretchedly from hunger and thirst, the snake poison, and the fires of hell, these beings are in this way now consumed by a triple fire. Until finally their unwholesome actions have been overcome, relinquished, and exhausted, they will continue to suffer for hundreds of thousands of years, impossible to count. [F.233.b]

2.892 “When they finally escape this hell, they will, as a karmic effect that accords with their causal actions, be born many thousands of times as starving spirits or animals. As starving spirits, they will suffer the torments of hunger and thirst. As animals, and thus be eaten, life after life, by other animals. If, with the likelihood of a sea turtle poking its head through a yoke floating on the ocean, they should in the end be born with the general lot in life of a human, they will live five hundred times as neuters.

2.893 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the great Hell of Intense Heat, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as Constant Rain of Glowing Sand. Inquiring into what karmic actions may cause one to be born there, he will see that such a birth is caused by resorting to, becoming habituated to, and increasing acts of killing, stealing, sexual misconduct, alcohol consumption, lying, and wrong view. Also, the one who violates a female novice, and thereafter relishes the act and becomes obsessed with it, will, upon separating from the body, fall into the lower realms and be born in the hell of Constant Rain of Glowing Sand.

2.894 “The beings in that realm undergo the combined tortures of the Reviving Hell, and so forth. On top of that, and in particular, the five hundred leagues that this hell spans are fully ablaze with an inferno of burning, vajra-like sand. The nature of this rain of fire is impossible to convey with any example. Since even the beings that committed evil on a small scale are submerged in it, it goes without saying that this also applies to the hell beings with their heavy karmic actions. [F.234.a] They will be submerged and swept away by their karmic actions, as one is by a torrent. The particles, which are like vajra thorns, sharp and triangular, then fall on the hell beings, cutting them to pieces until not even a single shard of bone remains. Yet, the hell beings will keep being revived, and as soon as they are reborn the destruction continues. Deprived of all happiness, they keep sinking into the burning sand. Scorched and boiled alive, they will scream and wail, but due to their karmic obscurations they will be unable to escape this condition.

2.895 “When after a very long time their karmic actions are finally exhausted, they will be free of this hell. However, as effects that accord with their karmic actions, they will, in many thousands of lives, experience hunger and thirst as starving spirits or as animals. When born as animals, they will lose their lives thousands of times as prey for other animals. If, with the likelihood of a sea turtle poking its head through a yoke floating on the ocean, they escape such conditions and are born with the general lot in life of a human, they will for five hundred lives be poor, sickly, insane, distrusted, enslaved, and genderless.

2.896 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the great Hell of Intense Heat, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as Embers Within. Inquiring into what karmic actions may cause one to be born there, he will see that such a birth is, as in the previous cases, caused by resorting to, becoming habituated to, and increasing acts of killing, stealing, sexual misconduct, alcohol consumption, lying, and wrong view. Also, some people forcefully engage in sexual activity with a female lay practitioner who abides by the five precepts, thus causing her to lose her precepts. Yet, having no trust in the way actions bear consequences, they think that no harm at all comes from making such a practitioner abandon the basis of her training. [F.234.b] When such people separate from their bodies, they will fall into the lower realms and be born in the hell of Embers Within.

2.897 “The beings in that realm experience the combined tortures of the Reviving Hell, and so forth. On top of that, and in particular, this hell spans a thousand leagues and is completely surrounded by five mountain ranges of burning coal, known as Burning All, Great Depth, Great Tangible Darkness,

Glowing Hot Embers, and Manifest Karmic Action. These mountain ranges are close to the Cakravāḍa and Great Cakravāḍa ranges, and for the beings of this hell will see them arrayed with blue lotus flowers, lush groves, forests, and ponds. Wishing to enjoy such things, the beings of this hell hasten toward the mountains. But then a burning karmic wind starts to stir, fanning the coals. From the coals bursts forth a fire that surrounds the beings of hell and completely scorches their bodies. Still, the hell beings continue to perceive the mountains as cool places and rush toward them, yearning for something that can save them, protect them, and guard them against the heat.

2.898 “Yet, as they approach the mountains, a mass of iron arrows is released, showering down so densely that they cause the beings to lose sight of their path.¹¹⁴ Thus, not knowing where they are going, they charge right into the embers. Scorched, burned, and boiled in the embers, they then enter a pitch-black darkness. As all their faculties cease functioning, the darkness is felt as a great source of suffering. Then, as all effects of their misdeeds manifest, they will be propelled by the force of their karmic actions and thus they now experience the consequences of their completed and accumulated unwholesome actions. [F.235.a] Within the darkness and the burning embers, they will suffer miserably, having neither guardian nor friend. For a very long time, they will thus continue to boil, experiencing the effects of the actions they engaged in.

2.899 “If the winds of karmic action should blow them from the embers, they will run off blindly, letting their feet carry their scorched and tortured bodies anywhere they can go. Still, the henchmen of the Lord of Death will capture them and saw off their buttocks with flaming saws. Once their buttocks have been sawed and amputated, new and extremely delicate ones will grow out. As they thus continue to experience the torture of the saw for many hundreds of thousands of years, they will cry out in agony:

2.900 “ ‘This is the effect of the actions
That I, myself, engaged in!
I was tormented by the enemy, desire,
And thus I arrived in hell.

2.901 “ ‘Those who are burned by desire
Belong in a filthy place of carelessness.
Tied with that noose,
I ended up in this state.

2.902 “ ‘I did not realize
That the effects of desire could be so excruciating.
Thus, fooled in my ignorance,

- I must now face my own actions.
- 2.903 “ I have fallen under the power
Of my own merciless and fierce misdeeds.
How might I escape
This endless ocean of suffering?
- 2.904 “ ‘Going from pain to pain,
I keep undergoing torture.
I cannot see any end to hell.
I cannot see any way to gain happiness.’
- 2.905 “So the beings of this hell cry out in their intense agony. Yet, until their negative acts have been overcome, relinquished, and exhausted, they will continue to suffer. When finally [F.235.b] they escape this hell, they will, as an effect that accords with their causal actions, be born many hundreds of times as starving spirits and animals. As starving spirits, they will do nothing but watch each other suffer from hunger and thirst, and as animals they will fall prey hundreds of times to other animals. If, with the likelihood of a sea turtle poking its head through a yoke floating on the ocean, at the end of all this they should be born with the general lot of life of a human, the force of their karmic actions will make them contract an infectious disease. They will be poor and sickly, and their bodies will be missing limbs.
- 2.906 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the great Hell of Intense Heat, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as Alala. Inquiring into what karmic actions may cause one to be born there, he will see that such a birth is caused by resorting to, becoming habituated to, and increasing acts of killing, stealing, sexual misconduct, alcohol consumption, lying, and wrong view. Also, those who secretly communicate with and deceive a forbidden woman—such as a woman who has taken up one, two, three, four, or all five precepts, or one’s sister or someone comparable to one’s sister, or the wife of a friend—will upon separating from the body be born in the hell called Alala.
- 2.907 “The beings in that realm undergo the combined tortures of the Reviving Hell, and so forth. On top of that, and in particular, they will be met by an extremely fierce storm that blows with tremendous speed and frightful strength. This fierce tempest will carry off the beings of this hell, [F.236.a] just as when a powerful wind sweeps up cotton wool, or a bag of cotton, and tosses it about it until it is no longer visible. Just as the wind may carry the cotton in all directions, making all the tufts scatter to and fro, so the razor-like wind of this hell will destroy the hell beings until not even pieces the size of a sand grain can be seen. All their major and minor body parts will be

cut to pieces, yet due to their unwholesome karmic actions their bodies will immediately regenerate. Until their unwholesome actions have been overcome, relinquished, and exhausted, the force of desire will, as before, make this process continue.

2.908 “If, after a long time, they somehow escape the wind torture, they will encounter rats with vajra-like fangs. The rats will attack and first cut their buttocks into pieces the size of sesame seeds. Then they will eat the pieces while the hell beings cry out in pain. Next, the rats will begin to chew their way through the hell beings’ colons and intestines, thus emerging from their backs, where they will begin to eat the spine. Thus, by the force of their negative acts, the beings in this hell will continue to experience this torture for many hundreds of thousands of years.

2.909 “If, after an extremely long time has passed, they should manage to escape this agony, they will run off as best they can. However, now masses of ferocious insects will manifest from their own bodies and begin to gnaw and gobble their buttocks. Until their unwholesome actions have been overcome, relinquished, and exhausted, there will be no end to the misery inflicted by these biting insects and so the hell beings will continue to cry, wail, scream, and moan.

2.910 “When one finally escapes this hell, one will, as an effect that accords with one’s causal deeds, be born many thousands of times as a starving spirit that cannibalizes its own flesh. [F.236.b] Having to consume and subsist on one’s own flesh is a consequence of engaging in sexual activity with a woman who is not one’s own.

2.911 “If one should manage to escape the world of starving spirits, one will next be born as a pig. As a result of having previously acted wrongfully toward one’s mother, one is now consumed by her. If, with the likelihood of a sea turtle poking its head through a yoke floating on the ocean, one should manage to escape this condition and instead be born with the general lot in life of a human, one will constantly be afflicted with disease and suffer from severe illness. Also, one’s penis will be cut off. In the unlikely event that one has a spouse, she will be carried off by unsuitable men, just like in the past oneself inappropriately grabbed the females of others. In this way, one will see all that human beings aim for destroyed. Such are the consequences of having violated and dishonored both mundane and supramundane rules.

2.912 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the great Hell of Intense Heat, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as Pain Incarnate. Inquiring into what karmic actions may cause one to be born there, he will see that such a birth is caused by resorting to, becoming habituated to, and increasing acts of

killing, stealing, sexual misconduct, alcohol consumption, lying, and wrong view. Also, if a woman, who has taken vows, immorally entices a monk, serves him alcohol, makes him drunk, and causes him to feel lust, she will, when separating from her body, fall into the lower realms and be born in the hell known as Pain Incarnate. [F.237.a]

2.913 “The beings in that realm undergo all the combined tortures of the Reviving Hell, and so forth. Some people let themselves become habituated to inappropriate association with individuals who are endowed with discipline, as if such association were not inappropriate. Such people have entered an unvirtuous and unwholesome path, and they constantly remain upon that path. They are engaged in unwholesome bases of action and they practice unvirtuous actions. They thus resort to unethical behavior and become habituated to it. In the realms of hell, they will therefore experience horrifying, excruciating, torturous, and viciously intense pain. In this way they will experience the combined sufferings of the Reviving Hell, and so forth. On top of that, and in particular, such people will be skinned alive, from their toes to their heads, with the help of flaming weapons. None of their flesh, but all of their skin will be sliced away, thus inflicting excruciating pain throughout all their major and minor body parts. Once all their skin has been peeled off, it will be thrown into a pit in the ground and burned. The henchmen of the Lord of Death will then pour boiling acid into iron cauldrons and, having disposed of the skinless hell beings within those cauldrons, will leave them there to burn and boil. Tormented by excruciating pain, they will cry, scream, and wail piteously. In this way, they will remain in agony for an immeasurable duration of time. Until their negative acts have been overcome, relinquished, and exhausted, they will continue to experience unbearably sharp pain.

2.914 “When one finally escapes this hell, one may, [F.237.b] with the likelihood of a sea turtle poking its head through a yoke floating on the ocean, avoid life as a starving spirit or an animal, and instead be born with the general lot in life of a human. Yet, as an effect that accords with one’s causal actions, one will then be poor, sickly, and contract a horrible disease. One may also be born among disabled people who live in grottos in ocean coves, such as those with one leg, one ear, one arm, a short body, and one may live a short life, possibly just one day. [B14]

2.915 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the great Hell of Intense Heat, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as the Burning Torrent of the Vaitaraṇī. Inquiring into what karmic actions may cause one to be born there, he will see that such a birth is caused by resorting to, becoming habituated to, and

increasing acts of killing, stealing, sexual misconduct, alcohol consumption, lying, and wrong view. Also, some people may violate an honorable female friend, who has already been led by the hand around the fire at the center of the sacred ground.¹¹⁵ Anyone who enjoys and takes pleasure in such an act of defilement and engages in it with great satisfaction will, when separating from his body, fall into the lower realms and be born in the hell known as the Burning Torrent of the Vaitaraṇī.

2.916 “The beings in that realm experience the combined tortures of the Reviving Hell, and so forth, with their surrounding hells. On top of that, and in particular, they will find themselves in an all-pervasive, dense darkness. Out of this darkness extremely sharp and burning spikes and swords are thrust forth, [F.238.a] plunging into their bodies. This will cause them great torment, as all their major and minor body parts will be pierced, cut, burned, scorched, and severed. Fire will burn them from the outside while the spikes and weapons will torment them within their bodies. The vicious and excruciating pains that ensue from this cannot be compared to anything else.

2.917 “Wrecked by these torments, these hell beings may at some point be able to haphazardly escape. But then, they will see a vast ravine called the ‘Burning Inferno of the Vaitaraṇī.’ When, tormented by pain, they reel into it, they will see that this ravine is full of venomous serpents created by karmic action. The snakes will split them to pieces and devour them. Under the poisonous snakes’ sharp fangs, the hell beings will suffer miserably, and their screams, cries, and wailing will continue until finally their karmic actions have been overcome, relinquished, and exhausted.

2.918 “Once innumerable years have passed in this way, these beings will at one point manage to escape. If, with the likelihood of a sea turtle poking its head through a yoke floating on the ocean, they at that time do not become starving spirits or animals, but instead are born with the general lot in life of a human, they will, in terms of effects that accord with their causal actions, be poor and sickly, their laments will be constant, and they will become the slaves of others. Their faculties will be incomplete, their faces will be shaped like a mare, and they will be born in snow mountains or some other wilderness. There, they must live from fruits and roots only, without ever finding other types of food.

2.919 “As the monk who has knowledge of the effects of the ripening of karmic actions [F.238.b] continues to examine the regions that surround the great Hell of Intense Heat, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as Constant Darkness. Inquiring into what karmic actions may cause one to be born there, he will see that such a birth is caused by resorting to, becoming habituated to, and increasing acts of killing, stealing, sexual misconduct, alcohol consumption,

lying, and wrong view. Also, there are some people who first attain freedom from desire externally and later, having fully overcome sensuality, become free of desire, anger, and delusion. If such men are seduced by women and indulge in passion, they will, upon separating from their bodies, fall into the lower realms and be born in the hell known as Constant Darkness.

2.920 “The beings in that realm experience the combined torments of the Reviving Hell, and so forth, in excess. On top of that, and in particular, so-called ‘digging worms’ will appear, and with beaks that cut like vajras they will break through the heads of these hell beings. Thus, as the result of their own misdeeds, they will suffer intense discomfort and severe pain. As the digging worms drill holes in their bones and consume the marrow, the ensuing torment is so intense that the combined suffering of all the other hells cannot match a hundredth, a thousandth, or even a hundred thousandth part of the pain. And yet they cannot escape their own karmic actions. No matter where they may try to escape, the digging worms will block them, and thus they will burn and boil for many hundreds of thousands of years. The utterly excruciating pain that haunts these miserable beings is long-lasting, for despite their burning and boiling torments, the force of their completed and accumulated karmic actions will prevent them from dying. [F.239.a] Thus, they will continue to suffer until their unwholesome actions have been overcome, relinquished, and exhausted. If, with the likelihood of a sea turtle poking its head through a yoke floating on the ocean, they at that time do not become starving spirits or animals, but instead are born with the general lot in life of a human, they will, in terms of effects that accord with their causal actions, become a female slave of a courtesan who carries water pots, will obtain a foul complexion, and their hands and feet will be covered in blisters.¹¹⁶

2.921 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the great Hell of Intense Heat, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as the Garland of Tortures. Inquiring into what karmic actions may cause one to be born there, he will see that such a birth is caused by resorting to, becoming habituated to, and increasing acts of killing, stealing, sexual misconduct, alcohol consumption, lying, and wrong view. Also, a monk who is endowed with discipline and has not fallen from the path of Dharma might while traveling unperturbed encounter a sinful woman, who tells him, ‘Pleasure yourself with me. Monk, if you do not lie with me, I shall tell the other monks that you availed yourself of me against my wishes. You will then be punished severely, either by the authorities or by my husband. On the other hand, if you agree to lie with me, I shall offer you plenty of food and drink. We will be extremely

happy, and no one else will ever know. To the other laypeople, I shall say, "That monk observes excellent discipline. You must offer him whatever bedding and medicinal supplies he needs." They will then become your sponsors and benefactors.' [F.239.b] If by such threats this woman manages to lure the monk away from the true path, she will, upon separating from her body, fall into the lower realms and be born in the hell called Garland of Tortures.

2.922 "The beings in that realm experience the combined tortures of the Reviving Hell, and so forth. On top of that, and in particular, the henchmen of the Lord of Death will seize the woman, squeeze her, and then skin her alive. New skin, which is extremely youthful, yet of foul complexion, will then grow out. When this skin has emerged, the henchmen will restrain the woman's body. They will then take up a flaming saw and with that begin to cleave, split, and cut up her body entirely. Thus, the miserable woman, who was fooled by her own misdeeds, will for long continue to cry, wail, and moan.

2.923 "When she finally manages to escape this torture, she will run off as best she can. She will then see the karmic apparition of a monk and, with her mind obscured by lust, she will run toward him. Desire is an enemy that is hard to vanquish when the mind is gullible, and so, being in this state of mind, she will run toward the apparitional monk, seeking to grasp and embrace him. Yet, as she arrives, the monk will turn into a blazing fire pit that closes around her. She will enter and remain within the fire pit, enduring continuous torture in the hell of the Garland of Tortures for many hundreds of thousands of years. Until finally her completed and accumulated acts have been overcome, relinquished, and exhausted, there will be no end to her experience of fierce, vicious, and excruciating pain.

2.924 "When at some point one escapes this hell, one will, as an effect that accords with one's causal deeds, be born five hundred times as an animal. If, with the likelihood of a sea turtle poking its head through a yoke floating on the ocean, [F.240.a] one should be born with the general lot in life of a human, one will become a woman who sweeps garbage in the cities, despised by everyone, poor, of foul complexion, and with crippled limbs and a face that is frightening to behold. One will be abandoned by parents and friends, subsist on watery porridge, emit a foul smell, and wear repulsive clothing, receive severe physical punishment, be the target of children's pebbles and stones, and live in misery.

2.925 "As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the great Hell of Intense Heat, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as Minced up by Raining Loops of

Wire. Inquiring into what karmic actions may cause one to be born there, he will see that such a birth is caused by resorting to, becoming habituated to, and increasing acts of killing, stealing, sexual misconduct, alcohol consumption, lying, and wrong view. Also, if in an arrogant abuse of power, or during an invasion, one violently defiles a nun who is free from the afflictions, one will, upon separating from one's body, fall into the lower realms and be born in the hell of Minced up by Raining Loops of Wire.

2.926 "The beings in that realm experience the combined tortures of the Reviving Hell, and so forth. On top of that, and in particular, the beings of this hell are kept in tight nets made of strings that are as hard as vajra and that thus, upon touch, will cut any major or minor body part to pieces. Like silkworms in their cocoons, the beings in this hell are kept in their nets. [F.240.b] In these nets, they live and die, again and again, as the Lord of Death's henchmen shoot arrows at all their major and minor body parts. Thus, confined in the vajra-sharp nets while being struck by arrows, these beings are subjected to fierce and excruciating torture. In their agony, they scream, wail, and moan.

2.927 "Having thus suffered endless pain, bound and confined, a karmic condition might enable these hell beings to escape. But as the hell being staggers off as best he can, he will fall into a ditch of embers. As he sinks into it and gets burned, he will wail and cry out in pain.

2.928 "All alone and without company, he will then in the distance a great gate, illuminated all around, and rush toward it. Yet, when he enters it, the gate will turn out to be a giant snake of terrifying strength and powerful venom. The snake will consume the hell being, who will now burn within its body without even being able to scream. The snake is a product of the hell being's karmic actions, so he will remain within the snake's body in a way that corresponds with his own ensnaring actions. Without even being able to scream, he will experience his veins and muscles being severed and his entire body being pulverized. Thus, within the snake's stomach he will be burned and cut for many hundreds of thousands of years.

2.929 "If at some point the snake should vomit up the hell being, he will emerge with an extremely filthy body from which loose veins and muscles dangle. He will then try to rush off as best he can. But he will see the henchmen of the Lord of Death coming toward him, and will be seized by them. As when a crocodile kills a small child, the henchmen will completely ravage all his major and minor body parts with sharp weapons. Until his unwholesome actions have been overcome, relinquished, and exhausted, [F.241.a] he will thus continue to suffer for innumerable billions of years.

- 2.930 “When one finally escapes this hell, one will, as an effect that accords with one’s causal deeds, be born five hundred times as a starving spirit or an animal. If, with the likelihood of a sea turtle poking its head through a yoke floating on the ocean, one should be born with the general lot in life of a human, one will in that case be poor, sickly, and ugly. One will be miserable due to always hearing unpleasant things and one’s entire body will be afflicted by poison.
- 2.931 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the great Hell of Intense Heat, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as Crested Ravens.¹¹⁷ Inquiring into what karmic actions may cause one to be born there, he will see that such a birth is caused by resorting to, becoming habituated to, and increasing acts of killing, stealing, sexual misconduct, alcohol consumption, lying, and wrong view. Also, anyone who indulges improperly with his sister when she is intoxicated by alcohol will, upon separating from his body, fall into the lower realms and be born in the hell of Crested Ravens.
- 2.932 “The beings in that realm experience the combined tortures of the great Reviving Hell, and so forth. On top of that, and in particular, they will enter copper furnaces and melt within them. Then they will revive, only to melt there once again. Thus, having entered the furnaces, they will keep reviving and dying, dying and reviving. Henchmen of the Lord of Death will apply two bellows, stoking so forcefully that the coal, the furnaces, [F.241.b] and the bodies of the hell beings all vanish. As when gold is melted in fire, these beings will thus continue to boil within the furnaces for many hundreds of thousands of years, experiencing continuously the consequences of their misdeeds.
- 2.933 “When at some point their karmic actions are exhausted, they will fall to the bottom of the furnaces. From there they will be plucked out by the henchmen, who will proceed to beat them in the same way that a blacksmith hammers a piece of iron into shape. The blows from the henchmen will kill them, but they will then be revived and receive more of the same. Thus, they will be tortured for innumerable billions of years.
- 2.934 “If by some odd chance they should escape from there, henchmen of the Lord of Death will next place them inside a large drum. The thunderous sounds of the drum will make their hearts burst, but they will then be revived, only to die once more in shock. This constant process of reviving and dying will continue until finally their negative acts have been overcome, relinquished, and exhausted.

2.935 “When they finally escape this hell, they will, as an effect that accords with their causal deeds, be born six hundred times as animals. If by some odd chance they should be born as humans, they will be constantly fearful and confused, as if they had the mind of a deer. They will suffer harm at the royal court, others will yell at them, and they will end their lives in chains, without ever having known any peace of mind.

2.936 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the great Hell of Intense Heat, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as Heartbreaking Cries. Inquiring into what karmic actions may cause one to be born there, [F.242.a] he will see that such a birth is caused by resorting to, becoming habituated to, and increasing acts of killing, stealing, sexual misconduct, alcohol consumption, lying, and wrong view. Also, some people engage in unwholesome worship based on wrong view and wrong perception. Thus, a man might defile his young sister, deceiving her by saying that, according to the Brahmin tradition, he who does not marry a young girl who feels desire commits a sin comparable to killing a human. Fooling her through such foul advice, he may then indulge inappropriately with her. Upon separating from his body, such a person will fall into the lower realms and be born in the hell of Heartbreaking Cries.

2.937 “The beings in that realm experience the combined tortures of the Reviving Hell, and so forth. On top of that, and in particular, henchmen of the Lord of Death will shoot burning projectiles and missiles at these beings. This will cause their bodies to crumble and deteriorate as if they were the leaves of a pulāsa tree. All of their major and minor body parts will crumble under the viciously excruciating pain, and so they will suffer intensely, alone and without guardian or companion, for innumerable years.

2.938 “Finally, due to the condition of their karmic actions becoming exhausted, they will escape the perils of the missiles and swords, but will then come to an iron ground filled with burning embers into which they will sink. When thus suffering miserably and crying out in pain, they will perceive a forest nearby that looks cool like a rain cloud. Birds with beautiful voices are flying around the forest, and close by is a great lake with clear water. Seeing all this the hell beings will think, ‘Ah, there is a dark forest and a clear lake. [F.242.b] I shall find relief there!’ Longing for safety, refuge, and protection, they will proceed to stagger through the bed of burning embers as fast as they can. As they draw closer and see the birds that circle around the forest, their yearning for relief and protection intensifies, and so they will lunge ahead. Yet, when under great hardship they finally manage to arrive at the forest, it will suddenly take on a different appearance. Now what they see is a vicious,

terrifying, giant snake with a thousand heads. The snake's eyes are aflame and its faces utterly horrifying. The birds that they saw before now appear to be masses of burning hell beings. Immediately, the snake will snatch up the hell beings and devour them. As they wail and suffer, the snake will clench them in its flaming mouths and eat them. For a long time—innumerable years—one will thus continue to be devoured by this great snake that is produced by karmic action.

2.939 “If their karmic actions become exhausted and they thus manage to escape the snake, the hell beings will run toward the lake, tormented by thirst. Yet the lake will now be enveloped in black smoke within which rage the fires of hell. This pit is one league deep, and the hell beings sink into it. Submerged and caught inside it, they experience unbearable pain. Yet, until their karmic actions have been overcome, relinquished, and exhausted, they will, in accordance with their causal actions, continue to experience suffering that is unlike anything else.

2.940 “When one finally escapes this hell, one will, as an effect that accords with one's causal actions, be born seven hundred times as a starving spirit or an animal. If, with the likelihood of sea turtle poking its head through a yoke floating on the ocean, one should be born with the general lot in life of a human, one will be poor and [F.243.a] sickly, enslaved by others, living at intersections and along the highways, and born as a midget.

2.941 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the great Hell of Intense Heat, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as One That Arouses Great Pity. Inquiring into what karmic actions may cause one to be born there, he will see that such a birth is caused by resorting to, becoming habituated to, and increasing acts of killing, stealing, sexual misconduct, alcohol consumption, lying, and wrong view. Also, some people, out of desire, defile the faultless spouse of their teacher who explains to them the words of the true path. Trying to convince the people of the world of their innocence, they declare, ‘This lady is like a teacher and mother to me, and I am like her son!’ Upon separating from their bodies, such people will fall into the lower realms and be born in the hell known as One That Arouses Great Pity.

2.942 “The beings in that realm experience the combined tortures of the Reviving Hell, and so forth. On top of that, and in particular, they will be exposed to various sharp weapons with jagged edges that will slice into them, again and again, both from above and below. Thus, all their flesh, sinew, skin, lymph, bones, and marrow will gradually be minced. As this happens, the beings will cry out in the most pitiful and heart-wrenching

way. Even the beings in other hells will hear their miserable cries and thus suffer unbearably. As they hear these terribly dismal voices, they will experience all the same suffering.

2.943 “Although the beings of this hell keep being cut, they do not die. [F.243.b] Thus, their tortures of being repeatedly crushed and revived will continue for many hundreds of thousands of years until finally their negative acts have been overcome, relinquished, and exhausted. When in the end they escape this hell, they will, as an effect that accords with their causal actions, be born six thousand times as hell beings, starving spirits, and animals. If, with the likelihood of a sea turtle poking its head through a yoke floating on the ocean, they later should be born with the general lot in life of a human, they will either die in the womb, at birth, while still only being able to lie down, upon being able to crawl, or when just having learned to walk. They will also suffer from severe defects in their faculties.

2.944 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the great Hell of Intense Heat, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as Land of No Mercy. Inquiring into what karmic actions may cause one to be born there, he will see that such a birth is caused by resorting to, becoming habituated to, and increasing acts of killing, stealing, sexual misconduct, alcohol consumption, lying, and wrong view. Also, those who indulge inappropriately with their daughters-in-law will, upon separating from their bodies, fall into the lower realms and be born in the hell known as Land of No Mercy.

2.945 “The beings in that realm experience the combined tortures of the Reviving Hell, and so forth. On top of that, and in particular, the henchmen of the Lord of Death will pile them up in a huge heap, one upon the other. Upon a ground of flaming copper they will be stacked by the hundreds and thousands, so that not even the tip of a hair could fit between the bodies, and thus they will burn. [F.244.a] The torture of being heaped up in this way is intense, and the henchmen of the Lord of Death will tie them together with tight ropes so that no gap is left whatsoever. They will then take up hammers and subject them to their blows. Thus, these beings will continue to experience fierce, vicious, excruciating pain for many hundreds of thousands of years until finally their negative acts have been overcome, relinquished, and exhausted.

2.946 “When one finally escapes this hell, one will, as an effect that accords with one’s causal actions, be born nine hundred times as a starving spirit or an animal. Once free of such existences, one may, with the likelihood of a sea turtle poking its head through a yoke floating on the ocean, be born with the general lot in life of a human. Yet in that case one will be poor, sickly, and

killed by competitors. One's place of birth will be unwholesome, as one is born among the barbarians that inhabit the shores. Even among them one will be the lowliest and one's life will be short.

2.947 "As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the great Hell of Intense Heat, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as Like Stacks of Dry Wood. Inquiring into what karmic actions may cause one to be born there, he will see that such a birth is caused by resorting to, becoming habituated to, and increasing acts of killing, stealing, sexual misconduct, alcohol consumption, lying, and wrong view. Also, a man might steal the honorable wife of another person who previously gave him the gift of freedom from fear. The person who thus takes hold of another's wife, without any regard for the fact that this man previously released him as he was being led to the scaffold, will upon separating from his body fall into the lower realms and be born in the hell known as Like Stacks of Dry Wood.

2.948 "The beings in that realm experience the combined tortures of the Reviving Hell, and so forth. [F.244.b] On top of that, and in particular, they will enter the river known as Great Sound together with many hundreds of thousands of other beings. Thus, as all of these beings enter the river, they will be swept away en masse by its great force. As some beings sink into the river, many more hell beings keep entering it, and thus the hell beings all flow along, one on top of the other, without even a gap the size a hair tip between their bodies. While maimed in this way by layers and layers of the bodies on top of them, these beings will at the same time be lethally burned and boiled by currents of boiling lead below them. Wailing in constant pain and misery, they will also be surrounded by crocodiles produced by karmic action. The crocodiles will then eat all their major and minor body parts, but the beings will revive.

2.949 "This experience of suffering in Like Stacks of Dry Wood will continue until the relevant unwholesome actions have been overcome, relinquished, and exhausted. Thus, these beings will long continue to undergo excruciating sensations that are the products of their own actions.

2.950 "When one finally escapes this hell, one will, as an effect that accords with one's causal actions, be born five hundred times as a starving spirit or an animal. Once free from that, if one should be born with the general lot in life of a human, one will not be desired by any women, as they will all consider one to be like a son, a father, or a brother. In five hundred lives one will also be born without male sex organs.

- 2.951 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the great Hell of Intense Heat, he will not perceive any seventeenth realm. Thus, he will conclude, ‘Sixteen neighboring hells surround the great Hell of Intense Heat. [F.245.a] Those are the realms of the unbearable, great Hell of Intense Heat. They stretch from here to there. They are places where people burn and boil, experiencing the effects of their own actions. What is experienced there is not anyone else’s doing; it unfolds in accordance with in one’s own karmic actions. One’s own acts will not be wasted, and one will not contend with anything done by another. What one did is never wasted, and so one will have to experience the results that conform with one’s own acts. In realms they themselves have created, beings partake of their own actions, and so they experience their individual share of wholesome or unwholesome action.’
- 2.952 “As the monk thus contemplates hell beings and the actions associated with hell, he will see that craving brings no happiness whatsoever, because phenomena do not last, do not endure, and are devoid of self. He will see that the whole of cyclic existence is impermanent, painful, empty, and devoid of self. As he sees this, he becomes free from desire and its bonds, free from the pursuits of desire, free from the thoughts of desire, and free from craving for the bases of desire. Hence, he also becomes extremely afraid of the flaws of desire. In this way, he becomes very guarded about the vicissitudes of his body, speech, and mind, so that the māras and their retinues can find no way to penetrate. As he becomes habituated to this, the continuum of his numerous lives in cyclic existence begins to fall apart and is diminished. It is relinquished and loosened.
- 2.953 “Thus, the monk, the spiritual practitioner who carefully observes inner phenomena, will think to himself, ‘Ah, this monk, with his unceasing perseverance, has now entered the eleventh ground.’ [F.245.b]
- 2.954 “The terrestrial yakṣas, pleased with his unceasing perseverance, will inform the celestial yakṣas, and the celestial yakṣas will bring the news to the Four Great Kings. The latter will then inform the gods in the Brahmā Realm, telling them, ‘In Jambudvīpa, the noble son, who is of such and such a village and town, and who goes by such and such a name, has shaved off his hair and beard, donned the saffron-colored robes, and with faith gone forth from the household to become a homeless mendicant. He has no interest in the field of the māras’ domain, and he does not dwell on anything associated with the craving that accompanies desirous excitement. He does not delight in any of the snake-like afflictions, and, having seen the afflictions of others, he has become disenchanted with the whole of cyclic existence.’

- 2.955 “As the gods in the Brahmā Realm hear this they will rejoice and proclaim, ‘The forces of the māras are waning; the forces of the sacred Dharma are on the rise!’
- 2.956 “The spiritual practitioner has thus entered the eleventh ground, he has obtained the divine eye and is able to see the true path. He has knowledge of the ripening of karmic phenomena and sees the real nature of the misdeeds of body, speech, and mind. And so, o monks, he will think, ‘Upon very detailed investigation of the misdeeds of body, speech, and mind, I realize that no one in the world of gods, māras, brahmās, mendicants, brahmins, and ordinary people—no god or human—has the capacity for such analysis. It goes without saying, then, that no wandering non-Buddhist will have such an ability. That is impossible and does not happen.’ Thus, he will think that such knowledge only belongs to my students and to those who have heard from me. [F.246.a] Indeed, analyzing the finer details of the three misdeeds is an extremely subtle practice.
- 2.957 “Monks, this is the reply that you should give to wandering non-Buddhists. Wandering non-Buddhists will become extremely confused by such a reply. Why? Because, monks, it is not within the scope of sentient beings in cyclic existence.
- 2.958 “Their misdeeds of body, speech, and mind are the general rule, because they are mired in flaws, stains, and neglect. They do not cut through birth, aging, sickness, death, suffering, lamentation, pain, and unhappiness. They do not actualize the qualities of the noble ones. They do not reach to the transcendence of suffering. They do not permanently exhaust existence. They do not attain peace, happiness, and birth among the gods, because they are involved with misdeeds of body, speech, and mind.
- 2.959 “Monks, wandering non-Buddhists simply become infatuated and arrogant due to their bodies, and so they fail to discern between flaws and good qualities. Thus, their misdeeds of body, speech, and mind are severe. They and I are not the least bit similar, just as, for example, cyclic existence and the transcendence of suffering are not the least bit similar. Therefore, their three types of misdeeds are unlike those that I declare. Monks, you should reply like this: ‘The attacks of opponents have no substance; my path is bliss. The transcendence of suffering is peace; [F.246.b] all conditioned things vacillate. There is no happiness in cyclic existence—remember this about all that is permanent, stable, enduring, and unchanging.’

.. The Hell of Ultimate Torment ..

- 2.960 “Monks, that monk is great who has now seen the reality of the misdeeds of body, speech, and mind. That monk, who is a spiritual practitioner, who has seen the reality of the city of liberation, will at this point continue his

contemplation, wondering how he might progress onto the twelfth ground. Without any decrease in his diligence, he will once more concern himself with the reality of the causes and effects of unwholesome actions, and so he will, beyond the spheres of the seven great hells, perceive the great hell of Ultimate Torment, which is one thousand times more severe than the others.

2.961 “Inquiring into what karmic actions may cause one to be born there, he will apply knowledge derived from hearing. Thus, he will see that such a birth is caused by intentionally killing one’s own mother or father. That karmic action remains for an entire eon. That is to say, when someone carries out such a negative act that remains for an entire eon, that act leads to the hell of Ultimate Torment, where the ripening will continue for an entire eon. In that hell, the tortures never cease, and so, once the act has been performed, it will continue to ripen for the remainder of the eon. Thus, in conformity with the special character of the act, the harm one experiences will be particularly dreadful and severe.

2.962 “As for someone who carries out a single act that leads to the hell of Ultimate Torment, that person may otherwise have been free from cruel thoughts, and have been gentle and soft. His tortures will not be the same as the tortures of someone who committed such an act time after time, especially if his thoughts and disposition were cruel. Such a person will experience harsh and intense pain. This is because all ripening of karma depends on the mind, and is governed by the mind.¹¹⁸ [F.247.a] Sentient beings are in bondage because they are tied by the bonds of the mind. However, once they have purified their minds, they will be free.

2.963 “In the hell of Ultimate Torment, the tortures are as follows. The beings there have large but delicate bodies. Those who have committed all five deeds with immediate consequences will have bodies that measure five leagues. Similarly, those who have done four, three, two, or one such act will have bodies that measure four, three, two, or one league.

2.964 “As the monk examines the regions that surround the great hell of Ultimate Torment, he will refer to its adjacent hells as ‘hair-raising.’ As he applies knowledge derived from hearing, he will perceive the following sixteen neighboring hells: Raven Mouths, Entirely Beneath the Earth, Infinitely Long Torture, Howling Like a Jackal, Eaten by Iron Jackals, Raven’s Belly,¹¹⁹ Battered Bodies, Fearsome Screams, Like Unopened Flowers, Falling Like Rain on High Mountains, Sound of Water, Garland of Stars,¹²⁰ Wrapped in Every Possible Pain, Longing for Smell, Iron Plates, and Advancing Fire. These are the sixteen realms adjacent to the great hell of Ultimate Torment.

- 2.965 “The monk will now examine the interval of existence that follows death and lasts until the next birth. He will wonder, ‘How do the beings who inhabit the hell of Ultimate Torment come to suffer this mother of all pains?’ As he contemplates this, he will think, ‘Beings who are oppressed by desire, anger, and delusion [F.247.b] and who have engaged in negative actions will go to the hell of Ultimate Torment.’
- 2.966 “Some go to the hell of Ultimate Torment because they burn their mother in the hope of reaching heaven. Others may throw their mother into an abyss, drown her, or starve her to death, thus killing their mother in delusion due to the influence of an unwholesome path. Fooled by unwholesome learning, they thus murder out of ignorance. Others may, yearning for heaven, begin to think that by starving their mother to death, throwing her off a cliff, burning her, or drowning her, they can reach heaven. Thus, they may kill their mother due to desire. Likewise, some may kill their mother due to the circumstance of an aggressive and unstable mind. Thus, beings who kill while oppressed by these three mental flaws will go to the hell of Ultimate Torment.
- 2.967 “Some go to the hell of Ultimate Torment because of ignorantly drawing blood from someone who is a great field of merit. Others go there because of having caused a schism in the saṅgha or having killed a worthy one. Oppressed by anger, they crush and annihilate all their objectives and take birth in the hell of Ultimate Torment.
- 2.968 “When they die, some will be born within the flames of Ultimate Torment in that very same body. Some will immediately enter the intermediate state and from there take birth into Ultimate Torment. When someone commits an act that leads to Ultimate Torment, any fortune that would otherwise have caused that person to become a monastic will thereby be burned. Such a person is unable to take vows. The effects of that person’s virtuous actions will have thereby been burned so that their ripening will now become uncertain or postponed until other lives because what is to be experienced in the subsequent life is now certain to be hell.
- 2.969 “Also, that person’s current lifespan will shorten, [F.248.a] such that, if he would otherwise have lived to be a hundred years, he will now remain for not more than twenty. None of that person’s hopes or wishes will materialize, as when seeds are sown in salty soil. No matter which god such a person may follow, that deity will abandon him from that moment on. All his activities will be fruitless. His faculties will be slow in apprehending sense objects, he will be constantly haunted by bad dreams, and experience nothing but failures. If he has children or a spouse, or male or female servants, they will abandon him. He will be destitute, suffering from hunger and thirst. Even if he should obtain tasty food, it will not be appetizing. His

speech will become slurred. His face will have an inauspicious and malicious appearance, his mind will suffer from constant confusion, and he will be scorned by all his relatives and friends. He will suffer panic attacks and it will seem as if he is enveloped in smoke. The constitution of his elements will never be in balance. In the distance, he will perceive unpleasant forms, although there is nothing there. He will be buffeted around by small wind gusts, and constantly suffer from burning sensations. He will be constantly afflicted by gall diseases and always have a bitter or salty taste in his mouth. Even though his bedding may be soft, it will still seem rough. Even the sound of flutes, drums, and string instruments will frighten him and make him nervous, not to mention other sounds. His nose will permanently lose its sense of smell so that he can no longer smell any sweet fragrances. His entire body will emit a foul odor. The hair on his head and body will fall off, [F.248.b] and his teeth will become stained. His legs and arms will become crippled and he will find no pleasure in anything. In his dreams he will be punished by the gods and he will suffer constant depression. He will suffer from heart disease and heart attacks, and his body will never be well. If he ever wears any flowers, the flowers will quickly wither. Also, his clothes will become worn out quickly, and, however much he may wash his body and clothing, they will still stink. He may unexpectedly fall while traveling on the road and sustain many wounds that will be slow to heal. While asleep, his throat will become dry, and he will have to drink a lot of water when he wakes up. When the asuras cause harm, he will perceive the towns and cities to be empty. He will misperceive the planets, stars, and other celestial bodies. If a slight breeze should brush him, it will feel as intense as if he were being struck by a weapon. Even a slight breeze will hurt him as if it were a weapon falling upon him, even a small fire will burn him, and the sun will feel twice as hot as usual. Even the moon will seem warm to him, and he will suffer its heat. All cool water will seem warm to him. He will find otherwise delightful groves and forests to be frightening, and he will hear the beautiful songs of birds as if they were the howling of jackals. He will perceive the whole world to be like a charnel ground and find no joy in anything. Alcohol will not be able to give him much joy, but will make him shameless and bereft of all manners. Thus, he will defecate and urinate in full public view by the roadsides or at intersections. [B15] All the gods will abandon him, and he will become a failure in all regards. His complexion will be like a burnt out forest [F.249.a] and he will arouse animosity in everyone across the land. Such are the early signs of Ultimate Torment as they appear in this life.

2.970 “Specific signs will also be experienced when death approaches. Thus, the person will perceive the moon at day and the sun at night, just as he will be unable to see his own shadow. He will hear sudden, unpleasant sounds. His

nose will become crooked. His hair and body hair will become bristly. To begin with, he will contract a contagious disease that will start with fever and end with death. Tormented by fever that feels as scorching as burning embers, his pain and misery will be unlike that associated with any of the four hundred and four diseases. As he burns in the wind of flaming embers, eighty winds will attack the eighty types of worms that live in all the veins, sinew, skin, bones, flesh, and fat of his body.¹²¹ Thus, ten kinds of worms will be assailed by ten types of wind. Among them, the hairy worm will be attacked by the wind that tears out hair; the black-mouthed worm will be attacked by its related wind; the apathetic worm will be attacked by the wind that disturbs sleep; the opening worm will be attacked by the wind of irritability; the worm that causes confusion will be attacked by the wind that mutes the tongue; the worm of seeming absence will be attacked by the wind that directs taste; the raising worm will be attacked by the wind that destroys the liver; the downward-moving worm will be attacked by the wind that causes upward movement of excrement; upward-moving¹²² worm will be attacked by the anal wind; the worm of thought perception will be attacked by the wind that impairs memory; the stinking worm will be attacked by the wind that destroys the skin; the bone-gift worm will be attacked by the wind that destroys taste; [F.249.b] the red-mouthed worm will be attacked by the wind that destroys the flesh; the vigorous worm will be attacked by the wind that destroys haughtiness; the worm that consumes the causes of disease will be attacked by the bone-destroying wind; the weapon-mouthed worm will be attacked by the wind that destroys all bones; the razor-mouthed worm will be attacked by the wrinkling wind; the hairless worm will be attacked by the wind that makes hair gray; the needle-faced worm will be attacked by the sweat-destroying wind; the *bibidza* worm¹²³ will be attacked by the wind that greatly harms urine; the legless worm will be attacked by the wind that carries food; the excrement-scattering worm will be attacked by the tooth-breaking wind; the tripling worm will be attacked by the vein-liquid wind; the worm that destroys the intestines will be attacked by the wind of downward movement; the worm that causes swelling will be attacked by the upward-moving wind; the golden worm will be attacked by the wind of frontal rising; the colon worm will be attacked by the wind of intestinal movement; the skin-creating worm will be attacked by the wind that causes depression; the fat-harming worm will be attacked by the upward-moving wind that causes shaking; the accumulation worm will be attacked by the wind that closes and opens the eyes; the foul-smelling worm will be attacked by the wind of the fivefold meeting that causes mutual contact; the worm that moves along with the five winds¹²⁴ will be attacked by the wind that destroys the essence; the harming worm will be

attacked by the splitting wind; the worm that gives birth to flower essences¹²⁵ will be harmed by the wind that causes going, coming, movement, rest, and running; the great *kuhaka* worm¹²⁶, the swine-seller worm, the black worm, the great consumer worm, and the hot marrow worm will be harmed by the energies that destroy the eyes, ears, nose, and tongue; the bone-destroying worm will be harmed by the wind that destroys the gall bladder; [F.250.a] the black-legged worm will be harmed by the wind that destroys phlegm; the joint-severing worm will be harmed by the wind that destroys the spinal cord; the worm that moves in the brain will be harmed by the wind of the demoness's residence; the worm that consumes brain membrane will be harmed by the wind that resides in the marrow; the worm that moves in the skull will be harmed by the wind that causes fainting; the hair-eating worm will be harmed by the wind that splits; the worm that moves in the ears will be harmed by the wind that impairs movement; the worm that lives in mucus will be harmed by the wind that destroys the ankles; the worm that moves in fat will be harmed by the wind that prevents release; the spit-throwing worm will be harmed by the wind that causes burning; the worm that consumes dental roots will be harmed by the wind that prevents release and causes lack of sensation; the spit-consuming worm will be harmed by the wind that prevents spreading; the phlegm-moistening worm will be harmed by the wind that empties the nose and causes paralysis; the worm that causes vomiting will be harmed by the wind that carries ten tastes, moves within, and blocks the *duśagata*¹²⁷; the honey-intoxication worm will be harmed by the wind that disturbs the joints; the worm that craves for the six tastes will be harmed by the wind that destroys hair, nails, and excrement; the *barbur* worm¹²⁸ will be harmed by the wind that causes saliva to become uncontrolled; the worm that creates distaste will be harmed by the wind that causes collapse; the dream-craving worm will be harmed by the wind that paralyzes the penis; the worm that consumes body hair will be harmed by the wind that dries excrement; the *sosura*¹²⁹ worm will be harmed by the wind that constricts the ribs; the maternal birth worm will be harmed by the wind of the six raven openings¹³⁰; the *umpara* worm¹³¹ will be harmed by the wind that shortens all major and minor body parts; the descending worm will be harmed by the wind of fire destruction; the hair-raising worm [F.250.b] will be harmed by the wind that affects all major and minor body parts; the hair-eating worm will be harmed by the destabilizing wind; the *simisima* worm¹³² will be harmed by the wind that pervades all limbs; the *umabuga* worm¹³³ will be harmed by the burning wind; the wound worm will be harmed by the destructive wind; the *tsuntsu* sound worm¹³⁴ will be harmed by the upper and lower wind; the sinew-severing worm will be harmed by the wind that is lethal for humans; and the vein-severing

worm will be harmed by the perforating wind. Although for all living beings the various winds inflict distinct harm upon the worms at the time of death, the situation is different for a human who is destined for Ultimate Torment. Due to such a person's unwholesome actions, particularly fierce winds, which are caused by the person's harmful acts, will stir both above and below, and when that happens the eighty winds will harm all eighty species of worms.

2.971 "There is no way to stop the winds' destructive influence on the worms. First the smelly *pibpalaka* wind¹³⁵ will dry out the entire body, as when sugarcane stalks are run through a press. The blood will be drained away and one will become afflicted by all manner of disease. The muscles will be severed, and the pain will penetrate right to the marrow.

2.972 "As a consequence of the dying person's misdeeds, worms will emerge conspicuously from his mouth when he is about to depart for Ultimate Torment. The future hell being will perceive his home to be covered by black leather. He will then spot a fire in the house, and it will seem to him that the fire is spreading and engulfing his home. As he sees his home aflame, he will become pale, and begin to cry and moan, swing his arms, and roll his eyes. Spit will drip from his mouth, [F.251.a] his teeth will chatter, and he will bite his lips.

2.973 "A second kind of appearance will begin to emerge in which he perceives a tall, rocky mountain that is full of terrifying lions, tigers, bears, leopards, and snakes. When he sees the beasts swooping down from the mountain, drawing ever closer, he will defecate himself and move his hands in the air in terror. Those near him will say, 'He is trying to ward off something in empty space.' Later he will perceive cliffs, forests, mountains, and groves that are engulfed in flames and advancing toward him. Hallucinating, he will moan, scream, and foul himself. His eyes will change, rolling in fear, and tears will flow from them. His body hair will stand on end, as if they were thorns, and his penis will become erect¹³⁶ and ejaculate.¹³⁷

2.974 "After that, disturbances in the four elements will manifest—the earth, water, fire, and wind elements will stir. As the earth element goes out of balance, its solid nature will cause torment throughout the dying person's major and minor body parts. It will feel as if his head is being ground between two stones. His entire physical form will seem to be demolished, as when a handful of sand is scattered. All his major and minor body parts will feel attacked, destroyed, and cut asunder. Such excruciating pain will come from upheavals in the earth element.

2.975 "Next, his misdeeds will cause great disturbances in the water element, leading him to moan and shriek. His muscles and flesh will become moist and extremely loose, and streams of water will run off his body. [F.251.b] A

- great deal of water will also flow from his nose and eyes.
- 2.976 “Then follow disturbances in the fire element, whereby he feels as if plunged into burning pits of embers, causing him excruciating, fierce, vicious torment. He will cry and moan in terror, roll from side to side, shake his hands, and be unable to keep his head still for even a moment.
- 2.977 “Next, there will be upheavals in the wind element, which becomes hard, rough, expansive, light, and cold. Its hardness will torment all his major and minor body parts, its expansion will create pressure, its lightness will make him feel as if suspended in midair or falling into an abyss, and its frigidity will make his muscles cramp. Thus, suffering from these upheavals on the verge of death, he will be tormented by the four great elements as if they were vicious snakes. It is not easy to find an example to illustrate this.
- 2.978 “The dying person’s entire body becomes like bursting bubbles of foam, as it is destroyed, burned, and boiled. Thus, he lies, tormented by excruciating pain, upon his final bed, waving his hands around in space, as his mind approaches the final moment of physical existence. At that point, it will feel as if he is climbing high upon a big cliff, jumping off, and falling freely through space. In the mind’s final moments of existence, he will then begin to see, as if they were the imprints of a seal, the faces of the Lord of Death’s henchmen. He will perceive their ugly limbs, their gaping mouths, and their heads of elephants, horses, donkeys, pigs, wildcats, lions, tigers, leopards, mongooses, and foxes. Consuming vomit [F.252.a] and brandishing weapons, they threaten the dying person, who is alone in perceiving them. Thus horrified, his eyes will dim and, just like a lamp dies out when its oil is used up, he will die.
- 2.979 “Having died this way, he will next appear in the intermediate existence. He will have an immaterial body that appears like that of an eight-year-old child. Immediately upon death, he will be seized by henchmen of the Lord of Death, who will throw a burning rope around his neck and tie his hands behind his back. The deceased will perceive everything in the cardinal and intermediate directions, the ground and the sky, to be completely and constantly ablaze with fire, and within the flames he will see the many hideous faces of the Lord of Death’s henchmen. He will then be tossed into the flames and there see the full forms of the terrifying henchmen, menacing and brandishing numerous weapons. These horrifying figures will grab the ropes around the neck of the deceased and, while ridiculing him, herd him off to the south. The dead will wail most pitifully:
- 2.980 “ ‘Like an unskilled and confused captain,
I have lost sight of the land of the living.
Surrounded by transformed faces
I am helplessly driven into terror.

- 2.981 “ ‘Wherever I look
In the cardinal and intermediate directions,
The land is completely ablaze
With continuous tongues of flames.
- 2.982 “ ‘For what pain am I helplessly destined?
I do not know where I am!
Driven into the wilderness,
I have no friend of any kind.
- 2.983 “ ‘I have no savior who can protect me
And free me from this pain.
I have no strength or power,
But am scorched by painful flames.
- 2.984 “ ‘With my hands tied, [F.252.b]
I am driven along.
My possessions and friends,
My children and spouse—
- 2.985 “ ‘Alas, they are all of no use
And cannot protect me.
Joyless and broken,
My mind suffers horrendous pain.
- 2.986 “ ‘Shackled by the chains of death,
I see no protector anywhere.
The words of those around me
Are full of fury and humiliation.
- 2.987 “ ‘What is this?
What are these chains?
All that I see, whatever it is,
This entire wasteland,
- 2.988 “ ‘Is completely engulfed
In burning flames.
Nowhere is there any joy,
And violence abounds everywhere.
- 2.989 “ ‘Nothing at all will protect me,
And I have no friend of any kind.
I am entering an unbearable darkness
And will be forgotten behind mountains of flames.

- 2.990 “ I do not see the sky,
Nor the planets, the stars, or the other celestial bodies.
All of them have disappeared,
And I have become surrounded by darkness.
- 2.991 “ ‘All of my five senses
Experience nothing but delusion,
And my body is cleaved
And sawed into pieces.
- 2.992 “ ‘There is nothing that can protect me—
What is this place?
As my tortures increase
I am now completely encircled!’
- 2.993 “Thus, as his body and mind
Become sources of increasing pain,
He will be oppressed by suffering
Without any companion at all.
- 2.994 “He is now attacked by the effects of his own actions.
The Lord of Death and his raging helpers
Are the products of his own actions.
Now they look at him and say:
- 2.995 “ ‘Whatever you did in the past
You may now give some thought to.
In your delusion you were fooled;
Now what torment will be yours?
- 2.996 “ ‘As the destroyer among all destroyers,
And the evil of all evils, [F.253.a]
Your unwholesome actions will now bring you
The pain of all pains.
- 2.997 “ ‘For an eon, or the remainder of an eon,
You will be burned by fire.
Think of your stupidity
As you engaged in so many unwholesome acts.
- 2.998 “ ‘Bound as you are by the shackles of karmic action,
No god, asura, gandharva,
Piśāca, mahoraga, or rākṣasa
Will come to your rescue.

- 2.999 “ ‘The person bound by the shackles of karmic action
Will be bound within hell.
Causes and conditions pull all beings
Helplessly along.
- 2.1000 “ ‘The act of killing one’s mother
Carries definite consequences.
Among all evils, this one is extreme.
Among all evils, this one is severe.
- 2.1001 “ ‘Also the very one who produced you,
Created as you were from his semen,
You have brought harm upon,
Violently taking his life.
- 2.1002 “ ‘And then, in the entire threefold world,
He is the best, utterly flawless
And free of all fetters—
Toward him you committed evil.
- 2.1003 “ ‘And to the treasure of all the teachings,
To those who open the door to liberation for you—
To them you did evil by creating a schism,
And so you have now ended up here.
- 2.1004 “ ‘Also a worthy one has transcended all bonds
And relinquished all latent tendencies,
And yet you ignorantly caused such a being harm.
Now you shall experience the effect.
- 2.1005 “ ‘The fire that will burn all good qualities,
The destroyer of the jewel of the truth,
Is lying, and in that you constantly engaged.
Now, experience the harm that lying brings.
- 2.1006 “ ‘Wishing to cause discord,
You again and again
Engaged in divisive talk.
In consequence of that you have now ended up here.
- 2.1007 “ ‘Harsh words are like weapons and fire—
They cause the worst of pains in others.
Yet such words you spoke constantly,
And now you experience their effects.

- 2.1008 “ ‘Your many random words,
Meaningless and senseless,
And utterly irrelevant,
Have now brought you here. [F.253.b]
- 2.1009 “ ‘Living creatures always cherish their lives,
Yet you subjected them to terror
And caused them abundant harm.
Now you have gained the abundant fruits.
- 2.1010 “ ‘With your mind oppressed by desire,
You stole the wealth of others.
Those ruled by desire
Will do their time here.
- 2.1011 “ ‘Thinking is like firewood,
And sexual misconduct
Is like the added fire.
Why would you torment yourself for no reason?
- 2.1012 “ ‘Coveting the wealth of others,
One may think and speculate a great deal,
Without being able to do anything about it.
And yet today you experience the effects of that!
- 2.1013 “ ‘Those who have abundant ill will
And are wholly intent on harm
Will also be close to hell.
We are here to welcome them.
- 2.1014 “ ‘Awful, mistaken teachings
Destroy the two types of action.
And yet you established
The minds of others in wrong view.
- 2.1015 “ ‘Those are the qualities of evil
Done by body, speech, and mind.
Yet, in your stupidity you performed such deeds
And made others do them, too.
- 2.1016 “ ‘As the definite effect of that
You have now attained this terrible hell.
As you are here, surrounded by us,
How sad that you are tormented by delusion.

- 2.1017 “ ‘This is merely one single drop
Of water from the ocean
Of unbearable pain
That you have earned.
- 2.1018 “ ‘We will never be fond of those
Who engage in unwholesome deeds.
The doer of evil is on our minds,
And it is his own evil that makes him boil in hell.
- 2.1019 “ ‘Evil follows evil
And virtue leads to virtue.
Those who do evil and are averse to virtue
Will take birth in the realms of hell.
- 2.1020 “ ‘Why would your unvirtuous minds let go of virtue
And instead pursue evil?
What fool would give up jewels,
And instead look for rocks?
- 2.1021 “ ‘To the Buddha, the different Dharma teachings [F.254.a]
Are equal to jewels and the like.¹³⁸
Having attained a human situation,
Why would you not practice them continuously?
- 2.1022 “ ‘The mind that has relinquished the unwholesome
Is constantly virtuous,
And transcendence of suffering lies in the palm of the hand.
Yet, because of thinking, this is not perceived.
- 2.1023 “ ‘With virtue in the beginning, middle, and end,
The qualities of bliss always arise.
Lack of virtue in the beginning, middle, and end
Is the result of unwholesome action.
- 2.1024 “ ‘Therefore, always give up the unwholesome
And set your mind on the virtuous.
The one who has left the unwholesome behind
Remains forever in bliss.
- 2.1025 “ ‘In cyclic existence without beginning or end
You are tormented by suffering again and again.
Why do childish beings under the power of ignorance
Not become weary of this?

- 2.1026 “ ‘First you are burned by evil
And later burned by fire.
Hell is the product of evil causes,
And one boils because of evil.
- 2.1027 “ ‘Meaningless, unwholesome words
May be spoken by the feeble-minded,
But the resultant heat is all-consuming.
Why would you do what is unwholesome?
- 2.1028 “ ‘Ahead of you are many gates
And beyond them you will suffer.’
Thus, because of his unwholesome actions,
He will be repeatedly scolded by the messengers of the Lord of Death
- 2.1029 “They will put him in the shackles of karmic action
And drag him into excruciating hells.
- 2.1030 “Thus, all their major and minor body parts are scorched, as when a fire
burns inside a hollow tree, and, as they approach, they come to see the gates
of the hell so severe that any example fails to illustrate it. Here, there is a
verse:
- 2.1031 “The square structure has four gates
That are opened by countless snakes.
There, the many beings of hell
Have no option but to burn.”
- 2.1032 “At a distance of twenty-five thousand leagues they will hear the awful and
horribly excruciating, depraved, and searing screams of the beings in hell—
screams that are unlike anything else. [F.254.b] If beings born in other hells
were to hear those screams, they would be so horrified that they would
forget their own tortures. They would forget the terrors of all the other hells,
too, and the sound would cause them to die. What then can be said of the
effect that these screams will have on beings who have hitherto not heard
any of the noises of hell?
- 2.1033 “The beings who have thus been tormented by numerous sufferings in the
intermediate state, which leads to the perception of hell, have minds that are
already obscured, but as they hear the screams, their obscuration will
increase tenfold. Their minds, which are tormented by limitless, boundless
physical and mental pain, will be disturbed as if experiencing a nightmare.
- 2.1034 “As the beings come close to the hell of Ultimate Torment, an icy wind that
is created and produced by their karmic actions will begin to stir. This wind
is even colder than the water below the earth, which for the duration of an

intermediate eon remains there, underground, without ever being touched by the sun, and which is thus as freezing cold as any ice found in the human realm. Even more icy cold than that water, these winds produced by karma are also razor sharp and have the power to bring down a mountain ten leagues tall. The beings in the intermediate existence will for the most part be caught in that wind and their experience of cold will thus impel their aggregates of form, and so forth. Likewise, an extraordinary fire will blaze forth, hotter even than a thousand appearances of the seven suns.¹³⁹

2.1035 “The links of existence are such that grasping gives rise to becoming, and, as soon as desire arises, the aggregates of the being in the intermediate state will cease and the aggregates of the sensations of the next life will arise. Just like, for example, the gods in the Heaven of the Thirty-Three may, in accordance with their karmic actions, measure either five, four, or three leagues, the bodies of these hell beings will be one league large. [F.255.a] With such bodies they will plummet pitifully, their heads down and their feet pointing upward, into the ferocious flames of Ultimate Torment, plunging in this way for two thousand years.

2.1036 “Below that place there is nothing else because Ultimate Torment marks the end of the desire realm. Above it stretch first the desire realm and then the form realm, all the way up to the gods in the Highest Heaven. As soon as one’s fall into Ultimate Torment begins, one will already have achieved existence there, and so one will, from that moment on, be tortured constantly and exposed to a pain so intense that in comparison the beings in the Hell of Intense Heat will seem like the gods in the Heaven of Making Use of Others’ Emanations. Thus is one born into this hell of excruciating, unbearable pain.

2.1037 “As soon as one is born there, one will instantly be tormented by the fires of hell, and so one’s entire body will be scorched and burned. As one searches for a place to dwell, one might set out for Mount Sumeru. However, even if one roams around the mountain sixty thousand times, circling its rivers, trees, pools, and forests, one will still be burned by the numerous fires of hell. This suffering does not occur to any of the long-living beings who inhabit the other hells.

2.1038 “To give a slight indication of the scorching that the beings of this realm experience, think of a drop of oil that is dropped onto a red-hot frying pan. Similarly, those who have engaged in a single one of the relevant causal actions will have an experience of their own bodies being burned along with those of all beings. This fire will also be perceived as burning all realms, including those of all the mountains, gods, asuras, greater mountains, trees, continents, forests, and oceans. For a being who has engaged in two of the causal actions, it is as if the ocean and all the rest are burned twice. [F.255.b]

For those who have engaged in three and four of such acts, the experience is respectively tripled and quadrupled. Thus, as if landing on a frying pan, one will experience intense and instantaneous burning.

2.1039 “The surrounding mountains, the greater surrounding mountains, and the ocean serve as protection for the nāgas, asuras, animals, humans of the four abodes, and the classes of desire realm gods. How so? The beings of Ultimate Torment emit a stench that would paralyze those beings, yet, due to the tall mountains, the other realms do not sense the unbearable stench of the beings in this hell. The stench of their karmic actions, whether they are completed and produced, unproduced, or manifest, cannot be compared to any other smell.

2.1040 “At that time birds of hell will appear. Their hard, sharp beaks are aflame, and like a hailstorm, they swiftly descend on the hell beings, splitting apart their entire bodies and cutting through their skin, flesh, fat, bones, and marrow. As when one flame ignites a second, the birds swoop down and gorge on the beings of hell, devouring their flesh, splitting their bones, tearing apart their flesh, and drinking their blood.

2.1041 “As the shocked hell beings scream, wail, and moan, many types of birds will swoop down upon them. The bird known as *the one that partakes of flames* lives within the scorching fires. As soon as it sees a hell being, it breaks open the hell being’s skull and drinks the blood. The bird known as *the one that reaches the brain* will then dig into the brain and gobble it up. The bird known as *the tongue eater* will pull out the tongue with its beak and swallow it. Yet, as soon as it has done so, the hell being will [F.256.a] grow a new tongue that is as soft as a lotus petal. The bird known as *the tooth extractor* uses its beak as a pair of tongs to pull out all the hell being’s teeth. The bird known as *the one that draws out intestines* will mince the intestines and eat them. The bird known as *the lung eater* consumes the lungs. The bird known as *the heart eater* severs the heart from the body and eats it. The bird known as *the stomach eater* splits open the belly, jumps in, and relishes the taste. The bird known as *the liver destroyer* consumes the liver. The bird known as *the consumer of apertures* munches away upon the apertures of the body. The bird known as *the spine eater* rips the spine apart and eats it. The bird known as *the destroyer of the joints* penetrates and splits open all the joints. It then enters in between the joints eats the bone marrow, while the hell being screams in agony. The bird known as *the needle beak* uses its needle-like beak to drink blood. Similarly, another bird will enter the jaw and from there penetrate other bones as well. Known as *the bird that stays in between*, it will also gnaw from the outside. The bird known as *the consumer of six kinds of skin* will eat six different types of skin. The bird known as *the one that pulls out nails* will extract all the nails. The bird known as *the fat eater* will feast on the fat. The bird known as *the sinew*

extractor will pull out the sinews and eat them. The bird known as *messy hair* will pull out the hair. Thus, at this place called Terror of Being Eaten by Birds, which covers three thousand leagues within Ultimate Torment, the beings of hell will continuously be eaten and revived throughout many hundreds of thousands of years.

2.1042 “Once they escape Terror of Being Eaten by Birds, which forms a part of Ultimate Torment, they will arrive at a place known as Precipices and Abysses, which is enveloped by a web of suffering. [F.256.b] Wishing for safety, refuge, and protection, the beings of this hell will enter that place alone, surrounded by eleven great fires, and bound by the shackles of karmic action. There, they enter a wilderness that is full of enemies both outside and within. Suffering torments more intense than in any other hell, they will rush into Precipices and Abysses, where they will tumble and their legs will burn. Then they will be lifted up again and become equipped with new legs that are soft and tender. In this way they will keep undergoing intense and excruciating pain. Terrified, with gloomy faces and their arms, legs, and all their other body parts drained of power, they will keep falling within the three thousand leagues that Precipices and Abysses encompasses.

2.1043 “At some point, they will be swept up by the wind of karmic action, only to be dropped down again. When that happens, they will be eaten by cranes, ravens, vultures, and owls. Again, a razor-sharp wind that burns like fire will sweep them up and toss them down, and they will once more be eaten by such creatures. Thus they will spend many hundreds of thousands of years, continuously lifted and dropped.

2.1044 “When at some point they escape that condition, they will rush in the direction of a place known as the Hole Marked by Spinning Wheels. That place features flaming wheels with a thousand spokes and hubs made of vajra. The wheels spin extremely quickly and when one comes close to them, they descend upon one’s body. One wheel will saw through one’s brain, thereby causing tremendous pain, as the brain is ground all the way down to the eyes. Likewise, at each of the shoulders a wheel will spin, reducing the bones and marrow to dust. Wheels will also appear at both of one’s arms and, as the friction makes them burst into flames, they are thus consumed by twofold fire. [F.257.a] Likewise, a flaming wheel will spin into the chest, crushing and cleaving all the bones and reducing them to powder. Red-hot iron will be pressing against the back of the hell being while a thousand-spoked wheel will spin there, cutting through and crushing all the bones of the back. An iron weapon¹⁴⁰ will appear at the genitals, beating into them as if it were a stick used for making fire by friction. Thus, this weapon will pull off the genitals and perforate both the lower and upper intestines. Other wheels will appear at the knees and cut through them, while still other

wheels crush the ankles and drain them of their marrow. Finally, spikes will appear from below, piercing the soles of the feet. Such are the extraordinary, viciously excruciating experiences of the consequences of one's own actions, as they are experienced for many hundreds of thousands of years in the hell of Ultimate Torment.

2.1045 If one succeeds in escaping this condition, one will flee while still suffering from the tortures. When thus fleeing in pursuit of safety, refuge, and protection, one will see a great mountain and rush toward it. However, the mountain will turn out to be full of insects¹⁴¹ whose major and minor body parts are all ablaze. Soon the hell being will find himself surrounded by these biting insects, which are burning hot like fire, and the creatures will then consume every particle of his body. When the hell being screams aloud, the insects will enter his mouth and from there work their way through his throat and intestines, gobbling up everything in their path and thus inflicting unbearable pain. [F.257.b] In this way, experiencing effects that accord with one's causal misdeeds—one's acts that led to Ultimate Torment, and one's pursuit of the ten unvirtuous actions—one will continue to suffer the torture inflicted by these insects for many hundreds of thousands of years.

2.1046 "Should one escape that state, one will next run through a forest, but will there be caught by various predators—lions, tigers, leopards, and bears—who will gobble one up. Some will extract the brain and consume it. Others will feed on one's thighs, colon, intestines, stomach, bile ducts, knees, legs, or feet. Yet, whenever they devour something, a new and extremely tender replacement will immediately grow back. In this way those beasts will continue to feed on one's tender and continuously self-restoring body, thereby causing tremendous pain. Such are the effects of the completed and accumulated acts of killing, and in this way one will continue to experience the consequences of one's own extraordinarily unwholesome actions for many hundreds of thousands of years.

2.1047 "Next the monk will concern himself with the experiences that result from resorting to, becoming habituated to, and increasing acts of stealing. As he examines things with knowledge derived from hearing, he will see how some people, who have maintained an unwholesome livelihood based on flawed actions, may now perceive things, which are actually like a firebrand, a gandharva city, or the mirage seen by thirsting deer, to be treasures, jewels, garments, valuables, or stores of grain. Overwhelmed by craving and bewildered about the nature of karmic action, they may at this point begin to think, 'These things are mine!' Those who engage in unwholesome actions in this way will then first have to cross a river of glowing embers. Once on the other shore, [F.258.a] they will again perceive such things and start

running toward them. However, they will be apprehended by the henchmen of the Lord of Death and kept in a net of sharp strings. Thus, all their major and minor body parts will be cleaved, cut, and burned until not even a trace of their bones remains. Yet, even in such situations, those who have been stuck since time without beginning will be unable to give up their craving.

2.1048 “At this point, there are some verses:

“Due to the firewood of thought,
Pride and envy will blaze like fire.
The fire that burns wood will not burn the whole world,
But the fire of desire will.

2.1049 “Those infected with the poison of desire
Will not have any happiness.
The more one adheres to and indulges in desire,
The more there will be of it in the future.

2.1050 “For each single desire
There will be many more.
Thus, one may avoid actual fire,
But not the fire of desire.

2.1051 “Those fooled by desire
Spin through the world as if on a wheel.
In the world having no beginning,
There is no enemy like desire.

2.1052 “Those fooled by desire
Enter the waters of the ocean.
They proceed into the battlefield,
So dark and full of weapons.

2.1053 “Because of desire, the rulers of the land
Destroy one another.
Craving wealth brings even mother and child
Into battle with each other.

2.1054 “Those who are free from the poison of desire,
Who have relinquished the burning coals of desire,
And for whom rock and gold are the same,
Will reach the transcendence of suffering.

2.1055 “Among all wealth, discipline is supreme;
It resembles a brilliant sun.

Wealth may come and go,
But discipline always remains.

2.1056 “With discipline one will reach the Heaven of the Thirty-Three,
As well as the fields of concentration.
In this world and beyond,
Nothing has a glory greater than discipline.

2.1057 “Those born in Ultimate Torment
Are burned by their craving for wealth. [F.258.b]
Wherever the flame of desire ignites,
There will be fire.

2.1058 “The wise work at extinguishing that fire
With the water of wakefulness.
Unless one gives up craving,
The transcendence of suffering will remain far away.

2.1059 “Thus, the burning of these beings is threefold—they are burned by the fire of their desires, the fire of Ultimate Torment, and the weapons that shower down upon them. In this way the hell beings who stole wealth, which is like a firebrand, a gandharva city, or thirsting deer, will be subjected to torture for many hundreds of thousands of years by henchmen of the Lord of Death, who are like characters in a nightmare.

2.1060 “Next, the monk will examine the effects of sexual misconduct, as they ripen in Ultimate Torment. He will see that once evildoers escape from the torturous weapons, they will cross a river of burning coals—a product of their karmic action—and then enter a place called Misunderstanding. There they will see women they had otherwise forgotten. The fire of desire, to which they have been habituated since time without beginning, will blaze at the sight, and so they will run toward them. Yet the women are products of karmic action. They are women of iron, who now catch the hell beings. Eating their tongues, and so forth, they will consume their bodies entirely so that not even a morsel the size of a sesame seed remains. Then the hell beings will revive, only to be eaten once more. Yet, even as they experience this vicious suffering, they cannot stop the fire of desire, and so they will, again and again, run to the place where they see the females. For as long as they keep being wounded by the fire of desire, they will not care about being harmed by suffering. Thus, the women will grasp the hell beings with their flaming bodies of vajra and iron [F.259.a] and destroy them as when a handful of sand is scattered. Their entire body will be pulverized, and then they are revived. Yet, they will continue rushing toward the females because their desires still have not calmed.

2.1061 “Seeing this, the monk will contemplate it, and with knowledge derived from hearing proclaim the following verses:

“ ‘Women are the basis of the lower realms
And cause all wealth to drain away.
How could a man who listens to women
Ever find any happiness?

2.1062 “ ‘Women are fond of senseless things,
Deceitful, and full of envy.
They destroy both this world and the next
As they hover in front of men.

2.1063 “ ‘Their words are not reliable in the slightest,
But they are highly skilled in causing desire.
In their hearts they think one thing,
But with their mouths they say something else.

2.1064 “ ‘First, they are mild and gentle;
Later, their minds are like vajra.
They have no sense of gratitude,
And never remember to show respect.

2.1065 “ ‘They will ignore a hundred good things
But remember a single bad thing.
Women are the basis of all that is unwholesome,
And the nature of their hearts is like lightning.

2.1066 “ ‘For men with desirous minds,
Women are the cause of ruin.
In this world and beyond,
Women are the destroyers among destroyers.

2.1067 “ ‘If you wish for supreme happiness,
Renounce women completely.
He who always stays clear of women
Is happy in this world and beyond.

2.1068 “ ‘The man who longs to be free from poverty,
Wants to be wealthy,
Or wishes to transcend all suffering
Should give up women.’

2.1069 “Those whose hearts are completely bewildered must in this way remain in Misunderstanding to be burned, cleaved, killed, and revived for many hundreds of thousands of years. If at some point they escape from there, they will sink into a river of burning embers. When they emerge again, severely burned, they will be tormented by hunger and thirst, and so they will try to flee as best they can.

2.1070 “Next the monk will examine [F.259.b] the results of resorting to, becoming habituated to, and increasing the unvirtuous actions of lying that are associated with Ultimate Torment. As he examines things with knowledge derived from hearing, he will see how the powerful henchmen of the Lord of Death will apprehend the hell beings, who suffer exasperating starvation and thirst. The henchmen will then ask the hell beings, ‘Friends, what is the matter?’

“ ‘We are starving!’ will come the reply of those who are driven by the power of karmic action.

2.1071 “The henchmen will then grab them, force open their mouths, and pull out their tongues, which by the power of karmic action have now become five hundred leagues in length. Next, as a result of having lied, the henchmen will stretch each hell being’s tongue upon the ground of flaming iron, and set about furrowing it with karmically produced plows that have burning blades and are pulled by one thousand powerful oxen. Tramping along on top of the tongue, they plow their way through it and rend it open. From the ensuing wounds stream rivers of blood, pus, and worms, and the tongue, infected with pus and worms, becomes as sensitive as the eyes of the gods. Where the plowing has been completed, the tongue will be restored to normal, and so this unbearably painful plowing will go on for many hundreds of thousands, or even many millions, of years. Undergoing a pain that is fierce and excruciating, more harrowing than any other, these beings will suffer unbearably. In their tormented state they will scream, wail, and moan, yet no one can alleviate their pain. That which they did themselves was not done by their parents, nor by a god, nor by other people. It did not happen by chance, it did not arrive from some other place, and it will not dissipate, because the actions that they committed themselves will bear such consequences. Hence, to the wailing hell beings the henchmen of the Lord of Death utter these verses of injunction:

2.1072 “ ‘As it is fierce, vicious, and without pleasure, [F.260.a]

Give up lying.

People who lie

Destroy their own minds.

2.1073 “ ‘Not to be trusted,

- Liars are spurned by the wise.
When one is deceived oneself,
One will lie to others.
- 2.1074 “ ‘Heroic people therefore
Treat liars as enemies.
Before both you and others are destroyed,
First inappropriate words are spoken.
- 2.1075 “ ‘If one is not abandoned by humans,
One will be abandoned by the gods.
The intention to lie is degrading
And makes one stray downward.
- 2.1076 “ ‘Those who are brought down by falsity
Will find no occasion for happiness.
In the world and on the path beyond it,
Liars are despised.
- 2.1077 “ ‘The ripening of careful discernment
Is that lying will be relinquished.
Thus, remaining a liar
Can be understood to be hell.
- 2.1078 “ ‘The supreme person who speaks the truth
Is honored by the entire world.
The liar is spurned
And the truth will prevail.
- 2.1079 “ ‘If without aggression one speaks the truth,
One will be loved and heeded by all the spirits.
Truth is the staircase to the higher realms
And the great source of the Dharma.
- 2.1080 “ ‘Those who travel to the realm of the Lord of Death,
Or who journey to hell,
Do so because of lying
And because of unskillful words.
- 2.1081 “ ‘Lies are like poison, shackles, chains,
Toxins, weapons, and fire—
Therefore, do not speak any lies
For they cause a mass of suffering!
- 2.1082 “ ‘The effects of hostile deeds are such

That those who display them will die.
Those who speak words of peace
Thereby avoid all scorn.'

2.1083 "Thus, the beings of hell will experience unbearable suffering as they keep having their tongues torn out for many hundreds of thousands of years. At some point afterward they may happen to get their tongues back in their mouths, and then set off running in horror and terror, with pale faces. [F.260.b] However, they will then fall into a river of blazing embers, which burns them up. As they are carried along, helpless and without refuge or protector, the tormented hell beings are apprehended by henchmen of the Lord of Death who wield hammers and swords. The wailing beings, who thus continue to burn in the fires of Ultimate Torment, are then pummeled with the weapons of the henchmen so that everything from their brains to their feet is reduced to powder.

2.1084 "Next the monk will examine the ripening of resorting to, becoming habituated to, and increasing acts of divisive talk. As he examines this with knowledge derived from hearing, he will see how beings who experience the effects of divisive talk will enter another unbearable realm. There they will encounter formidable henchmen of the Lord of Death, and the henchmen will lay hold of them and ask, 'Friends, what is bothering you?'

2.1085 "When the hell beings reply that they are starving, the henchmen will forcefully open their mouths and pull out their tongues using their hands, stretching them to a length of three hundred leagues. The henchmen will then take up flaming swords and begin to chop up the giant tongues, and foxes and dogs will chew into them from the sides. Thus, the hell beings will undergo supremely painful experiences. As they now are missing their tongues, they will cry out in garbled words and wail. At that point the henchmen of the Lord of Death will deliver these verses of injunction: [B16]

2.1086 " 'With a surfeit of intentions to divide others
You said plenty of things
That were of an unwholesome nature,
And thus you now have ended up here.

2.1087 " 'Those who appreciate animosity
Will constantly try to break apart [F.261.a]
Friends and those who are near and dear to each other.
Holy people despise divisive talk.

2.1088 " 'Wherever one may be born in the dreadful existences,
One's birth will always be an inferior one,
And the practice of divisive talk

Will bring one under the power of delusion.

- 2.1089 “ ‘Engaging in divisive talk
Means resorting to the unwholesome,
And unwholesome actions will again and again
Make one boil in hell.
- 2.1090 “ ‘Divisive talkers speak with a forked tongue,
And later their flesh will be consumed completely.
This destroys true harmony
And reverses all spells.¹⁴²
- 2.1091 “ ‘Those who give up divisive talk
Will always be successful.
Such people will never lose
Friends and dear ones.
- 2.1092 “ ‘Relinquishing divisive talk
Leads to excellent peace and freedom from evil.
The rulers of the land will always
Confide in such people.
- 2.1093 “ ‘Without any practice of Dharma,
And without giving up divisive talk,
You will experience its effects,
So what are you wailing about today?’
- 2.1094 “After they have been admonished in this way, the beings of hell will sink into the misery of having their tongues tortured for many hundreds of thousands of years. At some point, in the midst of their viciously excruciating pain, their tongues will become small again and the henchmen of the Lord of Death will disappear. Thus, free from the former torture, the hell beings, who still suffer unbearably intense pain due to the fires created by the force of the firewood of karmic action and the stoking gales of karmic ripening, will take off as best they can. Yet they will again be apprehended by the henchmen of the Lord of Death who ask, ‘Friends, what is ailing you?’
“Those driven by karmic action will answer, ‘Our tongues hurt terribly.’
- 2.1095 “At that point the henchmen will grasp the tongues of the hell beings and cut them to pieces with sharp weapons. Then they will feed the pieces back to the hell beings. Thus, tormented by hunger and thirst, and with their mouths ravaged, [F.261.b] the hell beings will consume their own blood, spit, and tongues.

- 2.1096 “By the power of karmic action, the chopped tongues will then grow back. Crawling and rolling on the ground, the wretched hell beings will howl and roll their eyes in pain. Miserable and tormented, alone and without friends, they must experience the consequences of their own actions. At this point the henchmen will instruct them:
- 2.1097 “ ‘You spoke harsh words
That were sharp like arrows
Shot from the bow of your tongue,
And thus you have now ended up here.
- 2.1098 “ ‘Those who speak harsh words
With a poisonous tongue
Will be seen as flesh-eating demons,
And thus shunned by the world.
- 2.1099 “ ‘When hurtful and harsh
Words are spoken,
The harm that ensues from such evil
Is unlike that of fire, weapons, or poison.
- 2.1100 “ ‘The fire of harsh words sets the world ablaze.
It appears from the tongue, which is like a wooden stick,
And is ignited by motivation, which is like firewood,
Burning through the world like dry timber.
- 2.1101 “ ‘Those who delight in speaking pleasantly
Will be honored by the whole world.
Like a mother or father to the entire world,
Such a person will be appreciated everywhere.
- 2.1102 “ ‘Pleasant speech is virtuous in the beginning;
Delightful and gentle, it causes delight.
Dispelling unbearable evil,
It purifies all that is ugly.
- 2.1103 “ ‘Pleasant words are the stairway to heaven,
Because pleasant words are a treasure of virtue.
Pleasant words are the world’s friend,
For with pleasant words great success is accomplished.
- 2.1104 “ ‘You spoke harsh words
And have thus ended up in a horrible hell,
Where also your tongues will be tortured—

So why are you crying today?’

2.1105 “Having received such admonition, the liars—meaning those who resorted to, became habituated to, increased, rejoiced in, and failed to confess acts of lying—will be tortured for many hundreds of thousands of years. [F.262.a]

2.1106 “If at some point they escape this condition, they will run off as best they can. Henchmen of the Lord of Death will then catch them and subject them to extremely intense and painful torture.

2.1107 “Next, the monk will examine the ripening of the karmic effects of resorting to, becoming habituated to, and increasing acts of chatter. As he applies knowledge derived from hearing he will see how the beings of hell, experiencing the consequences of their own actions, will escape from the henchmen in great pain and misery, and so run off as best they can. But once again other henchmen will apprehend them and ask, ‘Friends, what is ailing you?’ When they answer that they suffer from hunger and first, the henchmen will utter the following verses:

2.1108 “ ‘From the bodies of thousands of the lowliest of beings,
A fire drill stick will emerge,
Producing a fire of hunger and thirst
That burns them unbearably.

2.1109 “ ‘Snow is very different from fire,
And a sesame seed very different from Mount Sumeru.
The starvation that burns the beings of hell
Is, similarly, of a very exceptional kind.

2.1110 “ ‘The fire that burns in hell
Is especially destructive.
Even the gods do not possess
A fire as fierce as that which comes from starvation and thirst.

2.1111 “ ‘Unbearable injuries are what
Happen to one who is in hell.
But they cannot harm in any way that compares
To the fire of starvation.’

2.1112 “When the hell beings have heard these verses, the henchmen will take up flaming tongs and use them to force open up the mouths of the hell beings. Then they will pour boiling copper into their gaping mouths. As when a little snow is thrown into a bonfire, their tongues will burn up in an instant. Thus, tormented by two different kinds of fire, they will wail, cry, and moan, and, as their eyes roll in pain, [F.262.b] their tongues will be scorched by the boiling copper. From their tongues, the boiling copper keeps flowing

downward, burning out their throats, then their hearts, and finally their small and large intestines. While they burn in this way, the henchmen will give these instructions in verse:

- 2.1113 “ ‘You spoke out of context—
Senselessly, aimlessly,
And without relevance—
Now this is the result.
- 2.1114 “ ‘That which never speaks truthfully,
And never addresses any proper topic,
Is not what the wise consider a tongue—
It is simply a lump of flesh.
- 2.1115 “ ‘That which always speaks the truth,
Supports good qualities, and is constantly wholesome
Is a stairway to the higher realms.
That is what such people call a tongue.’
- 2.1116 “Instructing the hell beings in this way, the henchmen will pour boiling copper into their mouths, and thus make them continually suffer the miserable effects of irrelevant speech for many hundreds of thousands of years. Finally, as the henchmen let go of them, they will try to escape as best they can only to sink into a river of burning embers in which everything below their waist dissolves like a lump of butter. When their legs reappear, they will rush off as best they can, yearning for safety, refuge, and protection.
- 2.1117 “At some point they will perceive many forms of fake and worthless articles of wealth, created by karmic action. Those articles belong to others, but, driven by their karmic actions, the hell beings will think, ‘Those are mine!’ With that thought in mind they will rush toward them. This hallucination in hell is the result of having resorted to, become habituated to, and increased unvirtuous acts of covetousness. [F.263.a] As they run, seeing things while under the influence of overpowering covetousness, weapons will manifest in their hands. The same will happen to the other hell beings. At this point they will proceed to strike each other with their sharp weapons, hacking each other to pieces until nothing but bones remain. But they will again be revived, and resume the chopping. The nonstop slaughter and revival will go on in this way for many hundreds of thousands of years.
- 2.1118 “Finally, the henchmen of the Lord of Death, created by karmic action, will appear and confiscate the weapons from the hell beings. Then the henchmen will slaughter them all, mincing their flesh to pieces no bigger than sesame seeds, leaving nothing but pieces of bone behind. Screaming, wailing, and

moaning, the hell beings will thus be slaughtered and cut up, only to be reborn. Just as when a child is killed by a crocodile, torn apart, pulled into the water, and then reborn, so these hell beings will keep being reborn.¹⁴³ To these wretched beings, wailing in misery, the henchmen will then utter the following verses:

- 2.1119 “ ‘People who are brought down by covetousness,
Who are fooled by covetousness,
Feel that they must take possession of the wealth of others,
And in this way are deceived.
- 2.1120 “ ‘Those who are absorbed in the evil of covetousness
Will not be trusted by the wise.
Like the fire of a bright candle,
They will burn because of their previous deeds.
- 2.1121 “ ‘Those who are influenced by the evil of covetousness
Are creating their own misery.
There will be vicious, poisonous ripening,
So give up covetousness at all times! [F.263.b]
- 2.1122 “ ‘Seeing the fine circumstances of others
And thinking “This must be mine!”
Is what is known as the poison of covetousness,
Due to which you have now ended up here.’
- 2.1123 “Thus, scorned and abused¹⁴⁴ by the henchmen, the hell beings will undergo the same torture for hundreds of thousands of years without being able to purify their evil. Finally, after a very long time, they will sink into a river of embers, and then escape. As they run off as best they can, they will stumble and fall upon a ground of red-hot iron. When they manage to get up, they will roam on, alone and unaccompanied. However, driven by the power of their karmic actions, they will wander into the arms of enemies who are the product of their karmic actions. When they finally escape the henchmen, they will again rush off as best they can.
- 2.1124 “As they thus undergo the consequences of resorting to, becoming habituated to, and increasing acts of covetousness, these hell beings will yearn for safety, refuge, and protection. Yet they will instead encounter ferocious lions, tigers, and snakes. In terror, they will do their best to avoid these predators, yet how could they escape, given their unwholesome actions? Helplessly, they will be snatched up by the furious beasts. Some of those creatures will proceed to eat their brains while they scream, wail, and shudder. Some of them will sink their sharp, venomous fangs into their sides,

while the tigers bite into their backs. Meanwhile, their feet will be subjected to a burning fire and henchmen will shoot at them from a distance. As they suffer from such great misery, the henchmen will speak the following instructional verses:

- 2.1125 “ ‘In the lowest of people
Burns the fire of ill will. [F.264.a]
It causes scorching upon scorching.
So why do you cry so pointlessly?
- 2.1126 “ ‘Unbearable ill will
Causes birth in hell.
It is a rope that binds people
And drags them along.
- 2.1127 “ ‘Those blinded by ill will
Always think in such terms
And can never be at peace,
Just like a viper in its den.
- 2.1128 “ ‘Those who harbor a wish to harm,
And who are of a vicious nature,
Will never experience any happiness,
Just as if the sun went dark.
- 2.1129 “ ‘Those who harbor ill will in their hearts
Cannot be protected by anything—
Not by any friend or helper,
Nor by the Dharma, nor by things.
- 2.1130 “ ‘Ill will is explained
As a dense darkness.
Those who give rise to ill will,
Are known as aggressive beings.
- 2.1131 “ ‘How could they be free from ill will?
Being free from ill will is the perfect virtue.
As those who harbor ill will pass away,
They meet a terrible death.
- 2.1132 “ ‘Those motivated by ill will
Arrive in a vicious hell.
Only when their karmic actions are exhausted do they become free,
And so no longer writhe in hell.’

- 2.1133 “Having uttered these instructional verses, the henchmen, along with the lions and tigers, beat up and eat those who harbored ill will in accordance with their frame of mind. Just as when fruits grow from a seed, such is the karmic ripening of ill will, and so the beings of hell will, as a consequence of their actions, be tormented and consumed in this way. When they finally escape, they will run off as best they can, yearning for protection and refuge.
- 2.1134 “Those motivated by the great evil of wrong view and the five acts with immediate consequences take this path. Thus, they are born in Ultimate Torment together with other beings who have accumulated the same acts with immediate consequences that are certain to be experienced. As soon as they appear in that hell, their distinctive experiences begin. [F.264.b]
- 2.1135 “Into this hell wandering non-Buddhists will be born, as well as the likes of Pūraṇa, Devadatta, and Kokālika. They must experience a suffering that is unbearably intense, more excruciating than anything else. It is not easy to find any example among other sentient beings to illustrate this suffering. Hence, this is the hell of Ultimate Torment. Shrouded in darkness, at a location within the great hell of Ultimate Torment known as Making the Hair of All Beings Stand on End, the hell beings are boiled, burned, chopped, and subjected to a downpour of weapons. However, they are continuously revived, only to be carved up, cleaved, burned, and killed once more in a downpour of spears, vajras, hailstones, and rocks.
- 2.1136 “As the perpetrators of the five acts with immediate consequences burn, they will encounter eleven fires that torment them in the extreme. Thus, there will be ten fires in the ten directions, while the eleventh fire blazes in their own mouths due to the hunger and thirst that the hell beings experience. Above, below, and to the sides their bodies will be enveloped in garlands of flames until not the slightest trace of them remains.
- 2.1137 “Because this fire will torment them in the most horrific ways, not even leaving a gap the size of a hair tip, this hell is known as Ultimate Torment. This is Ultimate Torment because here there is not even the briefest moment of relief. This is Ultimate Torment because all one’s faculties are burned by whichever object they may meet, and everything turns out the opposite of what one wanted. Yet when such beings die, they will not take birth anywhere else than precisely this great hell of Ultimate Torment again. This is Ultimate Torment because the misery is limitless, and the torment is constant. This Ultimate Torment, which lies below the entire desire realm, [F.265.a] is Ultimate Torment because there is no torment greater than this.
- 2.1138 “This is Ultimate Torment because the torturous afflictions that are visited on the heads of the beings in this great hell continue uninterruptedly. This realm, where the ground swells and stirs with boiling copper, blood, flesh, and bones, is Ultimate Torment because the burning of the skin, flesh, fat,

bones, and marrow boggles the mind¹⁴⁵ and there is no limit to the suffering it causes. Like a forceful waterfall, the unimaginable tortures here continue to unravel and increase every day. This is Ultimate Torment because there is no end to the sufferings experienced here. This is Ultimate Torment because there is not even the slightest gap in the torment that occurs upon birth here, when the intermediate existence has ceased and the karmic actions to be experienced in other lives take effect.

2.1139 “These tortures cannot be expressed. Still, we can give some idea to illustrate it: just as counting the water drops contained in the ocean would not be easy, it is likewise not easy to enumerate or account for all the tortures that the beings in Ultimate Torment experience as the result of their five misdeeds. The heavy karmic actions associated with Ultimate Torment are so forceful that in comparison nothing else will seem painful at all. Still, if someone has carried out just a single act associated with Ultimate Torment, the tortures will be comparatively less. For the one who has carried out two such acts, his body will be larger due to the greater severity, and his suffering will be heavier due to cause and effect.

2.1140 “There are no examples for anything that produces pleasure and inflicts pain in that realm because, while the desirable is pleasant and the undesirable is painful, there are no such examples of this to be found anywhere above, below, or in any direction. [F.265.b] The reason is that, while wholesome and unwholesome actions do produce concordant effects, the situation of these hell beings is not comparable to that.

2.1141 “However, after these beings have burned for an eon or more, they will finally be free when their karmic actions are exhausted, for effects cease whenever their causes and conditions are exhausted. Thus, the intensely hot fires will die away. Just as crops will die away if there are no more seeds, so the beings of this hell will be free once their karmic actions have been overcome, relinquished, and exhausted. Nevertheless, as an effect that accords with their causal deeds, these beings will subsequently be born as starving spirits who live in mountains that are as pointy as needles. There they will suffer from starvation and thirst, and their bodies will resemble scorched pine trees. When they later become free of such conditions, they will be born as crocodiles that kill children, or as other animals. They will also be born as worms that feed on filth and excrement.

2.1142 “For over two thousand lives they will live as starving and thirsting spirits, tormented and scorched. Thereafter will follow two thousand lives as animals, and, in terms of effects that accord with their causal actions, they will experience all the sufferings that are specific to animals, such as their stresses related to finding food and being eaten. When they are finally freed from the pains of mutual predation, these beings may, due to karmic actions

to be experienced in other lives, be born as humans. However, as an effect that accords with their karmic actions, they will then die five hundred times within the womb, five hundred times upon birth, and five hundred times in infancy.¹⁴⁶ Thus, in countless subsequent lives they will experience all sorts of effects that accord with their causal deeds, encountering lesser, [F.266.a] intermediate, or greater results of the web of karmic action.

2.1143 “Here, the monk will utter the following verses:

“ ‘In cyclic existence without beginning or end,
The web of karmic action obscures beings.
And in this way they are born and die,
Due to the causes and effects of their own actions.

2.1144 “ ‘Leaving the gods, they take birth in hell,
And from hell they are again born in the god realms.
Other people go to the realms
Of the starving spirits or hell again.

2.1145 “ ‘In this way they are born in one place after another
And in some of these places they may feel good.
They are thus born due to craving;
It is not because Īśvara or the like.

2.1146 “ ‘Living beings in cyclic existence
Constantly engage in innumerable actions.
Apart from a thus-gone one,
No learned person can understand those actions.

2.1147 “ ‘I know these features of karmic action,
And I am always aware of the causes and conditions.
As I possess such power,
I must benefit other beings.’

2.1148 “Thus, as the monk sees all the different sufferings of Ultimate Torment, he will be saddened by the entirety of cyclic existence and develop a profound love. With his mind saturated by compassion, he then enters the eleventh ground.

2.1149 “When the terrestrial yakṣas notice his entry upon that ground, they will inform the celestial yakṣas. The latter will bring the news to the Four Great Kings, and the Four Great Kings will inform the gods in their realm. Thus, in the same way as before, the news will gradually travel to the gods in the Great Brahmā Heaven, as the gods tell each other, ‘In Jambudvīpa, in the place known as such and such, the noble son by the name of so-and-so has

shaved his head, donned the saffron-colored robes, and with faith gone forth from the household to become a homeless mendicant. Intent on giving battle to the māras, he has no interest in objects and does thus not take any delight in the pathways of affliction. Now he has entered the eleventh ground.’ [F.266.b]

2.1150 “When the gods in the Great Brahmā Heaven receive this news, they will be delighted and proclaim, ‘He has bound the forces of the māras¹⁴⁷ and roused the forces of the sacred Dharma. He has increased the inclinations toward virtue and is truly following the Dharma!’

2.1151 “Monks, as the spiritual practitioner who carefully observes inner phenomena correctly sees the hell of Ultimate Torment, he will wonder about its neighboring realms, and ask himself, ‘How many realms surround the great hell of Ultimate Torment?’ And so, with knowledge derived from hearing or through the divine eye, he will regard Ultimate Torment with sadness, wondering about its neighboring reaches. Thus, the monk who has knowledge about the ripening of karmic action will ask himself, ‘How many are the realms that surround the great hell of Ultimate Torment?’

2.1152 “As he applies knowledge derived from hearing, the monk will see that, just like the previous realms, Ultimate Torment is also surrounded by sixteen regions. They are as follows:¹⁴⁸ Raven Mouths, Entirely Beneath the Earth, Infinitely Long Torture, Howling Like a Jackal, Eaten by Iron Jackals, Black Belly,¹⁴⁹ Battered Bodies, Terrifying Nightmares,¹⁵⁰ Terrible Dangling of Battered Bodies,¹⁵¹ Falling Like Rain on High Mountains, Sound of the Jambu Bird,¹⁵² Garland of Stars, Tormented by All Suffering,¹⁵³ Blanket of Smell,¹⁵⁴ Iron Plates, and Advancing Fire. Those are the sixteen regions that surround the great hell of Ultimate Torment.

2.1153 “The monk will see that Ultimate Torment is created by the ten unvirtuous actions and the five means for journeying to the great hell. While those who engage in the five acts will be born in Ultimate Torment, those who commit the lesser, [F.267.a] associated acts will be born in the neighboring realms. Thus, corresponding to the degree that one has resorted to, become habituated to, and increased completed and accumulated acts, including their preparatory stages and conclusions, one will be born in the various neighboring hells.

2.1154 “Five variants of Ultimate Torment are the most frequent.¹⁵⁵ That is to say, if one deliberately and maliciously draws blood from one’s mother and rejoices in that, becomes habituated to it, increases such acts, and teaches others to do the same, establishes them in the practice, and compels them to follow suit, one will, upon separating from one’s body, fall into the lower realms and be born in the hell known as Raven Mouths. The beings in that realm experience the combined tortures of the Reviving Hell and the other

six hells that are different from Ultimate Torment, intensified a hundredfold. In particular, the henchmen of the Lord of Death will rip up one's face like ravens do and lead one to the river of acid known as the Black One, and then hold one's face in the powerful stream of acid, which will devastate one's lips, palate, teeth, throat, ears, heart, liver, stomach, intestines, and lungs.¹⁵⁶ The acid flow inside one's body will enter all the cavities and consume the body's interiors so that in the end only an empty shell remains. Thus, the beings of this hell will be seized by their own misdeeds and experience intense torture, burning for innumerable years. Their boiling will continue until their negative acts have finally been overcome, relinquished, and exhausted.

2.1155 "Once one escapes this condition, one will, in accordance with one's actions, be born one thousand times as a starving spirit with a constricted belly. Then follow one thousand births as animals in which one will take birth as elephants, wild cattle, muskrats, weasels, snakes, pigs, ants, [F.267.b] or jungle elephants.¹⁵⁷ If one thereafter becomes a human, one will be born into a family of hunters and die either while still in the womb, in infancy,¹⁵⁸ or when barely old enough to grow facial hair. One's habitual patterns will also cause one to continue engaging in unwholesome actions.

2.1156 "As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the great hell of Ultimate Torment, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as Entirely Beneath the Earth. Inquiring into what type of karmic action may cause one to be born there, he will apply knowledge derived from hearing and thus perceive that if one knowingly resorts to, becomes habituated to, and increases sex with a nun who is a worthy person who has exhausted defilements, one will, upon separating from one's body, fall into the lower realms and be born in the hell known as Entirely Beneath the Earth.

2.1157 "The beings in that realm suffer the combined tortures of the Reviving Hell and the other six hells, intensified a hundredfold. In particular, the henchmen of the Lord of Death will dig a hole in the iron ground and shove one's head into it, making one remain upside down with one's head in the ground and one's feet pointing upward. Although suffering miserably, one will be unable to cry, wail, or scream. As one remains upside down, the henchmen of the Lord of Death will take up axes and proceed to hack one's body to pieces so that in the end not even the bones remain. They will also spray the bones with acid, causing one to go into convulsions. Following this sprinkling of acid, [F.268.a] with just a little flicker of life still lingering in one's body, it will be hurled into a blazing iron cauldron filled with boiling copper. There, the hell beings will swirl around and boil like cooked peas

until they become invisible and turn into vapor. Thus, they will continue to be tortured and boiled for many hundreds of thousands of years, until their negative acts have been overcome, relinquished, and exhausted.

2.1158 “When one finally escapes this condition, one will still continue to undergo inconceivable torture and burning for an eon, or the remainder of an eon. After that follow a thousand lives as a starving spirit deprived of food. In this state, one will suffer hunger and starvation while being ablaze like the wick of a candle. When free from that condition, one will next, as an effect that accords with one’s causal deeds, take birth one thousand times as an animal. Thus, one will suffer hunger and thirst as a bird living in the desert, just as one might become a sparrow, a fox, an elephant, a lizard, a mātrika deer, an antelope, a dog, a predator, or the like.¹⁵⁹

2.1159 “When also free of those states, if one should become endowed with the general lot in life of a human, one will be born in the land of the horse-faced people. One will die two hundred times within the womb, and if one lives to grow up, one will be poor and afflicted by disease. Similarly, in five hundred lives one will be born as a hermaphrodite or a neuter.

2.1160 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the great hell of Ultimate Torment, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as Infinitely Long Torture. Inquiring into what type of karmic action may cause one to be born there, he will apply knowledge derived from hearing [F.268.b] and thus perceive how some people may have intercourse with their mother and then kill her because of their intense desire for objects, keeping unwholesome company, or indulging in the flaws of intoxication. Such people might have intercourse with their mother due to being possessed of extreme desire, or they might do so because of following the advice of unwholesome friends. Thus, they may resort to, become habituated to, and increase such acts, as well as encourage others to engage in them. When such people later separate from their bodies, they will fall into the lower realms and be born in the hell known as Infinitely Long Torture.

2.1161 “The beings in that realm experience the combined tortures of the Reviving Hell, and so on, intensified a hundredfold. In particular, they will be impaled upon flaming stakes and thorns, and many sharp, burning nails will be hammered into their noses, ears, and mouths. Then their mouths will be subjected to torturous heat, and so misery will follow misery as they are burned, cleaved asunder, beaten, and fried. Since they will be subjected to many forms of pain in Ultimate Torment, it is not easy to convey their agony. Yet, until their negative acts have been overcome, relinquished, and exhausted, they will continue to suffer.

- 2.1162 “Having burned for an eon, or for the remainder of an eon, they may escape. However, as an effect that accords with their negative acts, they will be born four thousand times as tormented starving spirits, who live with their heads burrowed into burning coals, trying to feed and drink from them. Thereafter they will be born as animals living in bamboo groves without any water or shelter. These beings will live in mountains, [F.269.a] skulking amid the terrifying shadows at night.¹⁶⁰ Their faces will be disfigured, and they will be close to death. Smoky winds¹⁶¹ will cause fires to break out in their bamboo groves, and so for four thousand lifetimes they will burn and roast in the flames.
- 2.1163 “When one is freed from that condition, one might be born with the general lot in life of a human. However, such a person will not take care of his spouse and instead philander with the wife of another. Thus, a king or minister will order one’s penis cut off, one will be abandoned by one’s entire household, and one will live at the mercy of others by the side of a highway, at an intersection, in a city, or at the doorstep of another household. One will constantly suffer from thirst and hunger and one’s body will wither. Again and again, one will become afflicted by grave illnesses and thus die in horrible pain by the roadside, at an intersection, or in a charnel ground.
- 2.1164 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the great hell of Ultimate Torment, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as Howling Like a Jackal. Inquiring into what type of karmic action may cause one to be born there, he will apply knowledge derived from hearing and thus perceive how some people speak badly about the omniscient ones, solitary buddhas, worthy ones, or the Dharma and the Vinaya. Such people may then also teach something that is not Dharma as if it were. They may establish others in that teaching and make others feel delighted and enthusiastic about it. In this fashion, they may repeatedly teach non-Dharma to others while constantly disparaging noble beings. When they later separate from their bodies, they will fall into the lower realms, taking birth in the hell known as Howling Like a Jackal.
- 2.1165 “As an effect that accords with their karmic deeds, the beings in that realm will experience [F.269.b] the combined tortures of the Reviving Hell and the rest of the previous seven hells. In particular, that realm is teeming with foxes with flaming mouths, which are produced by karmic action. As soon as the one who defamed noble beings is born there, the foxes will come bounding. They will bite into the evildoer and dash off with his head, tongue, brain, lower chest, heart, spleen, small intestine, large intestine, stomach, hips, thighbones, calves, knees, hands, feet, fingers, and toes. In this way, they will tear his body asunder and run away with all the different

major and minor body parts. Thus, those who completed and accumulated negative actions will for long continue to endure the painful consequences of those acts.

2.1166 “When they finally manage to escape, they will run off as best they can. Yet they will be apprehended by the henchmen of the Lord of Death, who will force open their mouths, grab their tongues, and cut them to pieces with their weapons. However, whenever their tongues have been chopped up, new tongues will grow out, and so those who uttered filthy words, denigrated noble beings, and taught non-Dharma to others as if it were the Dharma, will long continue to suffer excruciating pain.

2.1167 “If they escape such torture, they will again run off as best they can, yearning for safety, refuge, and protection. Yet the henchmen of the Lord of Death, created by karmic action, will again appear and catch them. Thus, those who spoke wrongly and deceitfully, those who spoke evil and swayed sentient beings away from the path of goodness, [F.270.a] will be nabbed by the henchmen who will proceed to force open their mouths and tear out their tongues. New tongues that are soft and red like copper will then grow out, and with those tongues they will be forced to lick the burning ground. Then the henchmen will run flaming plows with a hundred sharp blades through those tongues, furrowing them with the help of oxen with sharp hooves. Thus, the one that causes such failure, the one that governs the journey beyond the world, that source of failure—that thing which we call ‘the tongue’—will be subjected to the plow, and so these beings will broil and burn for a long time. As their tongues are subjected to this torture, the hell beings will cry, groan, scream, and wail, and their eyes will roll. The henchmen will then utter the following verses of instruction to the crying hell beings:

2.1168 “ ‘Those who spoke ill of noble beings
With unwholesome words in mind,
Will remain in hell for five hundred sixty million,
Or sixty million years.¹⁶²

2.1169 “ ‘Previously, your words
Would construe Dharma out of non-Dharma
And present evil as if it were good.
Now you are terrified by these fires.

2.1170 “ ‘Myriad different beings
Who wanted the Dharma
You instead led into the lower realms,
Denying them happiness and instructing them in evil.

- 2.1171 “ ‘Those who always speak lies,
Who do not speak Dharma, and who have no Dharma,
They are the thieves of all things—
Here ordinary thieves are not the actual thieves.
- 2.1172 “ ‘Those who speak Dharma
And who practice Dharma
Travel to a place free from harm,
The eternal abode.
- 2.1173 “ ‘Refraining from strife is an inexhaustible wealth
And the lord of all beings.
Truth is the stairway to the higher realms
And the gateway to the transcendence of suffering.
- 2.1174 “ ‘One who thinks of the supreme truth
And is always is mindful, with the knowledge of Dharma, [F.270.b]
Is a supreme individual who journeys
To the abode beyond suffering and happiness.
- 2.1175 “ ‘You abandoned the Dharma
And became reviled by the learned.
The terrible things that you said
Are what make you boil here.’
- 2.1176 “Having given these instructional verses to those who spoke ill of noble beings, the henchmen ratchet up their torture even more. Here, it is to even difficult think of a name for such misery. The Thus-Gone One has explained that excruciating pain will be the consequence of speaking ill of noble beings, and so the ones who did so will continue to suffer vicious harm until finally their negative acts have been overcome, relinquished, and exhausted.
- 2.1177 “Once they escape this hell, as an effect that accords with their causal actions, they will be born one hundred thousand times as starving spirits with rotund bodies. In this regard, they will be born with bodies that are like a lump of flesh and they will be unable to see, hear, smell, or speak. When free from that condition, they will proceed to live three thousand lives as worms in filth. Thereafter, they may be born with the general lot in life of a human, yet for five hundred lives, they will be poor and their words will not be trusted by anybody. They will be forgetful, mute, and deaf.
- 2.1178 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the great hell of Ultimate Torment, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as Eaten by Iron Jackals. Inquiring into

what type of karmic action may cause one to be born there, he will apply knowledge derived from hearing and thus perceive how some may develop an extremely disturbed and vicious mind. Thus, they might happily set fire to a temple of the saṅgha, burning the image of the Buddha, [F.271.a] and setting ablaze the bedding, garments, wealth, and food stores of the saṅgha. Without any regret, they might look back at their act with glee. They might also instigate similar acts and cause others to grow fond of and approve of such acts. Those who perpetrate such initiated and completed actions will, upon separating from their bodies, fall into the lower realms and take birth in the hell known as Eaten by Iron Jackals.

2.1179 “The beings in that realm experience the combined sufferings of the Reviving Hell, and so forth, intensified a thousandfold. In particular, since their karmic actions are severe, so will their misery be. They will experience a result that accords with the harm they caused, since fruits manifest in accordance with their seeds. The karmic conditions for taking birth in this realm will produce a body that is aflame and has eleven heads, each of which measures ten leagues. Among all hells, this one is extremely vicious and excruciating. In its center stands a mountain of fire, always completely ablaze. Starving and thirsting, the hell beings are thus boiled, burned, and slaughtered. As they stand with their hands raised into the air, tongues of flames five hundred leagues tall engulf them, and so they will be set ablaze, just like the central mountain. While they burn, they cry, howl, wail, and weep, but as soon as they open their mouths they will be filled with flames. Thus, their open mouths and the flaming environment will turn into one single, expanding conflagration of fire. In this way they will burn for a long time.

2.1180 “When they finally escape, they will take off as best they can, yearning for refuge, safety, protection, and relief. [F.271.b] Then, due to the correspondences of their previous wholesome and unwholesome actions, another hell will appear where tortures abound like the rain that falls in the mountains at night. Iron boulders a league in diameter will roll down from above, mashing and pulverizing them like ginger, from their brains to their feet. Yet even though they have died in this awful torrent of boulders, they will again be revived. Jackals with flaming fangs will then burst forth. Mincing them as if they were ginger, the jackals will devour the hell beings, who will then be reborn, only to be eaten once more by the ferocious jackals. In this manner, they will boil and burn for a long time.

2.1181 “These repeated rebirths are experienced due to their karmic actions. Thus, as an experience of their actions, they will undergo torturous sensations and destruction. All that they encounter is of their own doing and not that of anyone else. That which they have done will not go to waste, and

therefore these events are not uncaused, they are not arbitrary, and they are not due to discordant causes and effects. They do not happen in terms of an agent or an individual who senses. Thus, until the hell beings' negative karmic actions have been overcome, relinquished, and exhausted, they will continue to experience the consequences of the causes and conditions that they themselves created.

2.1182 "When they finally escape from this hell, they will, as an effect that accords with their causal actions, experience the utterly excruciating ripening of becoming starving spirits for one thousand lives. With their bodies completely ablaze, they will cry and wail. At night, they will be crying within the dwellings of humans, while during the day they will feel the sunlight as if it were a rain of burning coals. Thus, until their negative acts have been overcome, relinquished, and exhausted, they will continue to burn.

2.1183 "When free of that condition they will be born as centipedes, living in the wilderness and suffering from constant hunger and thirst. [F.272.a] While subjected to this dual torment, biting insects will consume their bodies entirely. If they escape the animal realm and instead are born with the general lot in life of a human, they will resemble a black cloud and be weak, destitute, and poor. They will suffer from incurable scabies,¹⁶³ depend on others in all regards, and suffer starvation and thirst. Thus, they will be in need of others to keep them alive. In this way, they will be born one thousand times as starving spirits, one thousand times as animals, and then become human under the aforementioned circumstances. [B17]

2.1184 "As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the great hell of Ultimate Torment, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as Black Belly. Inquiring into what type of karmic action may cause one to be born there, he will apply knowledge derived from hearing and thus perceive how some people without permission take gifts offered to the Buddha. They partake of such offerings in an impure manner: without any conviction in the consequences of karmic actions, they partake of the gifts themselves and may also cause others to do so. When those who in this way treat the Buddha's possessions and donations lightly separate from their bodies, they will fall into the lower realms and be born in the hell known as Black Stomach.

2.1185 "The beings in that realm experience the combined tortures of the Reviving Hell and the other six hells, intensified a hundredfold. In particular, tormented by hunger and thirst they will consume their own flesh. They will then be revived, and this state will go on for many billions of years. [F.272.b] In this way, they will undergo a twofold suffering that is

intensified one hundred times by their own doing. While tormented by starvation and thirst, they must also endure the pain that derives from the consumption of their own bodies.

2.1186 “When these beings who consume their own bodies somehow manage to escape, they will encounter a giant gray snake with a black stomach. This snake will gradually ingest them completely, including their nails, bones, and so on. They will then be revived, only to be swallowed once again. Thus, those who mistreated the best among all, the Buddha, will suffer for a long time.

2.1187 “If they manage once again to escape, they will sink into a pit of teak tree embers one league wide. They will then be stuck there, burning and broiling for many billions of years. If they manage to escape this, they will run off as best they can, yearning for safety, refuge, and protection. Yet they will encounter the henchmen of the Lord of Death who will seize them with burning tongs and stuff them into a burning iron pot. There they will broil, burn, and boil like peas and lentils, swirling around from the top to the bottom. It is not easy to find an example to illustrate the gravity of their terrifying and excruciating pain. There is no causal relationship anywhere else within the three realms that can match even a hundredth or a thousandth of a fraction of the pain that these hell beings must endure. Thus, as they are tossed around in a swirling ocean of terrible pain, undergoing hundreds of thousands of tortures, the effect of their own actions becomes directly perceptible, and until their unwholesome actions have been overcome, relinquished, and exhausted, they will continue to boil.

2.1188 “At some point in the future those beings will escape the hell of Black Belly. [F.273.a] However, in accordance with their causal actions, after that they will be born two hundred times as starving spirits subsisting on filth. When they become free of that condition, they will take birth seven hundred times as animals that subsist on vomit. If then, with the likelihood of a sea turtle poking its head through a yoke floating on the ocean, they should be born with the general lot in life of a human, they will become cow herders who feed on garbage.

2.1189 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the great hell of Ultimate Torment, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as Battered Bodies. Inquiring into what type of karmic action may cause one to be born there, he will apply knowledge derived from hearing and thus perceive how some people partake of offerings given to the Dharma. Thus, they may complete and accumulate such acts, including their relevant preparatory stages and

conclusions, and they may also encourage others to indulge in such acts. When they later separate from their bodies, they will fall into the lower realms and be born in the hell known as Battered Bodies.

2.1190 “The beings in that realm experience the combined tortures of the Reviving Hell, and so forth, intensified a hundredfold. Thus, even bringing to mind the mere names of their tortures is not easy. In particular, two burning iron trees grow there, and the fierce winds of karmic action make their branches strike each other. Stuck between these two trees the hell beings will be forcefully beaten and battered from the right and left,¹⁶⁴ and so their bodies will end up like the leaves of the palmyra palm. They will then be reborn, but only to be battered again. Caught between these two terribly torturous, giant trees, these hell beings will be thrown against each other and subjected to physical torment.

2.1191 “When at some point the trees stop shaking, [F.273.b] the hell beings, bruised and battered, will fall to the ground. When they fall, iron birds with vajra beaks will swoop down upon them from the branches of the trees. Cracking open their skulls, the birds will proceed to devour their brains. As the hell beings wail and moan miserably, the birds will also consume their eyes. Splitting open their heads, they will swallow their brains. Then they will sever the hell beings’ hearts, hop into their bodies, and guzzle their blood. Bit by bit, they will proceed to consume their intestines, spleens, entrails, groins, thighs, knees, and toes, and so the hell beings will undergo intense suffering for innumerable years. In fact, the mere names of these tortures could not easily be fathomed in a hundred years. What is presented here is just a slight introduction to some partial aspect of their suffering, like a cup of water drawn from the sea. Yet, the monk will understand how these beings experience the torturous consequences of their completed and accumulated acts until finally those acts have been overcome, relinquished, and exhausted.

2.1192 “When they finally escape this hell, they will, as an effect that accords with their causal deeds, be born one thousand times as starving spirits, subsisting on spit. Barely keeping alive, they will suffer from extreme hunger and thirst. If they should die and then escape the world of starving spirits, they will next take birth as fish in the salty sea. Caught within the confines of the ocean, they will fall prey to crocodiles, sea monsters, and sea turtles. Thus, suffering from constant starvation and thirst, [F.274.a] they must partake of the ocean’s salty waters for one thousand lives.

2.1193 “Once they are free from that state, if they should be born with the general lot in life of a human, they will take birth on the border between two warring countries. All their accumulated wealth will be taken in plunder and they

will be subjected to royal punishment. They will be captured and imprisoned and thus suffer from starvation and thirst, barely keeping alive, and at the mercy of others.

2.1194 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the great hell of Ultimate Torment, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as Terrifying Nightmares. Inquiring into what type of karmic action may cause one to be born there, he will apply knowledge derived from hearing and thus perceive how during bad harvests some evil individuals may raid the storehouses of the saṅgha, partaking of and consuming the food and drink that had been reserved for monks. As a result of the reduction in food supplies, the monks may suffer physically and become unable to direct their minds toward virtuous qualities. They may thus lose their appreciation of concentration and fail to train their minds. Without confession or regret, the perpetrators may even rejoice in their negative acts and instigate others to pursue them, including their preparatory stages and conclusions. When they later separate from their bodies, they will fall into the lower realms and be born in the hell known as Terrifying Nightmares. [F.274.b]

2.1195 “The beings in that realm suffer the combined agonies of the Reviving Hell, and so forth. In particular, the effects are here intensified a hundredfold. Still, all the infinite sufferings of excruciating, torturous, and unbearable pain that sentient beings experience here only manifest as the effects of their own actions. Even the names for the torments that these beings must suffer are hard to fathom. The following account expresses just a mere fraction of them, like a cup of water drawn from the ocean.

2.1196 “Resembling the way humans may encounter horrors in a dream, the henchmen of the Lord of Death will appear before the beings in this hell of Terrifying Nightmares, wielding various sorts of hammers. The henchmen will seize the beings and pin them to the iron ground. Having thus pinned down their bodies within this world of iron, the henchmen will proceed to mash them with clubs and crush their skeletons as if they were honeycombs. The hell beings will then be revived, but only to once again suffer violent pulverization. In this way, until their negative acts have been overcome, relinquished, and exhausted, they will continue to suffer these tormenting consequences.

2.1197 “Should they manage to escape this realm of torture, their karmic actions will next drive them into a forest of weapons. As they enter that forest, a rain of weapons will shower down upon them, causing extensive harm as the weapons cleave, crush, and pulverize them. With their bodies being smashed to pieces they may still try to run, yearning for protection, refuge, and safety.

Yet great weapons will pour down upon them like a cleaving and crushing rain. Their veins and muscles will be ripped asunder until not even a piece of skin the size of a feather will remain on their bodies, but only bones. As the weapons fall, their joints and vital points will be severed and cleaved, [F.275.a] causing them to howl, scream, and wail as they desperately try to escape.

2.1198 “Thus, those deceived by their own negative acts of body and mind will be utterly boiled by their own actions. The experiences of the ripening of their actions will not stop, and there is therefore no escape from the experience of their unwholesome actions until all of it has been lived through. Once they escape, they will, as an effect that accords with their causal actions, be born one thousand times as starving spirits subsisting on spit. When they also become free from that state, they will be born five hundred times as insects in a bamboo grove and there suffer the injury of having their bodies flattened, as when sugarcane is ground between two stones. Once they are free from that state, should they be born with the general lot in life of a human, they will be poor and sickly, and they will be ordered around by others. Born in a sandy desert or a canyon, they will find no water, no grass, no forests, no ponds, and no pools, but only constant harm.

2.1199 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the great hell of Ultimate Torment, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as Terrible Dangling of Battered Bodies. Inquiring into what type of karmic action may cause one to be born there, he will apply knowledge derived from hearing and thus perceive how some donors or benefactors offer medicine to be used by the sick. They do so with respect, faith, sincerity, and pure motivation and they may even deliver that medicine to the homes of the ill. However, some evildoers, who conduct themselves like oxen, who are hollow inside, and who wear saffron-colored garments, [F.275.b] may seize the medicinal supplies that belong to the sick and consume them themselves. Such people may not confess their misdeeds, nor regret or purify them. Instead they may repeat such acts and inspire others to follow suit, establishing them in the practice and making them feel good about it, letting their minds relish such deeds again and again. When they later separate from their bodies, they will fall into the lower realms and be born in the hell of Terrible Dangling of Battered Bodies.

2.1200 “The beings in that realm experience the combined tortures of the Reviving Hell, and so forth. In particular, this hell features iron trees, one league tall, that have giant, burning branches and flaming interiors. The stones in this hell are as hard as vajra and they burn fiercely, just like the branches of the trees. The ferocity with which the fires of the trees consume

things is increased several hundredfold. Underneath the roots of these trees the beings of this hell are born. They are afflicted and attacked by the four hundred and four diseases, which they must endure, alone and unaccompanied. Their heads point downward and their feet upward, and the power of the fire in the trees is so strong that any other fire would seem like cool water in comparison. Thus, the beings of this realm suffer at the roots of these trees without ever receiving the tiniest bit of relief. Afflicted by diseases, burned by the hundredfold fires, and caught under the trees, they will endure torture for innumerable years. While suffering so, they will also be found by the weapon-wielding henchmen of the Lord of Death. The henchmen will use their weapons to slice through all the hell beings' vital points and skin them alive. Thus, for innumerable years these beings must undergo the five tortures of disease, fire, weaponry, hunger, and thirst. [F.276.a] Subjected to millions of hair-raising horrors,¹⁶⁵ they will continue to experience excruciating, distressing, and intense pain until finally their negative acts have been overcome, relinquished, and exhausted.

2.1201 "Once they escape this hell they will, as an effect that accords with their causal actions, be born as starving spirits, subsisting only on embers and smoke. Tormented by hunger and thirst, their bodies will look like scorched pine trees. Once they escape the world of starving spirits, they will be born five hundred times as animals that are burned and boiled in a rain of embers and sand. When they become free from the animal realm, should they be born with the general lot in life of a human, they will live in crowded places where they resort to eating stones.¹⁶⁶ Living an extremely painful life, they will never know a full stomach. They may hear about good food, but they will never so much as touch it with the tips of their tongues. They will be enslaved by others and live in poverty, sickly and despised.

2.1202 "As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the great hell of Ultimate Torment, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as Falling Like Rain on High Mountains. Inquiring into what type of karmic action may cause one to be born there, he will apply knowledge derived from hearing and thus perceive how some people take the food of solitary buddhas. When they later separate from their bodies, they will fall into the lower realms and be born in the hell known as Falling Like Rain on High Mountains.

2.1203 "The beings in that realm experience the combined tortures of the Reviving Hell, and so forth, intensified a hundredfold. In particular, they are trapped within clay pots, or valleys, where they suffer under a downpour of weapons such as hammers and spears that cascade downward like mountain torrents. [F.276.b] On top of that, mountains that are one league

high will fall upon them and pulverize them so that they come to resemble a handful of sand that is thrown to the wind. When thus reduced to dust, they will be revived, only to be pulverized once again. Also, surrounded by eleven fires, their bodies will be consumed by flames that in the end leave no remainder. Their eyes will be plucked out, chopped up, cut to pieces, and scattered around. Henchmen of the Lord of Death will cut off their tongues, which then will grow back. Their noses will be cut off and the holes filled with boiling lead. Their ears will be filled with boiling copper. Iron cauldrons filled with noxious boiling acid will be fetched and the acid will be sprayed on them while their bodies are chopped up with meat cleavers. They will also constantly be afflicted by the four hundred and four diseases. All these painful miseries will swell into a single raging fire of torment. In this manner, these beings will experience viciously excruciating pain until finally their completed and accumulated misdeeds have been overcome, relinquished, and exhausted. Thus they will suffer for innumerable years.

2.1204 “When they finally are free from this hell, they will, as an effect that accords with their causal deeds, be born five hundred times as starving spirits that are attacked by biting ants and that subsist only on spit. When they become free from that condition, for seven hundred lives they will take birth as forest deer with an inauspicious call. In the event that they are freed from that condition and are born with the general lot in life of a human, they will live as porters who are employed by others. [F.277.a] Their bodies will be broken under numerous types of oppression and they will know no happiness during the night or day. Their hands and feet will be rough, and their faces will always have a savage look. Their complexions and bodily odor will be foul, and they will always roam around without clothes. If they are born as humans in accordance with such karmic actions, their bodies will resemble those of starving spirits for more than five hundred lives. Throughout the night and day, they will find no comfort in body or mind.

2.1205 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the great hell of Ultimate Torment, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as Sound of the Jambu Bird. Inquiring into what type of karmic action may cause one to be born there, he will apply knowledge derived from hearing and thus perceive how, at isolated places with little water, cruel people out of anger cut off the water supplies that other beings need, depend upon, and receive their vital sustenance from. Thus, they may render that entire location unsuitable for living beings, such that all the animals there, from deer to birds, will die. Moreover, the mendicants and brahmins in the villages and towns will suffer harm and become tormented by thirst. When those people, who thus render a location

unfit for life by redirecting the water, later separate from their bodies, they will fall into the lower realms and be born in the hell known as Sound of the Jambu Bird.

2.1206 “The beings in that realm experience the combined tortures of the Reviving Hell, and so forth. In particular, they will hallucinate an exquisite place filled with streams, trees, groves, and pools that actually turns out to be a wilderness stretching for seven hundred leagues, featuring torturous, burning iron trees and boulders. Because they are exposed to the ferocious fire [F.277.b] of an incomparably excruciating hunger and thirst, these hell beings cry and wail, and when they perceive the pools, they race toward them, longing for something to drink. Yet the pools turn out to be pits of boiling acid. At that point, one hundred henchmen of the Lord of Death, wielding hammers, will appear and capture the hell beings. They will proceed to subject them to their weapons, destroying¹⁶⁷ their bodies and breaking them apart. Thus, those beings will undergo a twofold misery, suffering under the weapons as well as from starvation and thirst. In this way, they will for a long time continue to suffer due to weapons and deprivation.

2.1207 “Should they escape, they will, in the grip of thirst and starvation, take off as best they can. When they at some point perceive clear and cool water, they will hasten toward it, yet at the water lurk screaming jambu birds, the size of elephants. The birds will snatch them up with their sharp beaks and hurl them into the sky. Shocked, they will lose consciousness. When they fall back down, they will plummet like stones upon the burning, hard surface that is unbearable to touch. Their bodies will break into one hundred pieces, but will reassemble again so that the hell beings are restored. At that point, the birds catch them again and so they will suffer in the same way as before. They will also contract all manner of diseases, and in this way continue to suffer for many billions of years.

2.1208 “Should they escape from this, they will next be caught by the henchmen of the Lord of Death, who will proceed to cast them into a river of boiling copper. At that point, their bodies will burst like bubbles, yet they will revive and thus continue to experience the consequences of their actions for innumerable years.

2.1209 “If those who previously rendered land unfit for living should manage to escape from that river, they will rush away as best they can, starving and thirsting as they continue to experience the consequences of their actions. On their path will now appear pointed and extremely sharp spikes. [F.278.a] The spikes will break through the soles of their feet and penetrate all the

way up to their knees. As their legs are pierced their bodies are tormented and they will suffer miserably. Pitifully howling, wailing, and crying, they will fall and sink into their own blood.

2.1210 “When they once again extricate themselves from this torment of all their limbs, they will stagger onward in terror. This time burning dogs will appear and latch onto them. The dogs will devour all their major and minor body parts, wolfing down everything from their skin, blood, flesh, and fat, even down to their bone marrow. Thus, until those who destroyed the environment have relinquished and exhausted their completed and accumulated misdeeds, they will continue to suffer. Later, they will, as an effect that accords with their causal actions, be born five hundred times as serpents that are killed by hail, other snakes, or storms. If, when free of such existences, they should be born with the general lot in life of a human, they will take birth in a family of denizens of a charnel ground and be despised by everyone.

2.1211 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the great hell of Ultimate Torment, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as Garland of Stars. Inquiring into what type of karmic action may cause one to be born there, he will apply knowledge derived from hearing and thus perceive how monks, who emerge from their practice of bringing all afflictions to exhaustion and ceasing desire, may become extremely hungry. At that time others may steal their food, and even appreciate, delight in, and relish this act. Thinking that such a misdeed is an excellent thing to do, they may even encourage others to do the same. Those who thus complete and accumulate such awful acts, [F.278.b] including their preparatory and concluding stages, will, when they later separate from their bodies, fall into the lower realms and be born in the hell known as Garland of Stars.

2.1212 “The beings in that realm experience the combined tortures of the Reviving Hell, and so forth, intensified a hundredfold. In particular, this hell has two sectors that are surrounded by cauldrons. One sector contains burning cauldrons that are aligned like bright stars. Within the cauldrons the hell beings will boil and broil, swirling like fish for trillions of quadrillions of quintillions of sextillions of septillions of octillions of years.¹⁶⁸ Thus, every single day they will wail and cry as they suffer an unbearable intensification of excruciating torments. As their despicable misdeeds come from their own minds, they will continue to boil for a long time.

2.1213 “If they manage to escape from that region, a razor-sharp wind known as *riding on the mind and shoulders* will descend upon them and rip through all their vital points. In this way they will be pushed into the second sector.

Once driven there, their entire body will be minced and pulverized, leaving just sinew behind. Those remainders will then be picked up by henchmen of the Lord of Death. At this point, the wind will blow them into the cauldrons that are lined up like a garland of stars. As they fall into the cauldrons again and again, they will plunge with their feet pointing upward and heads pointing downward; they will fall head-first into the boiling copper. First their eyes will sink into the liquid metal, and then their faces and necks. [F.279.a] The burning metal will fill their throats, and, as they are thus burned alive, they can neither scream nor escape. While they in this way suffer miserably, the henchmen of the Lord of Death will keep whacking the head of anyone who happens to resurface. Thus, with their brains damaged and their bodies racked with pain, their heads, bodies, and interior organs will keep swirling about like fish for long periods of time. In this way they will remain boiling within the second sector of the hell of Garland of Stars until their completed and accumulated acts have finally been overcome, relinquished, and exhausted.

2.1214 “Once their completed and accumulated acts have been exhausted, they will escape. However, in accordance with their causal actions, they will next be born one thousand times as starving spirits, hankering for food—for seven hundred lives they will, under great duress, obtain food only once every hundred years. Thereafter ensue five hundred lives as mountain deer that live in confusion and dread, terrified of people even though their mountains are unpopulated. In this way, they will live in constant delusion, emaciated and with an unsightly appearance. Finally, due to the remainder of their karmic actions, huntsmen will appear in their habitat and slay them.

2.1215 “If at that point their particular karmic experience determines that they are born with the general lot in life of a human, they will always become guides who escort merchants on their journeys. They will suffer constant hunger, thirst, exhaustion, and anxiety. Depending on others in numerous ways, they will barely manage to eke out a living. Living as pale reflections of humans, they will be haunted by perpetual misery.

2.1216 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the great hell of Ultimate Torment, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as Tormented by All Suffering. [F.279.b] Inquiring into what type of karmic action may cause one to be born there, he will apply knowledge derived from hearing and thus perceive how some people develop aggression and wrong view with respect to books that contain the statements of the Omniscient One. Thus, they may perversely develop the spiteful intention of thinking, ‘I will destroy all the bases of Dharma, so that those who listen to the Buddha will cease to have faith.’

Thus, due to their wrong view they will dispose of the Dharma scriptures and may even encourage others to complete, accumulate, and rejoice in such acts. Those who maliciously dispose of the scriptures containing the Dharma, initiating such acts and then completing them and rejoicing in them, will subsequently, as they separate from their bodies, fall into the lower realms and be born in the hell known as Tormented by All Suffering.

2.1217 “The beings in that realm will experience the combined tortures of the Reviving Hell and the other six hells. In particular, their eyes will be sprayed with molten copper. Similarly, burning sand that is hard like vajra will be sprayed into their eyes and then rubbed in while their bodies are pinned down, causing excruciating pain. As the burning sand is rubbed into their eyes, they will melt and grow back again, only to receive more of the burning sand. Similarly, their hands will be sawed off and grow out again. They will then be tossed into a burning cauldron and, while half of their body boils, the other half will be cleaved and cut up with weapons. Such is the ripening of having seen the sacred the sacred Dharma with one’s own eyes and then discarded it. Those who discarded the Dharma with their hands will, as their acts ripen, have their hands cut off. [F.280.a]

2.1218 “While those who accumulated such misdeeds are kept in the boiling cauldrons, birds will swoop down on them and dig into the upper half of their bodies with their sharp and burning beaks, gobbling their flesh and guzzling their bodily juices. Next, the remainder of the flesh on the lower half of their bodies that floats within the cauldrons will be cleaved to pieces by the henchmen using axes. The henchmen will hack off the outer layer of skin and spray the underlying flesh with acid. They will then proceed to pierce the body with sharp, burning needles. Then a wheel will be set spinning on their heads and, when they are released, they will be forced to drink the continuous stream of substances that flows from their heads. These are the torturous experiences of those who committed and accumulated such vicious acts and, until their negative acts have been overcome, relinquished, and exhausted, they will continue to suffer in this manner.

2.1219 “When at some point they become free from this hell, they will, as an effect that accords with their causal actions, be born five hundred times as starving spirits that subsist only on smoke. Thus, with their minds obscured by the experience of the lower realms, their bodies will experience torments. If they escape that condition, they will next be born seven hundred times as owls that only stir at night and keep a downward gaze. If, when they become free from the animal realm, their karmic experience should make them take birth with the general lot in life of a human, they will spend seven hundred lives in the snowy mountains, subsisting on animal skins,¹⁶⁹ thus living in poverty among barbarians.

- 2.1220 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the great hell of Ultimate Torment, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as Blanket of Smell. Inquiring into what type of karmic action may cause one to be born there, he will apply knowledge derived from hearing and thus perceive how some people with wrong view purposely, willfully, happily, [F.280.b] knowingly, and compulsively seek to destroy monks by burning their possessions. Thus, they may burn the fields, sugarcane crops, vegetable gardens, parks, or other facilities meant to provide the livelihood of the saṅgha. When those who engaged in such acts, including their preparatory and concluding stages, later separate from their bodies, they will fall into the lower realms and be born in the hell known as Blanket of Smell.
- 2.1221 “The beings in that realm suffer the combined tortures of the Reviving Hell and the other six hells, intensified a hundredfold. In particular, they are encircled by a flaming net with holes no larger than the eye of a needle. Henchmen of the Lord of Death will shoot sharp, flaming arrows to penetrate the lungs of the hell beings and, as these hell beings seek to escape, they will run into the net. Unable to break through the net, they will be immobilized; the sharp net will not let them through. Instead, the sharp fabric will cut off their hands and lacerate the sides of their bodies. All their major and minor body parts will be severed until only the bones remain. While enmeshed in this net, they will be slaughtered hundreds and thousands of times by the henchmen’s sharp axes. In this way, those who are obscured by the web of karmic action will long suffer the torment of the arrows. Until their completed and accumulated unwholesome actions have been overcome, relinquished, and exhausted, these hell beings will continue to suffer a vicious and excruciating pain that is unlike anything else.
- 2.1222 “When they finally escape this hell they will, as an effect that accords with their causal actions, be born seven hundred times as starving spirits that emit the awful sounds of an infant being delivered in the home.¹⁷⁰ When also free from that condition, [F.281.a] they will take birth five hundred times in the animal realm, living among the excrement of domestic poultry, peafowl, or oxen. If, when free of such an existence as that, they should be born with the general lot in life of a human, they will, as an effect that accords with their causal actions, be born in the home of a family of savages.¹⁷¹
- 2.1223 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the great hell of Ultimate Torment, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as Iron Plates. Inquiring into what type of karmic action may cause one to be born there, he will apply knowledge

derived from hearing and thus perceive how an unstable, unreliable, and deceitful person may provide monks with medical remedies and food during the summer, when the monks otherwise have no food. In this manner, such a person may then invite monks and tell them to have few worries, not trouble themselves much, and have few concerns. He will make the monks believe in him to the extent that they will not look for any other benefactor for the times when food is scarce. In this way, such unwholesome persons will cause the monks to become careless. Consequently, during a period without food some of them may die, others may become unable to develop virtuous qualities, some may suffer, and so they will leave for other places. Those who thus lie to monks will be born in the hell of Iron Plates.

2.1224 “The beings in that realm experience the combined tortures of the Reviving Hell, and so forth. In particular, these hell beings live encircled by eleven fires and are tormented by hunger and thirst. Henchmen of the Lord of Death will keep boiling them in red copper, striking their deprived bodies with burning iron hammers [F.281.b] so that they appear like closed and open lotus flowers. Thus, the hell beings will be burned, boiled, desiccated, and slaughtered—only to be revived again. As a special torture, in accordance with their actions, these deceivers will be encircled and surrounded by a fence of burning and blazing iron plates that measures five leagues across. With bodies ablaze they will wail miserably, lacking even as much happiness as could be contained within the eye of a needle. The fire and the plates are constantly around them, causing terribly vicious, excruciating pain. Starving, thirsting, and suffering due to the plates and the fire, they will continue to undergo torment until finally their completed and accumulated negative acts have been overcome, relinquished, and exhausted.

2.1225 “Once they escape this hell they will, as an effect that accords with their causal deeds, be born seven thousand times as starving spirits subsisting only on brain matter. After that, they will be born seven thousand times as starving animals or animals that feed on fire. If, when free from such existences, their karmic actions to be experienced should cause them to be born with the general lot in life of a human, they will in that case always be imprisoned by the authorities, and for five hundred lives they will die from hunger and thirst.

2.1226 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the great hell of Ultimate Torment, he will apply knowledge derived from hearing and thus perceive a neighboring realm known as Advancing Fire. Inquiring into what type of karmic action may cause one to be born there, he will apply knowledge derived from hearing and thus perceive how some people

develop the intent to annihilate that which is noble, as well as noble persons. Thus, they may demolish the temples of the Buddha [F.282.a] or destroy texts that contain the words of the Buddha. Likewise, with a bias toward negativity, unlearned people may listen to the teachings of the Buddha from people of learning, yet without entering the Dharma-Vinaya they will instead speak ill of it. Those who resort to, become habituated to, and increase such acts will, when separating from their bodies, fall into the lower realms and be born in the hell of Advancing Fire.

2.1227 “The beings in that realm suffer the combined tortures of the Reviving Hell, and so forth, intensified a hundredfold, as well as thousands of other special ordeals. Once there, snakes will slither forth, forming a lattice into which the hell beings walk.¹⁷² They will then be burned by hammer-wielding henchmen of the Lord of Death. They will also be burned by the snakes’ extremely powerful poison. Thus, burned by both poison and the fires of hell, they will wail and cry pitifully. As they cry, the henchmen will utter the following instructional verses:

2.1228 “ ‘Fools who mistook the sacred Dharma,
In your delusion you became intoxicated
By the poison of craving.
Why do you pointlessly lament?

2.1229 “ ‘It seemed enjoyable when you acted in unwholesome ways,
But when those come to an end, it no longer appears that way.
The ‘pleasure’ of engaging in unwholesome actions
Feels like fire when those actions stop.

2.1230 “ ‘People who engage in negative acts
Are despised by the whole world,
Whereas those who practice virtue will always be praised.
So, give up unwholesome actions.

2.1231 “ ‘Anger is unwanted, unbeneficial,
And its ripening is most painful.
It is evil and the ripening of evil.
Therefore, the wise should give it up.

2.1232 “ ‘Evil always entails evil;
Where no evil is done, evil is absent.
Evil depends on action.
It is an outflow of activity.¹⁷³ [F.282.b]

2.1233 “ ‘Evil depends on the mind,
Just as its ripening depends on the mind.

- Mind can be seen to arise from conditions;
It emerges from causes and conditions.
- 2.1234 “ ‘Sentient beings who were fooled by their minds
End up here due to the power of evil.
Encountering tremendously powerful tortures,
They wander into excruciating hell.
- 2.1235 “ ‘Those who master their minds will not make this journey,
For those who master the Dharma do not travel here.
Those who practice the Dharma will always be happy,
And those who practice evil will not.
- 2.1236 “ ‘Non-Dharma brings nothing good,
And does not cause one to boil for no reason,
For it is seen to accord with its causes.
That is how these numerous effects have manifest.
- 2.1237 “ ‘Cause and effect manifest in accord
And are never mistaken.
These conditioned phenomena
Arise as causes and conditions.
- 2.1238 “ ‘Without a cause, no effect will be observed—
Thus, the realms of hell are discerned.
Engaging with the causes, one engages the effects,
And so there will be boiling in hell.
- 2.1239 “ ‘Where ruthless actions were done and accumulated,
The journey to the lower realms is certain.
In consequence of one’s actions,
One will boil within the realms of hell.
- 2.1240 “ ‘By means of confession
Karmic actions may be stopped.
But if one is not interested in that,
One will witness their effects as that path unfolds.
- 2.1241 “ ‘Light depends on lamps,
And effects depend on karmic actions.
Each action will carry its own effect—
Such is the way of all conditioned things.
- 2.1242 “ ‘Each thing has its own cause,
And carries its own result.

- That things arise in concordance
Is seen by those who see reality.
- 2.1243 “ ‘The mindstream is not without causes and effects.
Neither is it based on an Almighty, or the like.
The origination of all conditioned things
Is relied upon by those who see reality.
- 2.1244 “ ‘In cyclic existence without beginning or end,
Things occur due to causes and conditions,
And in accordance with specific karmic actions.
Therefore, do not develop any wrong ideas!
- 2.1245 “ ‘Whatever you wish for is governed by karmic action, [F.283.a]
And all living beings are born from causal karmic actions.
Those who have knowledge of actions and their effects
Should be acclaimed as pure beings.
- 2.1246 “ ‘Ruled by the shackles of ignorance,
You constantly pursued unwholesome actions.
Since you engaged in actions that are unwholesome,
Why are you infantile people so upset?
- 2.1247 “ ‘Evil remains evil,
Just as Dharma remains Dharma.
Those who teach otherwise
Are shunned by the steadfast.¹⁷⁴
- 2.1248 “ ‘Those who are confused about the teaching of the buddhas,
And about what is and what is not the path,
Will have no peace,
Just as in darkness there is no sunshine.
- 2.1249 “ ‘Those who are constantly in a quandary about Dharma and non-Dharma,
And about causes and conditions,
Achieve tremendous, extremely excruciating tortures
Within terrifying hell.’
- 2.1250 “ ‘Once they have thus received instruction,
Sanctioned by well-reasoned arguments,
The henchmen of the Lord of Death armed with spears and clubs,
Will next subject them to their wrathful fury.

2.1251 “Thus, those who experience the consequences of their actions will for many hundreds of thousand of years continue to be slain by the henchmen, who wield numerous weapons, until finally their completed and accumulated acts have been overcome, relinquished, and exhausted. When at some point they escape this hell, they will be born seven hundred times as starving spirits that subsist on gutter fluids. Then, as an effect that accords with their causal actions, they will be born five hundred times as *simisimi* animals.¹⁷⁵ Once they are also free from that state, they will be born as crow-like, inferior humans, who subsist on eating spoiled food and drinking polluted fluids. [B18]

2.1252 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the regions that surround the great hell of Ultimate Torment, [F.283.b] he will not find any adjacent or neighboring seventeenth realm, whether subtle or coarse, or to any side or below. Thus, the monk who has seen the path will think as follows: ‘Amazing! I have now seen to their limit the eight hells and each of their sixteen neighboring hell realms. This is as far as the karmic action of misdeeds extends. These are the realms where infantile, ordinary beings meet with the tortures befitting their completed and accumulated acts. Once the actions they engaged in manifest, they are born in these eight great hells and, beyond, the extremely severe hell of Ultimate Torment. I do not perceive any ninth location where living beings are burned. And, indeed, it would not be easy for me to explain, convey, or illustrate even a thousandth fraction of just one single feature of those places. The suffering that beings must undergo in these hell realms is uniquely hard to endure and cannot be illustrated. Were I to convey the nature, extent, and reality of this torture, people would vomit blood and die. The tortures of these hell realms vastly exceed all other pains. They are so repulsive, revolting, and hideous.’

2.1253 “As the monk sees these hell realms, he becomes disenchanted by the suffering of cyclic existence, because he sees that all conditioned phenomena are impermanent, painful, empty, and devoid of self. As he continues to examine this truth of noble beings, he will become utterly free of desire for cyclic existence. Deeply distressed and disenchanted, he will despise cyclic existence. Seeing these excruciating and terrifying features of cyclic existence he thinks, [F.284.a] ‘Alas, these sentient beings lack divine vision. It is as if they had no eyes at all. Again and again they take birth in utterly excruciating hells—they are born into extremely torturous and horrifying modes of existence, and yet they feel no sadness. Within beginningless cyclic existence, these infantile, ordinary beings remain chained by the shackles of craving.’

- 2.1254 “Thus, the monk, who is a spiritual practitioner, who carefully observes inner phenomena, and who applies continuous effort, will enter the thirteenth ground. He does so by means of observing all the ripenings of karmic action that create these utterly terrible hells, from the Reviving Hell down to Ultimate Torment. Without any interest in the objects of the māras, he does not fall under their sway. He cuts through their shackles and eludes their sphere of influence. Thus, with constant diligence he severs all latent bonds and enters the city of the transcendence of suffering.
- 2.1255 “The terrestrial yakṣas who witness his efforts will inform the celestial yakṣas, saying, ‘A noble son of such and such a family, who is of such and such a village, town, and area, has shaved off his hair and beard, donned the saffron-colored robes, and with faith gone forth from the household to become a homeless mendicant. With effort and endeavor he has actualized the genuine path that is unlike any other, and accomplished the extraordinary view that is beyond the world. With knowledge of the ripening of karmic actions he has entered the thirteenth ground and is now aware of the way beings in hell suffer, from beginning to end.’
- 2.1256 “When the celestial yakṣas receive this news from the terrestrial yakṣas, they will, as before, inform the Four Great Kings, and from them the message will gradually pass to the gods in the Heaven of the Thirty-Three, the Heaven Free from Strife, the Heaven of Joy, [F.284.b] the Heaven of Delighting in Emanations, and the Heaven of Making Use of Others’ Emanations. From the former gods the following message will, in the same way as before, gradually travel to the gods in Limited Light: ‘O you gods, listen with your minds in utter composure. In Jambudvīpa a noble son of such and such a family, who is from such and such an area and land, has shaved off his hair and beard, donned the saffron-colored robes, and with faith gone forth from the household to become a homeless mendicant. With rigorous effort and endeavor, his contemplation has not waned, and so he has no interest in any of the things of the māras and has become disillusioned with the craving that accompanies desirous excitement. He has no desire for utterly tiresome and repulsive forms, sounds, smells, tastes, and textures, and thus he has entered the thirteenth ground. This monk has knowledge of the ripening of karmic action within all the eight hells, and he recognizes all the sufferings within the darkness of cyclic existence. Thus, he has become disenchanted, and correctly so. He has tied down all the brigades of the māras! He has roused all the forces of the sacred Dharma!’
- 2.1257 “When they hear this message the gods in Limited Light will be overjoyed and think, ‘The brigades of the māras have been bound, and the forces of the sacred Dharma have been roused!’

2.1258 “In this way, the gods listen to the Dharma filled with joy. Thus, it goes without saying that the minds of holy beings, who are filled with faith and see reality, are joyous when the sacred Dharma is growing and expanding in accordance with such causal karmic actions.

2.1259 “The monk who has knowledge of the ripening of karmic actions sees the tortures of the hells to be like the water of a great ocean. Moving within this expanse of craving—the vast subterranean abodes from the Reviving Hell down to Ultimate Torment—are giant fish and crocodiles, such as Pūraṇa, the wanderers, Kokālika, and Devadatta. [F.285.a] Such disturbing fish, alligators, crocodiles, turtles, and otters¹⁷⁶ seize the beings of hell as they are tossed about in the churning waves stirred up by the thunderstorms of desire, anger, and delusion, which froth with all the force of the end of an eon. As the beings of hell are thus ravaged, their tears fall like rain and they wail and moan. The agitation of their cries of terror, and the excitement of their minds, well up like waves on the ocean while the force of their misdeeds brings down torrents of suffering. Within the depths of Ultimate Torment, fires blaze with the power of the end of an eon, making the entire environment boil as an infinite ocean of unbearable pain. Seeing this, the monk utters these verses:

2.1260 “ ‘Completely fooled by craving,
Bewildered by delusion,
These beings, as they travel the world,
Must take birth and die in misery.

2.1261 “ ‘Thus, they leave the realms of humans bound for the hells,
Journey from hell up to the heavens,
Go from human life into the realms of the animals,
And then depart to join the starving spirits.

2.1262 “ ‘Sentient beings under the power of desire
Move about in delusion, due to their own actions.
Chained by the shackles of ignorance,
They roam through the ocean of existence.

2.1263 “ ‘Within cyclic existence people are accustomed
To various kinds of suffering.
If they were accustomed to the cause of those,
Why would they not find a supreme birth instead?

2.1264 “ ‘Gods suffer from carelessness,
Humans suffer from worldly striving,
Starving spirits suffer from hunger and thirst,

- Animals suffer from mutual predation,
- 2.1265 “ ‘Hell beings suffer from the fires of hell,
And starving spirits always suffer from ignorance.
In cyclic existence there is not
So much as a pinpoint of happiness.
- 2.1266 “ ‘In their ignorance, beings are attached
To pleasure rather than pain, [F.285.b]
Yet they have no teacher to show them
The true path to freedom from suffering.
- 2.1267 “ ‘Those who never practice the Dharma,
Never accomplish what is true;
They never train in concentration,
And never separate from suffering.
- 2.1268 “ ‘In this world and beyond,
The buddhas are like a mother or a father,
A friend or a lamp,
For they teach the Dharma.
- 2.1269 “ ‘Those who remain governed by the three flaws,
And who, based on the three aggregates,
Constantly engage in the three realms,
Will remain subject to the three sufferings.
- 2.1270 “ ‘Deluded beings who are governed by the three karmic actions
Will cycle within the three lower realms.
Wanderers who are attached to the three realms
Will progress along the three stages.
- 2.1271 “ ‘Those governed by the Three Supreme Jewels
And the three kinds of awakening
Give up the three views,
And will not be subject to any suffering.
- 2.1272 “ ‘Those who always dwell on the three occasions,
Who see the reality of the three joys,
And who are saturated by the three aspects,
Will be free of all pains.
- 2.1273 “ ‘Those who have equanimity regarding the three aggregates
And discern the three actions
Will be free from the sufferings

And the plagues of cyclic existence.

- 2.1274 “ ‘Those who know what is and is not the path,
Who remain attentive with respect to entities and non-entities,
And who cultivate a loving mind
Will set out for supreme destinations.
- 2.1275 “ ‘People who are lucid in all regards,
Bold and unperturbed,
And whose minds are not mixed with the unwholesome
Will be entirely liberated.
- 2.1276 “ ‘Those who embark on the true path,
Who have mindfulness and great strength,
And who are free from desire for existence
Will definitely be free.
- 2.1277 “ ‘People who wish for and are enamored with existence
Will not find any joy.
When they take birth based on becoming,
Their suffering will not be small.
- 2.1278 “ ‘Unbearable acts yield the unbearable,
And bring about unbearable transformations. [F.286.a]
So apply yourselves diligently
To giving up desire!
- 2.1279 “ ‘When desire is entirely abandoned,
And one finds constant joy in liberation,
All unwholesome qualities will be destroyed,
Just as darkness cannot linger when the sun has risen.
- 2.1280 “ ‘Thus, always practice virtue
And give up the unvirtuous.
In short, the definitive teaching
Is to fully recognize virtue and nonvirtue.’

· The Starving Spirits ·

- 2.1281 “ ‘Thus, wishing to be of benefit in this world and in worlds beyond, the monk contemplates the suffering of beings in hell and embraces all sentient beings with a loving heart. As he cultivates love, he contemplates the terrors and miseries of beings in hell, and, with knowledge of the ripening of

effects, he thinks to himself with deep-felt sadness, 'How lamentable—these beings are sinking down in the sufferings of the terrifying quagmire of existence.'

2.1282 "As the monk settles within a compassionate state of mind, he thinks as follows: 'People proceed directly to the lower realms due to their own actions. Fooled by miserliness, they hanker after unwholesome possessions. Subdued by their inferior wealth, they become unable to give. Covered by stains of miserliness, they do not give to mendicants, brahmins, the destitute, the poor, or the needy. Thus, they fail to do what is virtuous and, in this world and beyond, they fail to guard the pool of their discipline. They are unable to be generous even to their own children, spouses, or servants. Those who are in this way confounded about what lies beyond this world on account of their stinginess will be born among the starving spirits. Taking birth as starving spirits, they will for the most part be born as female starving spirits. People whose minds are spoiled by fighting and envy will be born as female starving spirits.' [F.286.b]

2.1283 "Next, the monk who has knowledge of the ripening of karmic effects will proceed to concern himself with the realms of starving spirits, wondering, 'What might the realms of starving spirits be like?' As he examines this matter with knowledge derived from hearing, he will understand that there are, in short, two types of starving spirits: those that course through the world and those that remain in their own realms. Those that course through the world may be perceived by humans at night. The second category, however, live five hundred leagues below the surface of the earth. Within a radius of three thousand six hundred leagues from Jambudvīpa, the conditions required for a realm of starving spirits are incomplete. Apart from that, there is no certainty as to how near to or far from Jambudvīpa starving spirits may be found.

2.1284 "The monk who has knowledge of the ripening of karmic effects will then ask himself how many realms of starving spirits there are. As he examines this matter by means of knowledge derived from hearing, he will understand that there are, in brief, thirty-six types of such realms. While birth in those realms is always caused by envy and stinginess, the realms are distinguished by distinct ways of thinking, as well as distinct modes of suffering, intention, sustenance, movement, and dwelling. All beings therein are, moreover, physically tormented by hunger and thirst.

2.1285 "All the classes of starving spirits can be encapsulated under the following thirty-six categories: those with prostrate bellies; those with throats as narrow as a needle; those that feed on excrement; those that teach;¹⁷⁷ those that feed on smells; those that consume Dharma offerings; those that consume donations; those that drink water; those that are

sustained by thinking; those that feed on spit; those that feed on garlands; those that feed on blood; those that feed on flesh; those that feed on incense; those of savage conduct; the malevolent; the subterranean; the powerful ones; those that light up at night; those waiting to snatch humans; [F.287.a] those of desirable form; those that live between the continents; the staff of the Lord of Death; the infant eaters; the Brahmā demons; the husk eaters; those that eat filth; those dwelling at highways; the overeaters; the ember eaters; the poison eaters; those dwelling in isolated places; the charnel ground dwellers; the tree dwellers; those dwelling at crossroads; and the māra class.¹⁷⁸ Thus, there are thirty-six classes of starving spirits in all. On a vast scale, one may enumerate infinitely many, in consideration of their distinct forms of intended actions and their different mentalities.

2.1286 “Next, the monk who has knowledge of the effects of karmic ripening will think as follows: ‘The beings that suffer from such extreme hunger and thirst have primarily been brought down by envy and stinginess. They take birth in all their many ways due to actions of body, speech, and mind. In particular, they are born as starving spirits due to their engagement in the ten unvirtuous actions. In short, all the different sufferings of living beings depend on the causes of the ten unvirtuous actions. They are experiences of those ten and they arise from those ten; they flow from them, are related to them, and have those as their causes. In this way beings come to circle through the lower realms, again and again, and yet they do not ever develop any disillusionment with cyclic existence. Since beginningless time the monkey-like mind has been engaged in cyclic existence and is thus accustomed to life in the jungles of suffering. It lives among the various vines of major and minor body parts and moves swiftly amid the mountains of cyclic existence. It is not easy to recognize this monkey mind within the jungle of mental imprints. Since the monkey mind moves quickly, this mind must first of all be tamed. Otherwise there will be extreme suffering within the unbearable miseries of the lower realms, [F.287.b] the mind will be seized by enemies, and there will be no attainment of happiness.’ As the monk discerns in this way, he will give rise to disenchantment and dissatisfaction with cyclic existence, again and again, and thus he will scorn all of its sufferings.

2.1287 “Remaining attentive in this way, he will concern himself with the many types of starving spirits. As he distinguishes them, he will examine their causal karmic actions and the ripening of those actions, one by one. Thus, he will notice that they are not uncaused. He will think, ‘Whether beings are born in happy or painful ways, whether their situations are agreeable or

disagreeable, whether their lives are good or bad, or whether they take birth in fortunate or unfortunate species, their deaths and births are not random and what they do is never for nothing.'

2.1288 "Thus, the monk who has knowledge of the ripening of karmic phenomena will discern the various forms of karmic phenomena that pertain to starving spirits. Applying knowledge derived from hearing he will understand that the starving spirits with prostrate bellies possess bellies that are twice the size of their bodies, thus debilitating their faces, hands, and feet, so that they carry their whole being hunched over. All the apertures of their bodies are filled with embers, and they are tormented by hunger and thirst. With bodies that resemble scorched pine trees, they have moved in bondage since beginningless time, knowing no happiness and having neither friend nor protector.

2.1289 "Wondering what karmic actions may cause one to take birth in such a way, the monk will examine this situation by means of knowledge derived from hearing. He will then notice how some day laborers, wishing for wealth, think, 'I shall collect my salary in the homes of people.' With this thought they then proceed to slay, harm cattle, or kill mercilessly out of attachment. Those who become habituated to, resort to, and increase such acts will, when they separate from their bodies, fall into the lowers realms and take birth five hundred leagues below the ground among the starving spirits with prostrate bellies. There, they will be born in a realm of darkness, with one mountain crushing them from above and another mountain pressing them from below. [F.288.a] Their bodies, which measure about a league in length, will thus be flattened between those two mountains while they also suffer intensely from hunger and thirst. As for the length of this existence, these starving spirits live like this for five hundred lives in which ten human years count as just a day and a night. However, they may also die at an earlier point.

2.1290 "Another negative act that leads to birth in that realm occurs when a man or woman has been entrusted with something valuable and then later denies being given possession of it. Such an act will also ripen as birth in that realm. Others may fail to give away material things, the Dharma, or protection from fear. When thus lacking the three aspects of generosity, while constantly being seized by stinginess and envy, they will take birth in that realm.

2.1291 "As the monk who has knowledge of the ripening of karmic actions continues to examine starving spirits, he will apply knowledge derived from hearing and thus perceive the starving spirits that have throats as narrow as a needle. Inquiring into what type of karmic action may cause one to be born in that way, he will perceive how executioners kill other humans for the sake of wealth. Such people may be well accustomed to this activity and may have

a strong motivation of envy and stinginess. Thus, utterly miserly, they may give up the practice of any form of generosity with respect to material things, the Dharma, or protection from fear. When they later separate from their bodies, they will plunge into the lower realms and take birth as starving spirits with mouths as narrow as a needle.

2.1292 “Those who, being deluded concerning the effects of their own actions, take birth in this way will have mouths that are as small as the eye of a needle, while their bellies are as large as a mountain. Thus, they suffer from constant hunger and thirst. While tormented internally by the physical fire of hunger and thirst, they are also tormented externally by forest fires. While suffering in this way from both cold and heat, their bodies are bitten by meat flies, hornets, [F.288.b] and other biting insects, and they are afflicted by contagious diseases, and the like. Thus, the men and women who are born in this manner will suffer numerous physical and mental torments.

2.1293 “Ten human years are a day and a night among these starving spirits, and these beings live in torment for five hundred such lives. It is likely that they will face fatal obstacles.

2.1294 “A second act that causes such a birth occurs when a stingy woman deceitfully denies having anything to give when mendicants or brahmins make requests for food. Wishing to deceive her household, she may claim, ‘We do not have anything at all ourselves, so how could we give to mendicants and brahmins?’ When they later separate from their bodies, they will fall into the lower realms and be born among starving spirits with mouths as narrow as a needle.

2.1295 “Women who resort to, become habituated to, and increase acts of stinginess will for the most part take instantaneous birth as starving spirits and will not be reborn as humans. Those who are envious of others’ enjoyments and consumed by stinginess will also turn into starving spirits and will not be reborn among humans. Small-minded and fickle women will be led by such causes and conditions to take birth as female starving spirits, and will continue to be born as such until they have overcome, relinquished, and exhausted their unwholesome acts of stinginess and envy.

2.1296 “Once they are free from the world of starving spirits, they may, in accordance with their causal actions and due to karmic actions to be experienced in other lives, take birth in the animal realm. In that case they will be born as swallows, constantly suffering from hunger and thirst. When they later become free of such an existence, they may, due to karmic actions to be experienced in other lives that generate a human existence, be born with the general lot in life of a human. They will then be born as men or

women tormented by constant hunger and thirst. [F.289.a] Suffering continuously, they will be compelled to search for food outside the home and will thus end up living along roadsides or at intersections.

2.1297 “As the monk who has knowledge of the ripening of karmic effects continues to examine the world of starving spirits, he will apply knowledge derived from hearing and thus perceive the starving spirits that feed on vomit. Inquiring into what type of karmic action may cause a man or woman to be born in that way, he will apply knowledge derived from hearing and thus perceive how some women harm their households by indulging in food and drink, consuming all the food and drink themselves, while being constantly possessed of envy and stinginess. Unlike others, they do not dislike their sons and daughters, nor are they deceitful toward those whom they like. Thus, they inflict harm without being deceitful.¹⁷⁹ When such individuals separate from their bodies, they will fall into the lower realms and be born among the starving spirits that feed on vomit. With bodies one league in girth they will be constantly tormented by hunger and thirst. In search of water, they will wander alone through a vast wilderness, crying and lamenting. Birth in that state occurs to those who refrain from giving the Dharma, material things, and protection from fear, and who thus lack the three aspects of generosity. The relevant lifespan here is the same as in the previous case. Until their negative acts of stinginess have been overcome, relinquished, and exhausted, they will continue to suffer from hunger and thirst.

2.1298 “When at some point they are free of this existence, they will, in accordance with their actions, take birth as animals and feed on vomit. Thus, just as they devoured vomit as starving spirits, they will continue to do so when born as animals. Once they are also free from that state, they may be born with the general lot in life of a human being. They will then sustain themselves by begging from mendicants and brahmins at the venues of religious festivals. [F.289.b]

2.1299 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the world of starving spirits, he will apply knowledge derived from hearing and thus perceive the starving spirits that feed on excrement. Inquiring into what type of karmic action may cause a man or woman to be born in that way, he will apply knowledge derived from hearing and thus perceive how some people resort to, become habituated to, and increase acts of stinginess. Thus, lacking generosity as before, they may give leftover food to mendicants and brahmins, telling themselves that such food is clean, and so it is fine for the recipients to eat it. When such people separate from their bodies, they will fall into the lower realms and be born as excrement-eating starving spirits. The force of their karmic actions will yield

a lifespan of the same type as before, during which they will be tormented by hunger and thirst. In the event that they should find some morsel to consume, it will always be little, and insufficient for giving them any relief. Even when such spirits manage to find a piece of excrement, it will already be riddled with maggots that bore holes in the excrement and consume it. Even such excrement as this will only be obtained by roving far and wide and under great hardship, and they will never find enough to satisfy them. Thus, their entire lives will be filled with misery. However, until the negative acts that were motivated by stinginess, and which produced the world of starving spirits, have been overcome, relinquished, and exhausted, these beings will continue to suffer the torments of hunger and thirst.

2.1300 “Once they escape the realm of starving spirits that feed on excrement, they will continue to roam through cyclic existence in accordance with their causal actions. If, with the likelihood of a sea turtle poking its head through a yoke floating on the ocean, they should be born with the general lot in life of a human, they will be poor, sickly, and have little to eat. Always depending on others to stay alive, they will have to eke out a living under great hardship and meet with all sorts of adversities. Their knowledge of things will be crude, their bodies will be covered with wounds, and they will emit a foul stench. Their appearance will be ugly and they will be roundly scorned by everyone. [F.290.a] They will have bad breath and their teeth will suddenly turn black.

2.1301 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the abode of stinginess, the world of starving spirits, he will apply knowledge derived from hearing and thus perceive a realm that is connected with all aspects of miserliness, which is known as *starving spirits lacking food*. Inquiring into what type of karmic action may cause one to be born there, he will apply knowledge derived from hearing and thus perceive how men or women possessed of stinginess and envy may imprison others by dishonest, deceitful, and forceful means and then refrain from feeding them until they finally die. They may also not be remorseful about the deaths of their prisoners nor regret them. On the contrary, they may rejoice in their actions and encourage others to follow suit. The men and women who engage in such acts, including their relevant preparatory and concluding stages, will, upon separating from their bodies, fall into the lower realms and be born in the realm of the starving spirits that lack food.

2.1302 “Men and women who take such births will be deprived of sustenance. Hunger and thirst will be like a fire that consumes them. Numerous torments of hunger and thirst will cascade down upon them like a waterfall. The force of starvation will destroy their interiors and consume all their major and

minor body parts so that not even dust remains. Their body parts and organs will then reappear, only to be consumed all over again. In this way they will be scorched by the dual suffering of starvation and thirst in combination with their physical destruction. Deceived about the consequences of their misdeeds, they will cry, wail, and weep as they run in all directions, suffering miserably. Such is their internal pain. [F.290.b] Outwardly there will also be suffering because a fire created by karmic action will consume all their major and minor body parts. When a fire burns inside a hollow tree, it will at some point break out and begin to burn the tree from the outside as well. Likewise, the fire within these beings will become external, burning up their bodies from the outside. Thus, all of their insides and outsides will be like scorched pine trees, and, as the beings turn into single flames, they will scream and cry. As they open their mouths to scream, fire will escape from their mouths and their bodies will now blaze with double intensity. Wherever they go, the grass will burn and sting like needles, destroying their legs and making them cry, wail, and moan. As they cry, their tongues will melt like lumps of butter, but, due to their misdeeds, will grow back again. Their negative acts will render any land that they chance to wander through devoid of rivers, pools, waterfalls, lakes, cascades, streams, and ponds. There will be no groves, forests, houses, or meadows. They may hallucinate groves and forests but will see all the hills, trees, and valleys as engulfed by fire. Everywhere they go, they will be harmed and abused by drunken starving spirits¹⁸⁰ who, with swords and clubs in their hands, cause them tremendous suffering.

2.1303 “The lifespan of those who thus were deceived by envy and miserliness, and who thus kept company with the enemies of the mind, is the same as in the previous cases. In this way they will continue to suffer as starving spirits that lack food until finally their misdeeds have been overcome, relinquished, and exhausted. [F.291.a] Once those who thus experience the effects of their own actions are free from the realm of starving spirits, they will, in accordance with their causal actions, continue to roam through cyclic existence. If, with the likelihood of a sea turtle poking its head through a yoke floating on the ocean, they should be born with the general lot in life of a human, their mothers will not wish to eat during their pregnancies, and so their bodies and faces will become extremely unattractive. Due to the forces of karmic action and killing, they will die while still in the womb. In the very unlikely event that these evildoers are nevertheless born, their mothers will have a constant foul smell and unattractive complexions without any luster. They will stay alive only briefly and under great hardship. They will be imprisoned by the authorities and die from hunger and thirst.

2.1304 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the world of starving spirits, he will apply knowledge derived from hearing and thus perceive the starving spirits that feed on smells. Inquiring into what type of karmic action may cause one to be born in that way, he will apply knowledge derived from hearing and thus perceive how some people hoard vast amounts of food and drink but only partake of it themselves without sharing even with their own children or spouse. If their family would like a taste, they will just let them smell their food, and so they will feast alone in front of their children and spouse. Possessed of envy and stinginess, they will not share with them. They will also criticize people who have their meals together with their children and spouse and instead encourage others to do as they do. Thus, they may regard eating alone as something acceptable, [F.291.b] and, without considering it a flaw, they will not feel contrite about it. When they later separate from their bodies, they will fall into the lower realms and be born among the starving spirits that feed on smells. Once born in that state, their bodies will suffer constant starvation and thirst and lead them to rove around moaning, crying, and lamenting. When benefactors offer fragrant incense in a temple, at a memorial, or in a home, these spirits will appreciate it, just like they will appreciate other pleasant scents. Hence, these starving spirits are a type of gandharva. Certain smell eaters may be satisfied by the fragrance of the incense that is burned in a temple or a park when a person has fallen ill. Since they thereby gain sustenance, they may continue to seek such situations and thereby obtain physical nourishment. Thus, by the power of their karmic actions, they will live as smell eaters that obtain their food under extreme hardship and thus continue to suffer from hunger and thirst until finally their negative acts have been overcome, relinquished, and exhausted.

2.1305 “Once free from the world of starving spirits, they will, in consequence of their causal actions, continue to roam through cyclic existence. If, with the likelihood of a sea turtle poking its head through a yoke floating on the ocean, their completed actions associated with humanity should make them take birth with the general lot in life of a human, they will in that case be poor and sickly and their entire body will emit a foul stench.

2.1306 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the world of starving spirits, he will apply knowledge derived from hearing and thus perceive the condition of those who live as starving spirits that consume Dharma offerings. Inquiring into what type of karmic action may cause one to be born in that way, he will apply knowledge derived from hearing [F.292.a] and thus perceive how some people’s character is to be stingy and jealous. Exclusively interested in

providing for themselves, such individuals have neither faith nor a wish to benefit others. On this basis, they teach a flawed doctrine and lack discipline. Thus, they may teach a religion that preaches killing, death on the battlefield, plunder, or the ritual release of a stallion.¹⁸¹ By teaching such mistaken doctrines they may cause others to refrain from generosity and instead practice nothing but slaughter. When such evil people possessed of envy later separate from their bodies, they will fall into the lower realms and be born among the starving spirits that feed on Dharma offerings.

2.1307 “The lifespan of such spirits is as in the previous cases. Crying and tormented by hunger and thirst, they roam through mountainous areas. Their appearance is like a withered tree. Their hair is long and their faces are dark. Their bodies are covered with bristles and webs of veins and sinew. They are tall and nothing but skin and bones, and their nails are ugly. Those thus deceived by their own misdeeds will have deep and contracted eye sockets, and their faces will be covered with tears. Their bodies will be like black shadows smeared with repulsive substances. All their major and minor body parts will be infested with gnats, meat flies, and other biting insects.

2.1308 “In the unlikely event that they should enter a temple of the saṅgha, such starving spirits may obtain gifts that are given to the yakṣas on the first day of the month. Thus, they may be nourished and satisfied by the Dharma offerings made by the saṅgha’s elders, or others. Managing to eke out a living in this way, [F.292.b] they will continue to experience the suffering of starving spirits until finally their negative acts have been overcome, relinquished, and exhausted.

2.1309 “Once free from this state, they will, in accordance with their causal actions, experience numerous karmic consequences and activities as they course through different lives within cyclic existence. If, with the likelihood of a sea turtle poking its head through a yoke floating on the ocean, they should be born with the general lot in life of a human, they will become brahmins, or the like, who slaughter or eat cattle before the image of a god, and they will be utterly dependent on others for their livelihood. Later they will, as a consequence of their misdeeds, be born in the realms of hell.

2.1310 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the world of starving spirits, he will apply knowledge derived from hearing and thus perceive the starving spirits that drink water. Inquiring into what type of karmic action may cause one to be born in that way, he will apply knowledge derived from hearing and thus perceive how some alcohol merchants possessed of inappropriate desires may store alcohol in their homes. Then, while peddling these alcoholic beverages, they may, impaired by their stinginess and envy, dilute the drinks they sell with water and thus fool and harm others. Such people,

moreover, may refrain from practicing generosity, the accumulation of merit, the observance of discipline, and listening to and practicing the Dharma. Instead they will encourage and persuade others to harbor the same sort of inappropriate desires. When those who engage in such actions, with the relevant preparatory and concluding stages, separate from their bodies, they will fall into the lower realms and be born among the starving spirits that drink water.

2.1311 “These beings are physically tormented by hunger and thirst as they roam through arid and rocky mountains, highland plateaus, and wildernesses. Their skin tone is dark like a bee or charcoal, [F.293.a] and all their major and minor body parts are rough, unpleasant, and extremely crude. Their bodies are ablaze, their faces covered by long hair, and the fire of hunger and thirst constantly torments them. On very rare occasions they may come across someone crossing a stream, who causes a few drops of water to fall from his feet. At other times a Dharma practitioner may sprinkle the bank of a river while dedicating the water to those who are thirsty. At such times, these starving spirits will gain vital nourishment. However, if a person comes to the bank of a river and drinks from it without wishing to give the spirits anything, the starving spirits that guard the river will harm him or her as they hover and cluster around. Thus, the person will feel unhappy and run away crying and wailing.

2.1312 “Deceived by their own misdeeds, these starving spirits will continue to suffer until finally their negative acts have been overcome, relinquished, and exhausted. Once they are free from the life of a starving spirit, the winds of their own actions will continue to propel them throughout cyclic existence. If, with the likelihood of a sea turtle poking its head through a yoke floating on the ocean, they should be born with the general lot in life of a human, they will be born where there are no rivers, ponds, or forests. Instead they will live in rocky mountains, desolate areas, or disagreeable towns. They will always drink well water, become afflicted with hepatitis, and suffer the pangs of thirst throughout the day and night.

2.1313 “As the monk who has knowledge of the effects of the ripening of karmic action continues to examine the world of starving spirits, he will apply knowledge derived from hearing and thus perceive the starving spirits that teach. Inquiring into what type of karmic action may cause one to be born in that way, [F.293.b] he will apply knowledge derived from hearing and thus perceive how some evil people possessed of envy and stinginess develop unsuitable craving and greed. When dealing with poor people who, under great duress, barely manage to stay alive, they shrewdly pay them less than their goods are worth. They make this their standard practice and may even take pleasure in it. Thus, they may also seek to introduce others to, and

establish them in, such unwholesome behavior. All the while, possessed of envy and stinginess, they do not practice any form of generosity. Thus, they refrain from any meritorious actions, fail to develop faith, fail to practice the Dharma in accordance with the Dharma, fail to be honest and restrained, and fail to assimilate the ways of a spiritual teacher. When such people later separate from their bodies, they will fall into the lower realms and be born among the starving spirits that teach. Such spirits may be called 'father' by mundane people,¹⁸² and physically they will suffer from constant hunger and thirst. Resembling scorched pine trees, they are deprived of joy and live in misery. Their faces are smeared with tears, their legs and arms are extremely crude, and their hair shrouds their faces like the dark. With bellies the color of dark clouds, they cry, wail, and lament in the following way:

- 2.1314 " 'How can one get without giving?
How can there be a harvest where nothing was sown?
Just as there is no shining without a light,
How can there be happiness without giving?
- 2.1315 " 'Just as the blind
Have no eyes to see,
So those lacking generosity will
Not find any happiness once they are starving spirits.
- 2.1316 " 'The world of starving spirits, being a starving spirit oneself,
And the fear of lacking wealth—
Roaming through such a threefold unhappiness
Is the result of stinginess.
- 2.1317 " 'Living beings feed on the effects of their own actions,
And partake of their own actions.
Without giving, nothing at all will be gained—
What was done will not be wasted.
- 2.1318 " 'Dwelling in the world of starving spirits
We are burned by our own misdeeds.
Here we experience the fire [F.294.a]
Of hunger and thirst.
- 2.1319 " 'When shall we quench our thirst?
When shall we find relief?
When shall we be freed
From all these torments?
- 2.1320 " 'Not discerning the path from what is not the path,

And not understanding the consequences of actions,
We were unaware of the heat
Emanating from the fire of hunger and thirst.

- 2.1321 “ ‘Hair covers our faces like darkness.
We have no hope and are bereft of life,
While our bodies are held together by a web of skin and sinew—
Alas, our lives are sheer misery!
- 2.1322 “ ‘Beings caught in the wilderness
Are all in pain.
Here there is no protector at all,
And thus we dwell in abject misery.’
- 2.1323 “And so cry the starving spirits that teach, and, lamenting in this way, they
keep wandering. As they keep roaming, the monk will see them and think,
‘Alas, cyclic existence in the realm of desire is so awful!’
- 2.1324 “As they wander along, if the starving spirits of this class should be given
a handout by an individual who has faith, they may receive it and thus gain
vital nourishment. This, then, will protect them. This will become their refuge
and support.
- 2.1325 “In this way, these beings will eke out a living until finally their negative
acts have been overcome, relinquished, and exhausted. When they later
escape the realm of starving spirits they will, in accordance with their causal
actions, experience the consequences of their acts, and so they will be driven
onward by the wind of their own actions. If, with the likelihood of a sea
turtle poking its head through a yoke floating on the ocean, they should be
born with the general lot in life of a human they will beat earthen drums,
ring bells, or become guards at the gates of a temple.
- 2.1326 “As the monk who has knowledge of the effects of the ripening of karmic
action continues to examine the world of starving spirits, he will apply
knowledge derived from hearing and thus perceive the starving spirits that
feed on spit. Inquiring into what type of karmic action may cause one to be
born in that way, he will apply knowledge derived from hearing [F.294.b]
and thus perceive how evil men or women possessed of envy and stinginess
offer monks or scholars food that was left over from earlier meals, all the
while pretending such is not the case. Monks or scholars may thus trust
them and eat the food. Such evil people may, moreover, rejoice in such acts,
and also encourage others to follow suit. Without being generous, without
observing discipline, without attending to the learned, and without
practicing in accordance with the Dharma, they will repeatedly offer
leftovers and take pleasure in doing so. When they later separate from their

bodies, they will fall into the lower realms and be born among the starving spirits that feed on spit. Until their negative acts have been overcome, relinquished, and exhausted, they will continue to live in this way.

2.1327 “When they finally escape the world of starving spirits, they will continue to experience the consequences of their actions and thus continue to roam through cyclic existence in accordance with their causal actions. In the unlikely event that they should be born with the general lot in life of a human, they will be poor and sickly, and their noses will be infected. They will always sweep garbage for the saṅgha. They will be manual laborers and subsist on leftovers. [B19]

2.1328 “As the monk who has knowledge of the effects of the ripening of karmic action continues to examine the world of starving spirits, he will apply knowledge derived from hearing and thus perceive a world of starving spirits in which the evildoers have little to eat or drink and must go without clothes on their bodies. Inquiring into what type of karmic action may cause one to be born in that way, he will apply knowledge derived from hearing and thus perceive how [F.295.a] some people, although they are free from harmful intentions and only wish to be clean, steal those garlands that have been offered to the buddhas or that belong to the masters. When they later separate from their bodies, they will fall into the lower realms and be born among the starving spirits that feed on garlands. They will be born in a place near to a stūpa or among the yakṣas and become powerful and influential. They will have the power to produce auspicious or inauspicious dreams. If a bad-natured human should mock such spirits, the latter will respond by doing harm, and hence people of the world talk about ‘those powerful yakṣas with their magical powers.’

2.1329 “If they obtain many garlands, they will be satisfied and thus suffer no physical discomfort due to hunger and thirst. They may also become the objects of worldly beings’ praise, which they may greatly appreciate. In this way, they shall remain alive as starving spirits that feed on garlands until finally their negative acts have been overcome, relinquished, and exhausted.

2.1330 “When they later escape the world of starving spirits, they will continue to roam through cyclic existence, and thus experience things in accordance with their causal deeds. In the unlikely event that they should be born with the general lot in life of a human, they will become garland-makers and maintain such a means of livelihood for their entire lives.

2.1331 “As the monk who has knowledge of the effects of the ripening of karmic action continues to examine the world of starving spirits, he will apply knowledge derived from hearing and thus perceive the starving spirits that feed on, and live from, blood. Inquiring into what type of karmic action may cause one to be born in that way, he will apply knowledge derived from

hearing and thus perceive how some humans drink blood to gain physical strength. They may be passionate about this habit, savage, and overcome by envy and stinginess. They may even deceive their children and spouses [F.295.b] and so kill them out of hankering for their blood. When they later separate from their bodies, they will fall into the lower realms and take birth among the starving spirits that feed on blood.

2.1332 “When a being is born in this manner, people will identify it as a yakṣa and make offerings to it. Serving the spirit, they may also offer it ritual cakes made of blood. Drinking the blood will intoxicate the spirit, and so it may harm humans. People will begin to speak of ‘that powerful yakṣa with its great magic.’

2.1333 “The lifespan of such beings is as in the previous cases. In this way, they will continue to live as starving spirits with great powers until finally their negative acts have been overcome, relinquished, and exhausted. Once they become free from that state, they will continue to roam through cyclic existence, experiencing things in accordance with their causal deeds. In the unlikely event that they should be born with the general lot in life of a human, they will become female or male followers of ferocious goddesses.¹⁸³

2.1334 “As the monk who has knowledge of the effects of the ripening of karmic action continues to examine the world of starving spirits, he will apply knowledge derived from hearing and thus perceive the starving spirits that feed on flesh. Inquiring into what type of karmic action may cause one to be born in that way, he will apply knowledge derived from hearing and thus perceive how some stingy and greedy people sell the meat of dead cows, horses, deer, pigs, or sheep at an unfair price, or by rigging the scales. When they later separate from their bodies, they will fall into the lower realms and be born among the starving spirits that feed on flesh. Thus, they will be born as fierce yakṣas that live at crossings, road forks, markets, road intersections, villages, towns, or temples. These starving spirits have great magical powers and do not exclusively engage in negative acts. [F.296.a] Still, they do give thorn-like, vexatious gifts that cause them to gain great magical powers.¹⁸⁴ When common people kill buffalo, deer, snakes, sheep, and so forth, they may become deeply satisfied. In this way, these beings remain until finally their misdeeds and unwholesome acts of envy have been overcome, relinquished, and exhausted.

2.1335 “Once they thus escape the world of starving spirits, they will continue to roam through cyclic existence in accordance with and in adherence to their various causal actions. If, with the likelihood of a sea turtle poking its head through a yoke floating on the ocean, certain positive acts should bring them a birth with the general lot in life of a human, they will become common meat-eating butchers or meat cleavers.

2.1336 “As the monk who has knowledge of the effects of the ripening of karmic action continues to examine the world of starving spirits, he will apply knowledge derived from hearing and thus perceive the lives of the starving spirits that feed on incense. Inquiring into what type of karmic action may cause one to be born among them, he will apply knowledge derived from hearing and thus perceive how some people, who are possessed of stinginess and ignorant about karmic effects, think that the Buddha is not a field of merit. Thus, without recognizing the Buddha as a field of merit, they save their best incense and instead bring one that is inferior. They do so since they have no inspiration or faith in the Buddha and yet hope to nonetheless experience some good karmic consequences. Thus, they offer their incense in public, thinking that this act will create desirable effects for them. However, when they later separate from their bodies, they will fall into the lower realms and become yakṣas that feed on incense. They will possess magical powers and delight in flower garlands, powders, ointments, incense, and music. They will dwell at sites that support starving spirits, such as road forks, crossings, highways, streets, temples, gardens, [F.296.b] parks, homes, castles, or housetops, where they become intoxicated by black agarwood incense. All the people will pay homage to them.

2.1337 “That this happens is not due to their mind or the substance itself, but due to the excellence of the field. Even small offerings made to the Buddha, Dharma, and Saṅgha will yield great effects. As an analogy, planting the tiny, fine seed of the banyan will yield a great tree with excellent branches and abundant leaves. Similarly, offerings made to the Buddha, Dharma, and Saṅgha will yield a vast field of qualities and powers. Thus, these starving spirits who have miraculous powers will enjoy their pleasures, but when their karmic actions are exhausted, they will leave the world of starving spirits. In accordance with their causal actions, they will then continue to roam through cyclic existence. If, with the likelihood of a sea turtle poking its head through a yoke floating on the ocean, they should be born with the general lot in life of a human, they will invariably be born in a poverty-stricken family. They will constantly put on flower garlands, powders, and ointments, and their bodies will emit a pleasant fragrance.

2.1338 “As the monk who has knowledge of the effects of the ripening of karmic action continues to examine the world of starving spirits, he will apply knowledge derived from hearing and thus perceive the starving spirits of savage conduct. Inquiring into what type of karmic action may cause one to be born in that way, he will apply knowledge derived from hearing and thus perceive how some bad people overcome by stinginess pretend to be monks while their discipline is corrupted. Thus, they may talk about other monks, asking potential sponsors to provide medical supplies and other provisions

to such and such a mendicant who has been struck by terrible misfortune. Yet when they then obtain the requested supplies, they will deceitfully use them themselves. In this way they may travel from place to place, using various tricks to hoodwink benefactors. When they later separate from their bodies, they will [F.297.a] fall into the lower realms and be born among the starving spirits of savage conduct.

2.1339 “Such beings eat filth and dirt and are constantly tormented by hunger and thirst. Yet they show contempt for dirty people and humiliate them. When they see the opportunity, they cause people to have terrifying dreams. Their bodies and body hairs are all ablaze and they take pleasure in the destruction of things. With the help of fierce spells, others can employ these spirits to do harm, and in an instant they can be summoned from a distance of a hundred thousand leagues.

2.1340 “These starving spirits of savage conduct are also called yakṣas. Common people may think of them as powerful yakṣas who have great magic and they therefore bring offerings to them. Thus, for the duration of their lives they will harm and hurt people in numerous ways. When in the end they die, they will continue to roam through cyclic existence, experiencing the karmic consequences of their causal actions. In the unlikely event that they should be born with the general lot in life of a human, they will become people who offer food to horrifying spirits and yakṣinis.

2.1341 “As the monk who has knowledge of the effects of the ripening of karmic action continues to examine the world of starving spirits, he will apply knowledge derived from hearing and thus perceive the world of malevolent starving spirits, who are inclined to cause destruction. Inquiring into what type of karmic action may cause one to be born in that way, he will apply knowledge derived from hearing and thus perceive how some people who are overcome by envy and stinginess steal the wealth of others through trickery, deceit, and falsity. In towns, cities, and markets, such beings engage in devious deceptions, harming others while refraining from any generous and meritorious acts, and having no regard for the learned. While constantly oppressed by stinginess, they covet the fine conditions of others [F.297.b] and seek to steal from them. Thus, it is obvious to everyone that they are in discord with all their friends, companions, and relatives, and that they harbor animosity toward the entire populace. When such people later separate from their bodies, they will fall into the lower realms and be born among the malevolent starving spirits.

2.1342 “The bodies and body hairs of these beings are all ablaze and they are constantly tormented by hunger and thirst. With bodies resembling the kiṃśuka tree, they scramble about, crying and lamenting, ‘Where might there be some water? Where might I find some morsel to eat?’ At times they

may chance upon a weak-minded human who does not circumambulate memorials and has been abandoned by his guardian deity. Since the guardian deity has left that person, the starving spirit finds an opportunity to inflict harm, and thus takes possession of the person in order to live off his or her life force. Likewise, such spirits may also chance upon women who are so unclean and filthy, or so soiled from filthy meal leftovers, that even the gods will shun them until the filth is washed off. The starving spirits may then obtain vital sustenance from such women, who thus protect and shelter them. In such ways these starving spirits will live on until finally their negative acts have been overcome, relinquished, and exhausted.

2.1343 “When they later escape the world of starving spirits, they will continue to roam through cyclic existence in accordance with their causal actions. If they should be born with the general lot in life of a human, they will experience calamities caused by the authorities, water, robbers and thieves, fire, or the wilderness, and they will always be poor and sickly.

2.1344 “As the monk who has knowledge of the effects of the ripening of karmic action continues to examine the world of starving spirits, he will apply knowledge derived from hearing and thus perceive that the world of starving spirits includes what are called the subterranean starving spirits. [F.298.a] Inquiring into what type of karmic action may cause one to be born in that state, he will apply knowledge derived from hearing and thus perceive how certain cruel people overcome by stinginess incarcerate other beings in a dug-out pit so dark that the prisoners cannot even see each other, thus leaving them crying and wailing as they suffer miserably without any protector. When these cruel people who imprison others in this way later separate from their bodies, they will fall into the lower realms and take birth within the pitch-black darkness of the subterranean starving spirits. The bodies of these beings are three leagues tall. While vicious snakes crawl all over them, they are subjected to cold and excruciating winds. In such bodies, covered in hair, they suffer the torments of hunger and thirst. Enveloped in their own hair, they cry in misery, undergoing numerous pains in unbearable isolation. Without any friend or companion they roam alone, driven by razor-sharp winds and experiencing intense and unbearable suffering until finally their negative acts have been overcome, relinquished, and exhausted.

2.1345 “Once they escape such an existence, they will continue to roam through cyclic existence in accordance with their causal deeds. If, with the likelihood of a sea turtle poking its head through a yoke floating on the ocean, they should be born with the general lot in life of a human, they will live in

isolated mountain ranges, on mountainous islands in the sea, and in places with neither sun nor moon. They will depend on others to stay alive and remain in poverty.

2.1346 “As the monk who has knowledge of the effects of the ripening of karmic action continues to examine the world of starving spirits, he will apply knowledge derived from hearing and thus perceive how the world of starving spirits includes what are called the starving spirits of great magical powers, who are endowed with vast magical abilities. Inquiring into what type of karmic action may cause one to be born in that way, he will apply knowledge derived from hearing [F.298.b] and thus perceive how some people, who are overcome by stinginess, deceitfully or forcefully procure the wealth of others without any intention to give anything away. To recipients who are not excellent they will, however, give thorn-like gifts in order to compete, paralyze, conceal, profit, indebt, retain, or create expectation. Thus, their gifts will be like thorns. When they later separate from their bodies, they will fall into the lower realms and be born among starving spirits that have great power.

2.1347 “Born with the body of a starving spirit, they must endure the constant physical torments of hunger and thirst. In a distant wilderness, in a desolate mountain range, or on a remote island, they will become a starving spirit that has great magical power. Once born in such a way they will think, ‘I alone shall be happy. Let the bodies of everyone else become just like scorched pine trees, tormented by hunger and thirst. Surrounded by beings in physical torment, who look at me with desperate eyes, I alone shall be perfectly happy. Only I shall enjoy the results of my evil gifts!’

2.1348 “Thus, engulfed and surrounded by intense suffering, these beings will live on until their negative acts have been overcome, relinquished, and exhausted. Once free from that existence, they will continue to experience the consequences of their actions, and so take birth in various worlds within cyclic existence. If, with the likelihood of a sea turtle poking its head through a yoke floating on the ocean, they should be born with the general lot in life of a human, they will become the king or chieftain of a land that suffers from famine.

2.1349 “As the monk who has knowledge of the effects of the ripening of karmic action continues to examine the world of starving spirits, he will apply knowledge derived from hearing and thus perceive how the world of starving spirits includes what are called the starving spirits that light up at night. Crying, these spirits roam the outskirts of villages, towns, and markets, and wander through the mountains. Their bodies are like burned trees, tormented by hunger and thirst. [F.299.a] Inquiring into what type of karmic action may cause one to be born in that way, the monk will apply

knowledge derived from hearing and thus perceive how some people who are overcome by envy hurt others through trickery and deception. Thus, they may ruin countries, destroy districts, kill people, and destroy friends, companions, and relatives. In the wake of such destruction, these evildoers may then make offerings to kings or ministers, and so obtain further permission to continue their destruction of the land. Lacking generosity, discipline, and learning, they will harbor anger toward the wise and seek to harm them. When such people later separate from their bodies, they will fall into the lower realms and take birth among the starving spirits that light up at night. Just as they previously imprisoned and tortured people at night, they will now, in accordance with their vicious causal actions, be ablaze during the night. Previously, they let their prisoners cry, wail, and lament, and now their bodies will be aflame during the night. Until their causal negative acts have been overcome, relinquished, and exhausted, they will continue to experience the consequences of their actions.

2.1350 “When they finally escape the realm of starving spirits, they will continue to roam through cyclic existence in accordance with, and in adherence to, their causal actions. If, with the likelihood of a sea turtle poking its head through a yoke floating on the ocean, they should be born with the general lot in life of a human, they will be constantly hurt by others. Whatever wealth or possessions they may obtain, it will be seized by the royal court. They will also fall from treetops and suffer physical trauma.

2.1351 “As the monk who has knowledge of the effects of the ripening of karmic action continues to examine the world of starving spirits, he will apply knowledge derived from hearing and thus perceive that the world of starving spirits includes [F.299.b] the starving spirits called *those waiting to snatch human babies*. They lurk around, trying to catch newborn babies. Inquiring into what type of karmic action may cause one to be born in that way, he will apply knowledge derived from hearing and thus perceive how in a previous life some people have witnessed others killing their babies. Enraged at the male or female perpetrators, they have thought, ‘Let me become a yakṣa and I shall kill *their* children!’ When they later separate from their bodies, they fall into the lower realms and are born among the starving spirits that wait to snatch human babies.

2.1352 “Such beings will continuously nurture their anger, and so tell themselves that when a certain woman gives birth to a child, they must find a way to steal that baby. They are born swift and can cover a hundred thousand leagues in an instant once they smell blood. When the targeted woman gives birth, these beings, with their malicious grudge and wish to harm, will mutate and grow smaller. They will then continuously be on the lookout for any suitable opportunity, ground, weak point, basis, cause, misdeed,

conduct, misfortune, open window, open door, entrance point, unclean water, spell, incantation, adversity, shadow, implement, ember pit, earthen pit, wound,¹⁸⁵ fireplace, precipice, or abyss. With an enormous grudge in their hearts, these starving spirits will thus search for the right opportunity and, once they find it, they will snatch the newborn baby from its home. They keep trying until the occasion is right, and so they may even linger around for ten years until they finally succeed in stealing the child. [F.300.a] With grudging hearts, they remain engaged in evil and thus engage in unvirtuous actions while also suffering from the physical torments of hunger and thirst.

2.1353 “If they get the chance to steal a baby, they will do so and kill it. If for karmic reasons, or due to preventive measures, they fail to steal any baby, they will at last die while still harboring the grudge in their hearts. They will then continue to roam through cyclic existence in accordance with their causal actions. If, with the likelihood of a sea turtle poking its head through a yoke floating on the ocean, they should be born with the general lot in life of a human, they shall, due to their previously described grudge that arose due to their altercation with an enemy,¹⁸⁶ haphazardly encounter mortal enemies that are in possession of sundry violent implements.

2.1354 “As the monk who has knowledge of the effects of the ripening of karmic action continues to examine the world of starving spirits, he will apply knowledge derived from hearing and thus perceive how the world of starving spirits includes what are called the starving spirits of desired form. Inquiring into what type of karmic action may cause one to be born in that way, he will apply knowledge derived from hearing and thus perceive how some women or semi-female hermaphrodites become prostitutes, enticing others to distract themselves in desire. Overcome by envy and stinginess, these prostitutes may then take the wealth of others. On occasion they may, however, extend some thorn-like, unwholesome gifts to unwholesome recipients, unwholesome vessels, or unwholesome objects. When they later die, this will cause them to take birth among the starving spirits of desired form.

2.1355 “As starving spirits, those beings assume myriad forms. Thus, they may appear in good ways or bad ways; with excellent, bad, or attractive forms; and as men, women, or animals. [F.300.b] Assuming all these different forms, they are capable of traveling from place to place, and when the causes and conditions are right, they are also able to feed themselves. For example, they may make their bodies extremely small and so enter a home to eat there. The people of that house will then tell others, ‘Spirits have eaten our food.’ Sometimes they may take divine or human form and in this guise partake of the food offered at seasonal celebrations. At other times they may take the

form of a bird, and in this guise eat at charnel grounds. They may also make themselves invisible and steal things. In these ways and other ways, they may take on any form they desire. Thus, the people of the world say that such yakṣas appear in any form they wish. They may also assume the form of a woman and in this guise lure men with the ways of town dwellers. In such ways, they assume myriad forms and deceive the world. Until their karmic actions associated with life as a starving spirit have been overcome, relinquished, and exhausted, they will continue to inhabit the world of starving spirits and thus deceive the world.

2.1356 “When they later escape the world of starving spirits they will, in accordance with their causal actions, continue to roam through cyclic existence and experience the consequences of their actions. If, with the likelihood of a sea turtle poking its head through a yoke floating on the ocean, they should be born with the general lot in life of a human, they will become actors in a theater who assume various guises, or other such people who appear and act in many different ways. Maintaining a livelihood in this way, they may also give their spouses away to others and eke out a living under immense hardship.

2.1357 “As the monk who has knowledge of the effects of the ripening of karmic action continues to examine the world of starving spirits, he will apply knowledge derived from hearing and thus perceive the starving spirits that live between the continents in the sea. Inquiring into what type of karmic action may cause one to be born in that way, he will apply knowledge derived from hearing [F.301.a] and thus perceive how some people, who suffer from envy and stinginess and are governed by unreasonable craving and greed, take advantage of those people inhabiting isolated reaches who are fearful, downcast, sickly, and deprived of any protector or friend. Thus, they may deceitfully deliver such people inferior goods in return for excellent valuables.

2.1358 “When such stingy people later die, they will be born as starving spirits in places without any lakes, jungles,¹⁸⁷ trees, pools, rivers, groves, or forests. During the warm season these places become extremely hot, and during the cool season they become exceptionally cold. There they will cling to life, tormented by hunger and thirst and subsisting on nothing but dewdrops.

2.1359 “These spirits cannot drink from the ocean; their negative acts make even the ocean dry up. Thus, all the mountains, forests, and oceans will to them appear to be aflame. Despairing and in complete misery, they shall undergo the physical torments of starvation and thirst, and thus will roam aimlessly from one place to the next, crying and lamenting. Despite all their wailing, no one will help them, and they shall have no protector or guardian at all. As if covered by a dark blanket of hair, their minds are deceived by their own

actions and their major and minor body parts are barely held together by a web of sinew. Crying and with their arms dangling, they roam about yearning for refuge and a protector, but finding none whatsoever. In this way they live on, until finally their negative acts have been overcome, relinquished, and exhausted.

2.1360 “Once they have escaped the world of starving spirits, they will continue onward in accordance with their karmic actions. If, with the likelihood of a sea turtle poking its head through a yoke floating on the ocean, they should be born with the general lot in life of a human, they will inhabit dry island areas between the continents. They will be born one-legged and with stunted bodies. [F.301.b]

2.1361 “As the monk who has knowledge of the effects of the ripening of karmic action continues to examine the world of starving spirits, he will apply knowledge derived from hearing and thus perceive how the world of starving spirits includes the starving spirits that are punished by the Lord of Death. Inquiring into what type of karmic action may cause one to be born in that way, he will apply knowledge derived from hearing and thus perceive how some people possessed of envy and stinginess swear allegiance to a king, and so, with savage minds bereft of compassion, relinquish the way of the Dharma and become objects of the whole world’s scorn. When such people later separate from their bodies, they will fall into the lower realms and be born among what are called the starving spirits that are punished by the Lord of Death. Thus, those who acted badly to other humans when they were in the world of humans must later listen to the indictments of the Lord of Death.

2.1362 “Due to their misdeeds, terrifying henchmen of the Lord of Death will appear before such doers of misdeeds. Capable of transforming their appearance and physical form, the henchmen will wield various weapons, and hair will carpet their bodies like darkness. Their lips and bellies will jut out and their earlobes dangle. ‘Ha ha!’ they cry, as they brandish their weapons. In this way they are terrifying to behold. Once they see the perpetrators of misdeeds, they will first grab them and chain them up, and then drag them before the Lord of Death. Thus, those people will be driven from the world of gods and men and into the world of starving spirits. There, the henchmen will address the Lord of Death: ‘Your Majesty, we request your judgment over this perpetrator of misdeeds of body, speech, and mind.’ In reply, the royal Lord of Death will deliver the following teaching to the human before him:

2.1363 “ ‘Wise man, in accordance with your actions
You were born among humans.
Landing thus on a veritable island of jewels,

Why did you not practice the Dharma?

- 2.1364 “ ‘It is observed that happiness depends on action,
And the mind likewise depends on happiness,
As it experiences death and birth.¹⁸⁸
Dharma is thus interwoven with the mind.
- 2.1365 “ ‘All conditioned things are as impermanent
As bubbles on water.
Therefore, in this world and beyond,
Practice wholesome actions!
- 2.1366 “ ‘Those who constantly engage in virtue
And refrain entirely from nonvirtue
Will not be inclined toward the inauspicious path,
But instead remain on the stairway to the higher realms.
- 2.1367 “ ‘Mindless, childish beings [F.302.a]
Are always fond of misdeeds.
Those who definitively renounce unwholesome deeds
Will progress toward fine destinations.
- 2.1368 “ ‘It is observed that the world is the effect of action,
And the gods see many different things.
Those who are careless and savage
Will not rise high.
- 2.1369 “ ‘Those who engage in sundry misdeeds
Of body, speech, and mind
Are bound for somewhere else—
So all of you are gathered here!
- 2.1370 “ ‘Those who obtain a human life, so difficult to find,
But engage in abundant unwholesome actions
Are horribly mistaken,
For they descend to the lower realms.
- 2.1371 “ ‘Those free of evil,
Who delight in utter virtue,
Gain happiness upon happiness
And proceed to suffering’s transcendence.
- 2.1372 “ ‘People who practice virtue
Will find abundant good fortune.
Those who practice evil

- Will find the complete loss of good fortune.
- 2.1373 “ ‘Bad in the beginning, middle, and end,
And reviled by holy beings,
Evil is seen to bring evil,
And is thus known to be hell.
- 2.1374 “ ‘Those who engage in virtue and train their faculties
Are excellent beings in the world.
When separating from their bodies,
They proceed to happy states and are born among gods.
- 2.1375 “ ‘Bound by tight chains, you are now
Forcefully dragged on by the Lord of Death’s henchmen.
The world of the Lord of Death is difficult to endure—
You have attained that which is unbearably painful.
- 2.1376 “ ‘It is your previous misdeeds
That have caused you to experience this.
Childish beings experience their own doing
And not anyone else’s.’
- 2.1377 Once the Lord of Death has imparted these indictments, the experience of punishment ensues. Thus, the evildoer, who was beguiled by the effects of his own actions, will be hauled outside by the henchmen, and will now have to face the consequences of his actions. Until his negative acts have been overcome, relinquished, and exhausted, he must subsist on nothing but air as his food.
- 2.1378 “When such beings finally escape the world of starving spirits, they may, with the likelihood of a sea turtle poking its head through a yoke floating on the ocean, be born with the general lot in life of a human. In that case they will, in accordance with their causal actions, be born in dreadful mountains or on the banks of unpleasant waters, [F.302.b] and they will live a life on the move.
- 2.1379 “At this point the monk, the spiritual practitioner abiding by the observation of inner phenomena, will enter the fourteenth ground. Thus, he will, through knowledge derived from hearing or by means of the divine eye, see the ten sense sources of form: the sense sources of the eye and form, the ear and sound, the nose and smell, the tongue and taste, and the body and tactility. He will then think, ‘The notion of self arises based on the eye and form.’

2.1380 “Continuing his investigation, the monk will think, ‘Eye consciousness arises in dependence on the eye and form, and as the three come together there is contact. Together with contact come sensation, perception, attention, and consciousness. Thus, factors of contact yield contact, factors of sensation yield sensation, and factors of cognition yield perception. In this way one will think, “This form is long, and that form is short. This is delightful and that is unpleasant. This is conspicuous. That is obstructive.” Factors of attention yield attention, and factors of consciousness yield consciousness. All of those phenomena engage with, and occur in relation to, a single observation. They all have distinct characteristics and are of distinct essences. Thus, the ten phenomena of the great ground are sensation, perception, attention, contact, mental engagement, intention, interest, recollection, absorption, and insight—all of which are held to have distinct characteristics while relating to a single observation. These ten, as well as consciousness, which is the eleventh, are like distinct sunrays that may gather as one although they have different essences. Likewise, everything from consciousness to attention also has each its own essential nature.’

2.1381 “Thus, the monk who knows the real nature of the sense source of form will correctly perceive that the eye is unreal, fake, spurious, and not genuine. He will understand the nature of the path in the ten directions [F.303.a] and give up wrong views. Guided by the true view, he will become free from delusion about the features of the eye. With the understanding, ‘This lump of flesh is the site of a bit of pus and many tears,’ he will give up attachment to it. Thinking, ‘This is impermanent,’ he will regard it as such. Thinking, ‘This is a lump of flesh set in the holes of the skull,’ he will become free from desire. Thinking, ‘This is held together by veins,’ he will understand how the sense source of the eye manifests in dependence on other things and thus recognize its lack of essence or self. In short, understanding and seeing, ‘This eye is suffering,’ he will become free from attachment to the sense source of the eye.

2.1382 “Once he has correctly understood the sense source of the eye, he will proceed to examine form. He will think, ‘Attractive, unattractive, and neutral forms are all mere thinking. What essence is there to this? What is there that is clean? What is permanent? What is impermanent?’ Inquiring in this way, he will develop correct awareness and understand that, by the very nature of things, form is devoid of pleasure. In this way, he will be able to properly see, know, and conceive of form.

2.1383 “He will think, ‘Form has no core—these so-called attractive and unattractive forms are all mere thinking. There is nothing that has any attractive or unattractive essence, yet the whole world thinks in terms of “attractive” and “unattractive.” By its very nature, form is not permanent, not

stable, not enduring, not delightful, without essence, and without self. Yet those obscured by desire, anger, and delusion think, “This form is attractive. That form is unattractive.” ’

2.1384 “In this way, he correctly understands the sense source of form. Having seen the eye and form, he will not harbor any attachments, delusions, or thoughts of them as having an essence. When he has investigated the sense sources of the eye and form, he will become free from attachment [F.303.b] and desire in terms of the eye consciousness.

2.1385 “He will then develop this awareness: ‘The eye consciousness is not a self, nor does the eye consciousness belong to a self. Likewise, contact, sensation, perception, and attention do not belong to a self.’

2.1386 “As the monk who has knowledge of the effects of the ripening of karmic action continues to examine the world of starving spirits, he will apply knowledge derived from hearing and thus perceive that the realm of starving spirits includes what are called infant eaters. Inquiring into what type of karmic action may cause one to be born in that way, he will apply knowledge derived from hearing and thus perceive how some people afflicted by disease find offerings to gods or yakṣas by engaging in savage actions such as deceitfully robbing the wealth of others or slaughtering sheep.¹⁸⁹ When such people separate from their bodies, they will fall into the lower realms and be born in the Reviving Hell. Once they escape from there, they will be born among the starving spirits that eat infants.

2.1387 “Someone who has engaged in killing may take birth as a human due to karmic actions to be experienced as a human. In accordance with that person’s accumulated acts of killing, he or she may then be killed by an infant-eating starving spirit. The infanticide may take place when the baby is in the womb, in the home when it is just born, when it is able to crawl, when its hair is tied up in a knot, or when the child is able to run about. At any of those stages, these starving spirits may take its life. Because of their previous misdeeds, these starving spirits will wait for their chance and, when the opportunity comes, they will attack and devour the baby.

2.1388 “At this point, there is a verse:

“Some die in their mother’s womb,
Others in the house of their birth,
And others while able to crawl,
Or when running around.

2.1389 “Physically tormented by hunger and thirst, these starving spirits experience the consequences of their own misdeeds. Attacking babies and devouring them, they perpetuate misdeeds, [F.304.a] letting one crime lead to another. Thus, they experience the world of starving spirits in an unbroken stream of

misdeeds. Until their negative acts have been overcome, relinquished, and exhausted, they will continue to take birth in the world of starving spirits. Even if they should be born with the general lot in life of a human, their infants will not survive, even when they take very good care of them.

2.1390 “Here are some verses:

“Flawed effects are said to ensue
In concert with flawed activities.
Fine effects are likewise
Seen to be delightful ripening.

2.1391 “The long rope of karmic action
Binds childish beings tightly.
Preventing them from entering the supreme city of nirvāṇa,
It makes their liberation hard to achieve.

2.1392 “When the weapon of wakefulness severs those ties,
They will not have to enter anywhere.
Cured of the plagues of cyclic existence,
They proceed to the transcendence of suffering.

2.1393 “Fish caught in a net
Can easily be scooped up.
Similarly, beings bound by craving
Will be hauled in by the Lord of Death.

2.1394 “A deer hit by a poisonous arrow
Will take the poison with it, wherever it goes.
For humans, the poison is craving;
It follows them wherever they go.

2.1395 “Relinquish the poison of craving
That follows you throughout the world.
Like fire to dry wood,
It consumes childish beings.

2.1396 “In this way, a moment of happiness is hard to feel,
For its ripening is like fire.
If you wish for happiness,
Free yourselves from craving!

2.1397 “A fish caught on a hook
Is destined to die.
A person caught by craving

Is bound for the realm of starving spirits.

- 2.1398 “This is what drives the starving spirits
Who suffer in their dwelling place.
The inhabitants of the realms of hell
Are also steered by great craving.
- 2.1399 “Suffering humans, deprived of wealth,
And kept alive by the mercy of others,
Are controlled by craving.
These are the Able One’s words. [F.304.b]
- 2.1400 “Thus, as he examines stinginess, this toxin that drives everyone, the monk
will feel repulsed by cyclic existence.
- 2.1401 “As the monk who has knowledge of the effects of the ripening of karmic
action continues his investigation of the world of starving spirits, he will
apply knowledge derived from hearing and thus perceive that the realm of
starving spirits includes what are called vitality eaters. Inquiring into what
type of karmic action may cause one to be born in that way, he will apply
knowledge derived from hearing and thus perceive how an enemy may
pretend to be a friend. Such a two-faced person may urge someone else, ‘Go
forth into battle. I shall follow and protect you.’ Thus, he may deceitfully
encourage and embolden another person, causing him to go to war.
However, on the battlefield, he will let him down. If the other person is
subsequently captured, he may think, ‘I shall present his wealth at the royal
court and claim it as my own.’ He may even have the deceived man killed.
When such a traitor separates from his body, he will fall into the lower
realms and be born among the starving spirits that consume vitality.
- 2.1402 “Suffering intensely from hunger and thirst, such spirits are constantly
struck by weapons, and their skin, flesh, and bones are cut up and
destroyed. Lurching through showers of weapons, they will try to escape as
best they can. If they succeed, such spirits may come across some unclean
person, or someone who does not circumambulate stūpas, and will thus find
the opportunity to steal that person’s vitality. Due to that, the starving spirit
can then live ten to twenty more years, while continuing to suffer intensely.
Until the main parts, preparatory stages, and conclusions of their completed
and accumulated acts that are certain to be experienced have been overcome,
relinquished, and exhausted, they will continue to experience the
consequences of those acts. Thus, they will face their own doings, as they
continue to cycle through births that are due to their own acts.
- 2.1403 “When they finally escape that realm of starving spirits, [F.305.a] they may,
due to karmic actions to be experienced in other lives, be born among
humans. In that case they will, in accordance with their causal actions, live at

the shrine of a god, engage in disputation, maintain a livelihood through disputation and under great hardship, and depend on others to survive. [B20]

2.1404 “As the monk who has knowledge of the effects of the ripening of karmic action continues his investigation of the world of starving spirits, he will apply knowledge derived from hearing and thus perceive how the realm of starving spirits includes what are called Brahmā demons. Inquiring into what type of karmic action may cause one to be born in that way, he will apply knowledge derived from hearing and thus perceive how some people engage in unwholesome sacrifices that involve taking the lives of others, and display a passion for killing. Oppressed by envy and stinginess, such people may also sell food and drink at great profit, trading items of little value for a high price. When later such people separate from their bodies, they will fall into the lower realms. They will then become Brahmā demons, and so live in the world of starving spirits, tormented by hunger and thirst. Assuming human form, they will bring harm to other beings. They will reside at isolated road forks or crossings, and there wait for their chance to harm humans. Most of them will at first look like a brahmin and then disappear, before they proceed to harm humans. Mundane people concerned about starving spirits will then say, ‘That man has been seized by an evil spirit.’

2.1405 “In this way they live with and by unwholesome actions, all the while suffering from the physical torments of hunger and thirst. Until their negative acts involving jealousy and stinginess have been overcome, relinquished, and exhausted, these Brahmā demons will live on in the realm of starving spirits. [F.305.b]

2.1406 “When they later escape the world of starving spirits, they may be born human due to karmic actions to be experienced in other lives. In accordance with their causal actions, they will then become cannibals or dākinis that drink human blood.

2.1407 “As the monk who has knowledge of the effects of the ripening of karmic action continues his investigation of the world of starving spirits, he will apply knowledge derived from hearing and thus perceive how the realm of starving spirits includes what are called starving spirits that eat from fire pits. Inquiring into what type of karmic action may cause one to be born in that way, he will apply knowledge derived from hearing and thus perceive how some people who suffer from envy and stinginess may pretend to be spiritual teachers and thus consume the food and drink of the saṅgha. When they later separate from their bodies, they will fall into the lower realms and be born in the realms of hell. Once they die and pass from there, they will be

born among the starving spirits that eat from fire pits. With bodies that resemble scorched pine trees, they will suffer hunger and thirst as they roam alone, utterly deceived by their own actions.

2.1408 “Such starving spirits subsist by feeding on things that people throw into the fire and that then lie around half burned, glowing, and ready to burst into flames. Thus, these starving spirits will be burned by a twofold fire, for while such cinder-like items will burn them, they are also scorched by hunger and thirst. As they burn, they cry and wail, feeling the force of their completed and accumulated acts that are certain to be experienced. Until their completed and accumulated negative acts have been overcome, relinquished, and exhausted, they will continue to encounter and experience such pain. Once their karmic actions have been exhausted and they are free from such a state, if they should be born human due to karmic actions that are to be experienced as a human, they will then, in accordance with their causal actions, be poor and sickly, and will be scorched in fire pits.

2.1409 “As the monk who has knowledge of the effects of the ripening of karmic action continues his investigation of the world of starving spirits, [F.306.a] he will apply knowledge derived from hearing and thus perceive how people resort to, become habituated to, and increase the main parts and conclusions of karmic actions of envy and stinginess. Upon separating from their bodies, they thus fall into the lower realms and are born in the world of starving spirits that live among the filth in the street. Inquiring into what type of karmic action may cause one to be born in that way, he will apply knowledge derived from hearing and thus perceive how some, when serving the saṅgha, may themselves enjoy the delicious food while giving the bad food to those who maintain pure conduct. Such people will be born as starving spirits who live among rubbish in the street.

2.1410 “Once born in that way, their bodies will be invisible during the day, but become perceptible at night. They may dwell in villages and towns, among rocks, in workplaces, in crow colonies, or in soggy places. Their living places will be littered with excrement, urine, garbage, waste, and refuse, and they will be full of worms, horribly stinking, revolting to anyone who sees them, infested by parasites for a long time, and in the process of putrefying. That is where those who ate the saṅgha’s delicious food will have to live as starving spirits.

2.1411 “These beings undergo extreme suffering. Henchmen of the Lord of Death who are armed with flaming swords will constantly prevent them from eating their food. When once or twice a month they obtain a morsel to eat, it will not be enough to satisfy them and they will vomit from eating it. Physically tormented by hunger and thirst, they will roam about crying, wailing, and lamenting in the following way:

- 2.1412 “ ‘From unclean seeds ensue
That which is totally unbearable. [F.306.b]
The effects of evil actions
Are just like their causes.
- 2.1413 “ ‘Beings led on by evil
Act as if pulled by a hook.
But while a fish may possibly escape its hook,
The evildoer will not escape evil.
- 2.1414 “ ‘Suddenly pulled along,
One will be taken to the realm of starving spirits,
And will be stultified by the experience of great hunger and thirst.¹⁹⁰
- 2.1415 “ ‘There one will suffer the unbearable pain
Of the fires of hunger and thirst.
Fire, weapons, and poison
Cannot produce such torment.
- 2.1416 “ ‘Here there is not the slightest joy—
Not for a moment, not for a second,
Not for a mere instant, and not for a night.
I remain constantly stultified by suffering.
- 2.1417 “ ‘Indulging in the causes of suffering
Yields only suffering upon suffering.
Only when I’m free of suffering
Will I ever be happy.
- 2.1418 “ ‘Yet, wherever I run,
I find no spring and no water.
All the pools are dried up
And the rivers have disappeared.
- 2.1419 “ ‘Thus, I constantly yearn for water.
As I roam throughout the land,
I search in rocky mountains and dense forests,
But all the rivers have run dry.
- 2.1420 “ ‘My body is burning,
And suffers the fires of hunger and thirst.
With no place to go for refuge
I have ended up in excruciating torment.’

2.1421 “Thus, deceived by the effects of their own actions, these starving spirits will continue to cry and lament until finally their negative acts have been overcome, exhausted, and relinquished. Once they escape the world of starving spirits, they may, due to karmic actions to be experienced in other lives, be born as humans. However, in that case they will, in accordance with their karmic actions, be born as females or female prostitutes. If they are born male, they will become garbage sweepers in the town, or they may make a living dressing up as women.

2.1422 “The monk who has knowledge of the ripening of karmic effects [F.307.a] will continue to inquire, wondering what other types of starving spirits there may be. Thus, with knowledge derived from hearing he will correctly perceive how the realm of starving spirits includes what are called the starving spirits that feed on wind. Inquiring into what type of karmic action may cause one to be born in that way, he will apply knowledge derived from hearing and thus perceive how some people with large stomachs, who think of nothing but their stomachs, may have promised to offer food to mendicants, brahmins, the sick, or the suffering. However, as they go back on their promises, they leave these people to suffer from hunger and thirst during that day and to be exposed to the cold wind. When such people who tell lies later separate from their bodies, they will fall into the lower realms and be born among the starving spirits that feed on wind.

2.1423 “Lacking food and a place to live, such beings roam around in despair. Without any protector, they are fooled by their own minds. In this way they will see in the distance an abundance of nutritious food and drink, as well as houses and gardens. Wanting to eat and drink, they will rush toward this apparition. As they run, their effort will double the intensity of their hunger and thirst and make them open their mouths. As the wind enters their gaping mouths, it will dispel a bit of their hunger and allow them to keep their unclean bodies upright.¹⁹¹ However, the food and drink they saw turns out to be nothing but a mirage of the kind that a thirsting deer sees. It is false, fake, and hollow, like the appearance of a wheel when a torch is swung in a circle. Thus, just as previously their generosity turned out to be hollow and false, so they now see falsity themselves.

2.1424 “There are some verses about this:

“The wise say that effects
Accord with their causes.
An effect not in accordance with its cause
Will never ripen in any embodied being.

2.1425 “Throughout any string of lives, [F.307.b]
Numerous causes and conditions combine.

Ensnared within cyclic existence,
Embodied beings cannot escape.

- 2.1426 “Once free of their excruciating,
Extremely tight bonds,
They will no longer remain in suffering
But proceed to supreme peace.
- 2.1427 “Thus deceived, they continue to run, experiencing effects that accord with
their causal actions. Until their completed and accumulated negative acts
have been overcome, relinquished, and exhausted, they will in this way
sustain themselves in bodies that subsist on nothing but wind.
- 2.1428 “Once they become free from the world of starving spirits, they may, due
to karmic actions to be experienced in other lives and as a human, be born as
human beings. In that case they will always be poor. They will be disliked,
and even when people know of their lack of wealth, food, drink, merriment,
home, and water, they will not give them anything. Their minds that created
this lack of food will hover between hope and apathy, as they struggle to
keep their hurting and deprived bodies alive.
- 2.1429 “Some verses here:

“Here the imprints of the unwholesome
Make everything painful.
For embodied beings, these are as disagreeable
As the smell of excrement.
- 2.1430 “Delightful are the habitual imprints of virtue
That crush long timespans in the lower realms.
Although the sesame flower is gone, the seeds remain.
So is also the case with the appearances of habitual imprints.
- 2.1431 “As the monk who has knowledge of the effects of the ripening of karmic
action continues his investigation of the world of starving spirits, he will
apply knowledge derived from hearing and thus perceive how the realm of
starving spirits includes what are called ember eaters. Inquiring into what
type of karmic action may cause one to be born in that way, he will apply
knowledge derived from hearing and thus perceive how, overcome by envy
and stinginess, some judges may have innocent people apprehended and
incarcerated, thus subjecting them to hunger and thirst [F.308.a] and letting
them suffer miserably. Wretched and despondent, and tormented by hunger
and thirst, their prisoners may thus be driven to eat dust.

- 2.1432 “When such evil judges die as their acts ripen, they will, upon separating from their bodies, fall into the lower realms and be born among the starving spirits that feed on embers. The painful, unpleasant, unattractive, unsightly, dark power of the ripening of such gruesome acts will make them feed on the embers at charnel grounds, but without being able to satisfy their hunger. Still, as they eat the embers, it does slightly cool the intense burning within them, as when a fire is extinguished with water.
- 2.1433 “Thus, there are some who play and revel in acts that are like dark poison. However, when one gives up involvement with the forces of darkness, there will be no more desire. Childish beings who fall under the power of darkness may therefore experience that their burning pain is cooled, yet their pain cannot be compared to that of any other fire. In this way, these beings will subsist within the realm of starving spirits until finally their negative acts have been overcome, relinquished, and exhausted.
- 2.1434 “Once they are free from the realm of starving spirits, if they should be born as humans due to karmic actions that bring the experience of a human, they will, in accordance with their causal actions, be born in an outback settlement that suffers from bad harvests and therefore has little to eat. At times there may be food but it will taste bad and they will have no salt for it.
- 2.1435 “As the monk who has knowledge of the effects of the ripening of karmic action continues his investigation of the world of starving spirits, he will apply knowledge derived from hearing and thus perceive how the realm of starving spirits includes what are called poison eaters, who are naturally inclined to ingest poison as their food. Inquiring into what type of karmic action may cause one to be born in that way, he will apply knowledge derived from hearing and thus perceive how some people who are impaired by stinginess may poison others in order to seize their wealth. [F.308.b] When those who have thus poisoned others later separate from their bodies, they will fall into the lower realms and be born in the Reviving Hell. Once free from that hell, they will be born as starving spirits that feed on poison.
- 2.1436 “These spirits live in the Vindhya Range, in the Pārijāta Mountains, on the peaks of the Himalayas, or in the Malaya Mountains. They live on mountain peaks where there is a lot of poison but no water, in isolated regions infested by snakes, in far off and terrifying outposts where cold winds blow through narrow corridors, amid trees that have no branches extending from them, in hostile rocky regions, and where lions and tigers present a lethal danger.
- 2.1437 “For these spirits, all sensations of heat and cold are intensified a hundredfold. Thus, when it is hot, they will feel a rain of fire falling on them for five days, and when it is cold, they will feel a constant gale of icy winds for five days. Due to their misdeeds, they will remain in such embers and hostile badlands. They will suffer from hunger and thirst, and they will wail,

cry, lament, and moan. Starving and thirsting, they will consume poison that feels like a flaming hammer inside them. When they have ingested the poison, they will die, but due to their negative acts they will be revived, only to experience doubly intense hunger and thirst. As they cry in anguish, birds will swoop down on them, pluck out their eyes, and eat them. Racked by misery and pain, they will cry, wail, and moan. Their eyes will then grow back, only to be gouged out in the same way as before. Thus, until their completed and accumulated negative acts have been overcome, relinquished, and exhausted, they will continue to suffer.

2.1438 “When they finally escape the world of starving spirits they may, [F.309.a] due to karmic actions that are to be experienced in other lives, be born as humans. In that case they will, in accordance with their causal actions, maintain a livelihood along the highway or at intersections. Due to the residue of their act of proffering poison, they will themselves succumb to poison.

2.1439 “As the monk who has knowledge of the effects of the ripening of karmic action continues his investigation of the world of starving spirits, he will apply knowledge derived from hearing and thus perceive how the world of starving spirits includes what are called the starving spirits that dwell in isolated places. Inquiring into what type of karmic action may cause one to be born in that way, he will apply knowledge derived from hearing and thus perceive how some robbers set up an ambush on a road that passes through a remote wilderness, at a waterless and extremely narrow gorge that is exposed to the heat of the sun. Having located a grove with a spring on that road, the robbers will lie in wait there, waiting for some hapless traveler to arrive, tormented and weakened by thirst. In this way, they shall plot to murder the traveler and make off with that person’s wealth. When such people, racked by envy and stinginess and lacking generosity, proceed to slay the person who arrives, they will, upon separating from their bodies, fall into the lower realms and be born as starving spirits living in desolate outposts.

2.1440 “Like pine trees, such beings suffer from the burning heat of the sun in the wilderness. Yearning for a protector, refuge, or guard, they roam about lamenting and looking for water and food. Due to their misdeeds they will, just like the thirsting deer, perceive something that looks like clear water in the distance. Hopeful and without worrying about their exhaustion, they will rush ahead, believing that they have found water. Yet, as in the case of the deer, what they saw was but a mirage, so how could they obtain any water from that? Utterly exhausted and with the soles of their feet lacerated by the tips of the sharp grass, they will collapse, and some may even die from their ailments. Yet due to their karmic residue, [F.309.b] those who die

in this way will revive and experience a tenfold increase in their hunger and thirst. Hundreds of ravens, owls, and vultures will then descend upon them and gouge out their flesh and their eyes, gnashing their way through until nothing remains but bones.

2.1441 “Without any protector or guardian, these spirits are thus tortured by triple the pain. As they keep moving back and forth, they will lament with these words:

“ ‘These vultures and owls have beaks
That are sharp like vajra.
They hurt me—but I have no protector.
I cannot see any chance of relief.

2.1442 “ ‘Previously I overpowered travelers,
And such acts led me here.
Like reflections of those acts,
These are the tangible consequences.

2.1443 “ ‘Tied by the chains of my actions,
Hurt by the bonds of my actions,
I will not see anyone who could protect me
Until my acts have been exhausted.

2.1444 “ ‘Beings are led on by their acts,
They are guided by their acts.
They are propelled to wherever
Their acts may ripen.

2.1445 “ ‘Driven by their acts throughout the three realms
They keep circling, as if on a wheel.
Therefore, do what is virtuous.
At all times give up evil—do not let it push you forward!

2.1446 “ ‘Having no wish for evil,
I see it is like a fire.
This is what has led me into the fire
Of hunger and thirst in this realm of starving spirits.

2.1447 “ ‘The torments of my thirst
Increase more and more.
I am like a mountain
Engulfed by garlands of flames.

2.1448 “ ‘The fires on a burning mountain may be extinguished

- By streams of water,
But even all the oceans could not
Extinguish this fire that burns in me!
- 2.1449 “ ‘My karmic actions provide the firewood,
And as the flames are fanned by the winds of craving,
I am engulfed by the fire
Of karmic action that burns me to a crisp.
- 2.1450 “ ‘Pouring the water of discipline, diligence, and wakefulness
From the vessel of generosity,
Great beings extinguish the fire of karmic actions
That otherwise persists throughout the three realms.
- 2.1451 “ ‘Those who are governed by karmic actions
Are transformed by the three actions,
And deluded by these three actions.
They will course throughout the three worlds.
- 2.1452 “ ‘Under the power of karmic actions,
They move throughout the thirty-six and forty.¹⁹² [F.310.a]
As long as they have not crushed the ninety-eight,¹⁹³
They will journey through the three realms.
- 2.1453 “ ‘Those who know the hundred and eight,¹⁹⁴
Who are attentive to the meaning of the twelve,¹⁹⁵
And who know the distinction between Dharma and non-Dharma,
Will attain infinite happiness.
- 2.1454 “ ‘Those whose consciousness has two characteristics,¹⁹⁶
Who know two times eight,
And who perceive the sixteen births
Will be incinerated by evil.
- 2.1455 “ ‘Stable ones who develop the two views,
And who complete the four,
And escape the four rivers¹⁹⁷
Are wise beings who will burn away evil.
- 2.1456 “ ‘Those who can correctly enter the eightfold path,
And perceive the ten powers,
And understand the causes of the two kinds of suffering
Will proceed to the undefiled realm.
- 2.1457 “ ‘Those who perfect the two truths,

And discern the four recollections,
Are stable beings who always attend to what matters.
They will not be controlled by the māras.

- 2.1458 “Those who give up the qualities of virtue,
And who are deluded about the effects of their own actions,
Will be carried by their own unwholesome actions
Into this world, the world of starving spirits.’
- 2.1459 “Because they earlier engaged in a few virtuous actions, some among the
starving spirits have very sharp intelligence, and thus instruct the other
starving spirits that they behold. Once they have delivered their teaching,
they will remain to experience their individual suffering until finally their
negative acts have been overcome, relinquished, and exhausted.
- 2.1460 “Once these beings escape the world of starving spirits, they might, due to
karmic actions to be experienced in other lives, be born with the general lot
in life of a human. In that case they will, in accordance with their causal
actions, engage in behavior and conduct that resembles that of starving
spirits.
- 2.1461 “As the monk who has knowledge of the effects of the ripening of karmic
action continues his investigation of the world of starving spirits, he will
apply knowledge derived from hearing and thus perceive how the world of
starving spirits includes what are called the charnel ground dwellers.
[F.310.b] Inquiring into what type of karmic action may cause one to be born
in that way, he will apply knowledge derived from hearing and thus
perceive how some people, impaired by stinginess and envy, steal flowers
that were offered to the buddhas and then proceed to sell those flowers for
the sake of profit. When later such beings separate from their bodies, they
will fall into the lower realms and be born among the starving spirits that
dwell in charnel grounds. These starving spirits feed on the occasional
smoke that arises when refuse is burned at the charnel grounds. In this way
they can subsist for a month, after which they will have no more to eat.
Burning iron garlands are tied around their heads, and wherever they take
birth, those chains will melt their brains and burn their skulls. Other iron
garlands are tied around their necks, burning their throats and chests. In this
way, the act of stealing flowers from the buddhas will gradually cause all
their major and minor body parts to be consumed by fire. Their bodies,
moreover, will be covered by parasites that bring them unbearable misery
and pain. Finally, the demons that frequent charnel grounds will pulverize
these starving spirits with hammers, swords, and clubs.

- 2.1462 “Crying and lamenting, these starving spirits are tormented by a threefold suffering: hunger and thirst, burning iron garlands, and the crushing swords and hammers. As they are destroyed by these miseries, the evildoers will lament:
- 2.1463 “ ‘While already suffering from hunger and thirst,
I am, next, tortured by fire,
And, finally, subjected to the pain
Of swords and hammers.
- 2.1464 “ ‘My mind [F.311.a] and my actions
Have fooled and deceived me completely.
I have been born into the realm of starving spirits
And have no friend or helper.
- 2.1465 “ ‘When such a powerless being is pulled along
By the shackles of karmic action,
No friends, children, spouse, or relatives
Can offer any protection.
- 2.1466 “ ‘Because of my actions there is no protector.
I experience the three,¹⁹⁸
But generosity, discipline, and learning
Are another renowned set of three.
- 2.1467 “ ‘Here I am caught in the web of ignorance
Produced by my own misdeeds, and not by anything else.
The effects of actions that serve
As causes for what is unbearable have now manifested.
- 2.1468 “ ‘The realm of starving spirits is utterly intolerable.
If at some point I escape this evil
I shall thereafter always make sure
That I refrain from any evil acts.’
- 2.1469 “Thus they lament, and until their completed and accumulated unwholesome actions that are to be individually experienced have been overcome, relinquished, and exhausted, these starving spirits will continue to experience harm and distress.
- 2.1470 “When they finally become free from the world of starving spirits, they may, due to karmic actions to be experienced in other lives and as a human, be born with the general lot in life of a human. In accordance with their causal actions, they will then become savages who subsist on rags that they scavenge from charnel grounds.

- 2.1471 “As the monk who has knowledge of the effects of the ripening of karmic action continues his investigation of the world of starving spirits, he will apply knowledge derived from hearing and thus perceive how the world of starving spirits includes what are called the tree dwellers. Inquiring into what type of karmic action may cause one to be born in that way, he will apply knowledge derived from hearing and thus perceive how some people who are afflicted by stinginess may destroy a tree that sustains the saṅgha or, likewise, one that stands by a pool or pond that provides nourishment for those hungry, thirsting, or weary. [F.311.b] Wanting to secure dry wood, such people might decide to appropriate such a tree and fell it. If they carry out their act as planned, they will, when separating from their bodies, fall into the lower realms and be born among the tree-dwelling starving spirits.
- 2.1472 “Their actions will make them take birth in a forest where they will suffer from cold and heat. Like worms in dry wood, they will be hurt from all sides. In the unlikely event that these tormented and miserable spirits should manage to find some relief,¹⁹⁹ they will be eaten by other insects within the dry wood. If someone disposes of offering cakes for their sake, these spirits may obtain nourishment.
- 2.1473 “Until their completed and accumulated negative acts that are to be individually experienced have been overcome, relinquished, and exhausted, these spirits will continue to undergo unbearable suffering. When they finally escape the realm of starving spirits, they may, due to karmic actions to be experienced in other lives and as a human, be born with the general lot in life of a human. In that case they will, in accordance with their causal actions, try to survive by eating plants, grass, herbs, forest produce, dry wood, or flowers. As such, they will also depend on others to stay alive and they will suffer intensely.
- 2.1474 “As the monk who has knowledge of the effects of the ripening of karmic action continues his investigation of the world of starving spirits, he will apply knowledge derived from hearing and thus perceive how the world of starving spirits includes what are called the starving spirits that dwell at intersections. Inquiring into what type of karmic action may cause one to be born in that way, he will apply knowledge derived from hearing, and thus perceive how some malicious scoundrels afflicted by stinginess may hide their food and drink so that, when travelers arrive, [F.312.a] they do not have to give them anything to eat and drink, thus causing intense suffering for others. When such scoundrels later die, they will become starving spirits that dwell at intersections.
- 2.1475 “Due to the force of their karmic actions that abolished the trust of others, saws will appear. Each day, these saws will slice through the bodies of these starving and thirsting beings, cleaving them into four pieces and severing

their limbs. However, while they are thus being massacred, common, infantile beings—childish beings who lack knowledge of actions and effects and are concerned with bad effects and causes—may place offering cakes at intersections, thinking that it may heal the sick. Such acts will be cherished by these starving spirits, who will gain nourishment therefrom. Thus, they will take up residence there and reveal themselves. Until their completed and accumulated negative acts to be individually experienced have been overcome, relinquished, and exhausted, these beings will subsist in this way within the realm of starving spirits.

2.1476 “When they later escape the world of starving spirits, they may, due to karmic actions to be experienced in other lives and as a human, take birth as humans. In accordance with their causal actions, they will then proceed to take birth within a poor caste of cattle butchers.

2.1477 “As the monk who has knowledge of the effects of the ripening of karmic action continues his investigation of the world of starving spirits, he will apply knowledge derived from hearing and thus perceive how the world of starving spirits includes what are called the starving spirits of the māra class. Inquiring into what type of karmic action may cause one to be born in that way, he will apply knowledge derived from hearing and thus perceive how some people maintain an unwholesome livelihood and deceitfully harm others. [F.312.b] Being convinced that negative causes and views are correct, such people will also denigrate the wholesome path. When such people later separate from their bodies, they will fall into the lower realms and be born among the starving spirits of the māra class.

2.1478 “Such beings are constantly trying to pollute the minds of monks who are sustained by the food of concentration, harming them, making loud noises, and creating obstacles in their dreams. Thus, they are hostile to the Dharma and controlled by the māras. Those who pursue wrong paths will thus be born in the realm of starving spirits. There, these beings eat balls of iron for food, which burns and causes them extreme pain. Yet, although they suffer intensely, they do not develop any sadness, and when they die, they proceed to take birth in hell. Finally, after many eons, they will then become human. Before that, however, they must live ten or twenty thousand eons in the three lower realms, where they will be roasted and eaten. If, with the likelihood of a sea turtle poking its head through a yoke floating on the ocean, some karmic actions to be experienced in other lives should make them take birth with the general lot in life of a human, they will, in accordance with their causal actions, be blind, deaf, mute, forgetful, and constantly sick, and live in extreme poverty.

2.1479 “Thus, as the monk who has knowledge of the effects of the ripening of karmic action investigates the world of starving spirits, he applies knowledge derived from hearing and thus perceives how karmic effects ripen in these lurid examples of life as a starving spirit. Although there are many hundreds of thousands of subsidiary species that he does not see, he will come to know the basic taxonomy of those inhabitants, to the ends of the seas, on the ocean islands, and between the great continents of Jambudvīpa, [F.313.a] Godānīya in the west, Videha in the east, and Kuru in the north.

2.1480 “At this point he will think, ‘I must understand the extremely subtle ripening of the karmic effects of rākṣasas, piśācas, and kumbhāṇḍas. Where do such beings come from and due to what are they born? What do they eat? What do they do? What are their causes? In their realm, the mind is like a monkey, moving about without restraint. Like the ears of a cow, the mind moves briskly. It flutters rapidly like the jittery ears of a cow that has entered a banana grove. It flows everywhere, like the contents of an overflowing jar. It causes a stir, like a strong wind stirring up dust. It is harder to train than a vicious lion, tiger, or snake. The ways it moves, it produces effects beyond the given situation. Thus, it is hard to understand the ways the afflicted mind of sentient beings creates further affliction, while the purified mind brings liberation. The mind is like a king, and the faculties are like the royal servants. Karmic actions depend on the mind, effects depend on karmic actions, and the five realms depend on effects. The mind is like an engineer and the body is his machinery. The sense faculties and their objects are like strings. Thus, those with rough minds go to the lower realms, whereas those with deeply gentle and purified minds go to the worlds of gods and humans, and on to the immutable realm, the transcendence of suffering.’

2.1481 “In this way the monk discerns the extremely subtle features of the mind, and in so doing becomes extremely disheartened by cyclic existence. The hells and their neighboring regions sadden him, and the world of starving spirits saddens him in the extreme. Thus, he realizes the truth of the noble ones that concerns suffering. [F.313.b] He realizes suffering and the path of the noble ones; he realizes the excellent path and the way of abiding upon it.”

2.1482 *This completes the second chapter, the chapter on the starving spirits.*

3.

Chapter 3

THE ANIMALS

- 3.1 “The monk, the spiritual practitioner who carefully observes inner phenomena, has in this way seen the reality of karmic effects. He has investigated the hells and their neighboring regions, and he has also investigated the second realm, that of the starving spirits. He sees this intolerable cyclic existence correctly, just as it is, and acknowledges it in his mind. Thus, the monk does not dwell in the realm of the māras but abides within the limit of the transcendence of suffering. With unceasing joy, he attains the fruition of entering the fifteenth ground.
- 3.2 “As he reaches this ground, the terrestrial yakṣas will inform the celestial yakṣas, who in turn will pass the news to the Four Great Kings. The Four Great Kings will inform the gods in the Heaven of the Thirty-Three, who for their part will inform the gods in the Heaven Free from Strife. The latter will bring the message to the Heaven of Joy, and the gods in the Heaven of Joy will inform the gods in the Heaven of Delighting in Emanations, who will proceed to tell the gods in the Heaven of Making Use of Others’ Emanations. From there, the message will journey beyond the desire realm and into the form realm, where the news will be received by the gods in the Brahmā Realm, and so forth, up to the gods in Luminosity.
- 3.3 “Thus, the gods in Luminosity will hear these words: ‘O gods, in Jambudvīpa a noble son, who is of such and such a town, city, and village in such and such a country, and who bears such and such a name, has shaved off his hair and beard, donned the saffron-colored robes, and with faith gone forth from the household to become a homeless mendicant. He has no wish to remain at the level of the māras and does not want any of the objects that belong to their realm. He is conquering the armies of the māras and destroying their servants. He shakes down the mountain of afflictions and causes others to enter the path of the sacred Dharma. [F.314.a] His light shines, and thus he has now entered the fifteenth ground.’

3.4 “As they receive this message, the gods in Luminosity will rejoice and say to the other gods, ‘O gods, we are supremely happy, because the forces of the māras have been brought down and the side of the sacred Dharma has risen truly high. The retinue of the māras has collapsed! The river of the sacred Dharma flows on! The ocean of the non-Buddhists has dried up! Desire, anger, and delusion are fully pacified!²⁰⁰ The forces of non-Dharma have collapsed! The forces of the sacred Dharma have advanced! Cyclic existence has been destroyed! Ah, we listen to this message with supreme joy!’

3.5 “In this way the sound of the sacred Dharma will pass from one to the other, all the way up to the gods in Luminosity. All will note how this monk has mustered diligence, how his mind is virtuous, unshakeable, and steadfast, and how, free from deceit, he is of an honest nature. Proclamations of his virtues will pave the way to the city of the transcendence of suffering.

· The Animals ·

3.6 “The monk who has knowledge of the effects of the ripening of karmic action has correctly understood the ripening of the karmic phenomena in hell. He has understood the extent of the lifespans and the remainder of lives within the hundred and thirty-six regions of the hells. He has also concerned himself with the second realm of beings and thus examined, in short, the thirty-six classes of starving spirits. Now, as he examines the nature of the various levels of life, he will apply knowledge derived from hearing and thus perceive thirty-four different kinds of animal life.

3.7 “He will consider, ‘The five realms of beings have come about in dependence on mental misdeeds. In general, the animals all have distinct appearances, forms, movements, and means of sustenance. Some live in harmony while others do not, some are aggressive and some are not, some are friendly and some are not, some live together and some do not. [F.314.b] Those bearing wings include eagles,²⁰¹ fowl, crows, swans, and so on. Those that may or may not live in harmony include foxes, dogs, and the like. Those that may or may not be aggressive include crows, owls, horses, buffalo, snakes, and mongooses. What are the karmic actions that result in all those different appearances, forms, movements, and feeding habits?’

3.8 “Here the monk will apply knowledge derived from hearing, and further consider, ‘These beings have different types of minds, different things on which they depend, and engage in different actions. They constitute many different types of beings and partake of distinct forms of food. Now, what are the causes for those animals that may or may not be in harmony?’

- 3.9 “As he examines their karmic actions, he will apply knowledge derived from hearing and so see how two proud human beings who are skilled in reciting treatises that promulgate wrong views may recite such unwholesome treatises to each other. What they let each other hear is meaningless, joyless, and offers no means to ascend to the higher realms. Nevertheless, they may cause each other to be zealous about the positions linked with such unwholesome treatises, unwholesome causes, and unwholesome views. When two such people die, they will both be born in hell. In the event that they are born as animals, the causes that can inspire both harmony and disharmony will make them become furious at each other, as in the case of snakes, mongooses, horses, buffalo, crows, owls, and so forth.
- 3.10 “The monk who has knowledge of the ripening of karmic effects will continue to examine the animal world, wondering what karmic actions and causes may lead to birth as a member of a herd or flock of animals. He will apply knowledge derived from hearing and thus perceive how some female patrons, who are strongly attached to cyclic existence, think, ‘If I am later born as an animal, by this gift may you be my husband [F.315.a] and may I be your wife.’ When later such people separate from their bodies, they will fall into the lower realms and be born among animals that are fond of pleasure. Thus, due to their completed acts, they will be born as pheasants, pigeons, or ducks that enjoy copulating.
- 3.11 “Next, the monk who has knowledge of the ripening of karmic effects will think of foxes and other such disharmonious animals, wondering, ‘What actions will make one take birth as a fox or a dog?’ As he applies knowledge derived from hearing, he will notice how some people steal and constantly covet the delicious food of scholars and people who have taken vows. When people with such inordinate covetousness later separate from their bodies, they will fall into the lower realms and be born as foxes that look for fights and engage in fierce competition among one another.
- 3.12 “Next, the monk who has knowledge of the ripening of karmic effects will examine deer. Applying knowledge derived from hearing, he will notice how some people blow conches or beat drums to drive out other people from towns, cities, or marketplaces and thus incite panic. When later such people separate from their bodies, they will be born in hell. Once they escape the hells, they will become deer that suffer from constant fear. Just as in the past they drove out people from towns, cities, and marketplaces and into the wilderness, they will now themselves live in the jungle or in the forest. If they should be born with the general lot in life of a human, they will, in accordance with their causal actions, suffer from constant fear, and their minds will be extremely feeble and witless. Thus, they will to some extent

think like those in the animal world, as if they were animals trapped with snares.²⁰² As for those that remain, due to the power of their karmic actions, they will live in mutual discord. [F.315.b]

3.13 “As the monk who has knowledge of the ripening of karmic effects continues to examine the animal world, he will ask himself, ‘What karmic actions cause one to take spontaneous birth?’ As he applies knowledge derived from hearing, he will notice how some people out of desire boil worms in water to produce silk. When worms are boiled in this way, millions of tiny insects²⁰³ are born spontaneously. People then burn these small insects in a fire offering sacrifice. When later such people separate from their bodies, they will fall into the lower realms and be born in hell. Once freed from hell, they will repeatedly take spontaneous birth as animals, such as silkworms.

3.14 “As the monk who has knowledge of the ripening of karmic effects continues to examine the animal world, he will ask himself, ‘What karmic actions cause one to take birth from warmth and moisture?’ As he applies knowledge derived from hearing, he will notice how for the sake of wealth some evil people who have wrong views kill fish and turtles,²⁰⁴ and bury them in the ground. In a similar vein, other people do the same to otters. Later, as maggots are born from warmth and moisture there, these people will also kill those beings, either sacrificing them or killing them for the sake of profit. When later such people separate from their bodies, they will fall into the lower realms and be born in hell. Once they escape hell, they will be born from warmth and moisture as ants, lice, or the like. Thus, the monk will carefully discern the second mode of birth by means of the path that is true in all respects, comprehending it with exhaustive intelligence.

3.15 “As the monk who has knowledge of the ripening of karmic effects [F.316.a] continues to examine the animal world, he will ask himself, ‘What karmic actions cause one to take birth from an egg?’ As he applies knowledge derived from hearing, he will notice how some people who have attained mundane concentration may pacify desire, anger, and delusion. If, however, some condition should make them angry, that mental flaw will make them lose their objective. When separating from their bodies, such people will then fall into the lower realms and be born in the hells. Once free from hell, they will be born from an egg in the animal realm, as a vulture, a crow, or the like. If, when free from such an existence, they are born with the general lot in life of a human, they will constantly be angry and afraid.

3.16 “As the monk who has knowledge of the ripening of karmic effects continues to examine the animal world, he will ask himself, ‘What karmic actions cause one to take birth from a womb?’ As he applies knowledge derived from hearing, he will notice how there are some desirous people

who let a stallion have its way with a mare, or likewise a bull with a cow, or they set fire to a forest, or associate with a promiscuous, unsuitable person. When such people later separate from their bodies, they will be born in hell. Once free from hell, they will take birth as an animal from a womb. If, when free from such a state, they should be born with the general lot in life of a human, they will, in accordance with their causal actions, be born as the third kind of being.²⁰⁵

3.17 “As the monk who has knowledge of the ripening of karmic effects examines the eleven types of animals,²⁰⁶ he will proceed to concern himself with the four kinds of food: coarse food, the food of contact, the food of volition, and the food of joy. As he examines the ripening of the effects of these four kinds of food, [F.316.b] he will apply knowledge derived from hearing and so notice how some people of bad character offer food to robbers and thieves, telling them, ‘Eat this and then go kill my enemy.’ If, craving for food, the criminals then proceed to murder the other people, they will, upon separating from their bodies, fall into the lower realms and be born in hell. Once free from hell they will, by force of their actions, be born as animals that live from coarse food. Thus, they will be born as cows, buffalo, donkeys, pigs, dogs, foxes, camels, elephants, horses, sheep, deer, goats, jungle cows, crows, vultures, geese,²⁰⁷ herons, gazelle, antelopes, barking deer, spotted deer,²⁰⁸ domestic fowl, pheasants, or snakes. They may be born in myriad habitats, living in thorny places, wildernesses, and so forth.

3.18 “As the monk carefully examines the directions, he will then concern himself with sustenance through contact. Thus, he will think, ‘Some animals are born from an egg. This concerns birds, as well as those animals that live in the water,²⁰⁹ on the shore, and in the ocean, as well as nāgas, snakes, animals that live in burrows, or any other such animal. What karmic actions may cause them to eat the food of contact?’

3.19 “Inquiring in this way, the monk will apply knowledge derived from hearing and thus perceive how some people think, ‘I shall give to others,’ yet they only make gifts mentally, without saying anything. Once they have died, due to karmic actions to be experienced in other lives, they may take birth as animals. In that case their purely mental acts [F.317.a] will make them later consume the food of contact.

3.20 “As the monk who has knowledge of the ripening of karmic effects continues to examine the animal world, he will ask himself, ‘How do sentient beings subsist on the food of volition, the third kind of sustenance?’ As he applies knowledge derived from hearing, he will notice how those animals that are born from an egg, such as fish, sea monsters, crocodiles, alligators, oysters, conches, and so forth, live from the food of volition. Thus, if such a

mother or father merely thinks of their offspring, they will be satiated by that alone, and they may grow and derive nourishment from that, just as if they were eating with their mouths.

3.21 “Wondering what karmic actions may cause one to be born in that way, the monk will apply knowledge derived from hearing and so notice how some feeble-minded people, who have no understanding of the consequences of actions, will promise another person that in two weeks, or a month, they will give them a little bit of money, food, or gemstones. The poor person who hears this may then become elated and think, ‘That benefactor is going to give a gift to this poor fellow!’ Yet when the poor person shows up two weeks or a month later filled with joy, the cruel person will go back on his promise.

3.22 “When later such people separate from their bodies, they will fall into the lower realms and be born in a hell of shifting happiness and pain. Once free from that, they will proceed to take birth among the animals and, by force of having falsely made someone happy, they will gain nourishment from acts of volition. If they should be born among humans, they will, in accordance with their causal actions, become servants of the people they lied to. [F.317.b]

3.23 “Next, the monk who has knowledge of the ripening of karmic effects will concern himself with the fourth kind of sustenance, the so-called food of joy, as it is partaken of in the animal world. With knowledge derived from hearing he will notice how certain animals subsist on the afflictive food of joy. Thus, for example, the great ajagara snake that dwells in dark dungeons derives sustenance from the food of joy and wind. The same is the case with creatures such as lizards²¹⁰ and the so-called mountain dweller. The gods in Luminosity also draw nourishment from the food of joy, yet their sustenance is free from ill will. The food of joy sought by animals, on the other hand, is connected with resentful beliefs and sustained by tightly held grudges.

3.24 “Wondering what karmic actions may cause one to be born in that way, the monk will apply knowledge derived from hearing and thus notice how some people, who are predominantly angry and have a naturally hostile disposition, become motivated by a grudge, which incites them to murder others while under the strong influence of delusion. When later such people separate from their bodies, they will fall into the lower realms and be born in hell. If such beings, who possess both the bases for resentment and pleasure, are born as animals, they will live on the food of joy and wind. If they are born with the general lot in life of a human, they will, in accordance with their causal actions, always get into random and baseless fights with others.

3.25 “As the monk who has knowledge of the ripening of karmic effects continues to concern himself with the infinite world of animals, he will ask himself how the animals that live in water take birth. With knowledge

derived from hearing he will notice how some people of feeble mind and consciousness may die while tormented by thirst. When that happens, such people fall into the lower realms, where they take birth as water creatures. [F.318.a] Likewise, they may be born into a solitary life in one of the numerous worlds of fish. When people tormented by thirst see water during the intermediate existence, they may pursue it and think, 'Let me be born there!' The moment that wish occurs, they will be born in water. Existence manifests due to causes and conditions, and this is how one remains within the corridors of existence. As the karmic actions of those beings—who were not generous and who did not practice virtue—ripen, they will have a constant feeling that the water is hot. Their thirst will continue and the water will feel salty.

3.26 “Next, the monk who has knowledge of the ripening of karmic effects will concern himself with birds that scuttle about on dry land and those that fly in the sky. He will wonder, 'What karmic actions allow birds to fly in empty space and be supported where there is no support?' As he employs knowledge derived from hearing, he will then notice three forms of miraculous ability: intentional transformation, physical movement, and mental speed. Intentional transformation pertains to those who have miraculous powers. Such individuals are able to travel wherever they wish. If they wish for space to become earth, they will be able to see it as such and walk upon it. Physical movement occurs according to particular features of reality, as in the case of the birds. Mental speed is the provenance of thus-gone buddhas, who are able to arrive in whichever location they set their sights on. In this way, the monk will see that, due to the particular differences in the karmic actions associated with the three realms, there are three forms of miraculous ability. [V69][B21] [F.1.b]

3.27 “As the monk who has knowledge of the ripening of karmic effects continues to examine the world of animals, he will notice that certain animals, such as birds or deer—whether they move in water, on dry land, or in the sky—may appear in the realms of hell beings, starving spirits, animals, gods, or humans. The monk will then ask himself, 'Why do such animals experience pain in hell?' Examining this matter with knowledge derived from hearing, he will see that the hells contain both animals that are counted as sentient beings and animals that are not counted as sentient beings. When beings are born in hell and burn in the fires, there are some birds with physiological distortions that make them perceive that place as enjoyable and therefore form the wish to be born there. Then, as soon as that thought crops up, [F.2.a] they will be born as birds in hell and experience all the sufferings of hell beings that were explained earlier.

3.28 “When beings take birth in the various regions of hell in accordance with their completed and accumulated acts, they will be frightened by animals that are not counted as sentient beings, such as all the horrifying throngs of lions, tigers, owls, insects, vipers, and constrictors. Those hell beings that are counted as sentient beings may also be hurt by those that are not counted as sentient beings. However, although they may be wounded by such animals that manifest due to their karmic actions, those animals that are not counted as sentient beings do not feel any pain themselves.

3.29 “Next, the monk who has knowledge of the ripening of karmic effects will examine the world of starving spirits. He will ask himself, ‘What action may cause an animal to be born in the world of starving spirits, tormented by hunger and thirst?’ Applying knowledge derived from hearing, he will see that animals take birth in all thirty-six classes of starving spirits. Thus, some birds that live in the human realm, such as crows, vultures, or the like,²¹¹ may kill and eat other birds there. When they later die, the ripening of killing will make them take birth as birds in the realms of starving spirits, [F.2.b] and so they will suffer the physical torments of hunger and thirst. Such birds live from plucking out and eating the eyes of starving spirits, but, as they feed in this way, their negative acts will make their marrow and brains feel extremely hot, as if they were made of acid or molten copper.

3.30 “As the monk thus examines the birds that live in the realm of starving spirits, he will utter the following verses of instruction:

“ ‘The heat of negative and unvirtuous actions
Ripens here as a heat
That brings great pain.
Therefore, give up evil.

3.31 “ ‘Stinginess corrupts completely;
Do not engage in flawed actions.
People corrupted by stinginess
Journey to the realms of starving spirits and animals.

3.32 “ ‘Those who are born in the animal realm
Are aggressive to each other,
And they catch, kill, and eat one another.
Therefore, get rid of dullness.

3.33 “ ‘A mind harmed by dullness
Will give up spiritual discipline and generosity.
Childish beings fooled by craving
Will be born in the realm of the animals.

- 3.34 “ ‘Outsiders do not know right from wrong,
What to eat from what not to eat,
Or how to tell the meaningful from the meaningless.
Such people mix up Dharma and non-Dharma.
- 3.35 “ ‘Since their five senses are dumb and obscured,
Such humans will travel to the animal realm.’
- 3.36 “Thus, the monk will briefly consider the animal realm, noticing how the chains of karmic action connect many hundreds of thousands of lives, thus causing the river of immeasurable pain and suffering to flow. In this way, due to the interplay of numerous actions that lead to lives as animals, as well as a variety of causes and conditions involving various intentions, there arises an ocean measuring ten leagues. Within this ocean live various fish, sea monsters, whales, crocodiles, and shellfish that torment one another. Those beings have obscured and desirous minds and hence, without any understanding of right and wrong, [F.3.a] they take birth in the deep sea. With a feeling like being burned by acid, and constantly tormented by thirst, they live in fear of mutual killing.
- 3.37 “Those that live in the middle ocean²¹² experience anger. Anger may cause beings to take birth as nāgas that lurk in this middle sea. Such nāgas feel hostile toward each other, and, due to this aggression, they shoot poison at each other and are constantly intent on harming one another. Their realm is called Endowed with Enjoyments. Measuring one thousand leagues, it is full of nāga kings. Two kinds of nāga kings live there: those that are righteous and those that are not righteous. The righteous nāga kings bring happiness to the entire human world, whereas the latter cause harm there. Moreover, within the realms of the righteous nāga kings, there is no rain of nāga particles, which are particles that feel like burning sand falling on their heads. However, throughout the realms of the unrighteous nāga kings, such particles do pour down, and thus they burn all the female nāgas there. This happens repeatedly.
- 3.38 “The monk who has knowledge of the ripening of karmic effects will contemplate the causes of the nāga particles and their related karmic actions, wondering what acts cause the nāga particles to fall. As he examines this with knowledge derived from hearing, he will notice how some people who are overcome and driven by anger, or who are deluded, set fire to the temples of the saṅgha, or to villages, towns, or markets. When such people later separate from their bodies, they will be born in hell. [F.3.b] When they escape from there, they will be born among the nāgas, where, due to their earlier misdeeds of arson, they will be bombarded by the falling nāga particles.

- 3.39 “The monk will further examine the world of the nāgas, wondering what actions may cause one to be born where no nāga particles fall. Investigating with knowledge derived from hearing, he will notice how some non-Buddhists with mundane afflictions give thorn-like gifts, and are born within ‘seven thorns’ in the way that was described earlier.²¹³ While obscured by anger they may thus pray to be born among the nāgas. When such people later separate from their bodies, they will fall into the lower realms and be born among the nāgas. However, once born as nāgas, rather than having an aggressive nature, they will be righteous and practice the Dharma. Thus, nāga particles will not fall upon their heads.
- 3.40 “As the monk who has knowledge of the ripening of karmic effects continues to examine the world of the nāgas, he will wonder, ‘Karmic actions cause beings to take birth as nāgas in Endowed with Enjoyments, yet how many kinds of righteous nāgas are there, and how many unrighteous nāgas are there?’
- 3.41 “Investigating with knowledge derived from hearing, he will notice how the righteous nāgas live in abodes encircled by jewel fences made of the seven precious substances. Their abodes are radiant and feature perfect ponds, cascades, and blue lotuses. The nāgas there live on elixir and are always happy. Their bodies are adorned with flowers, powders, and ointments. While they all have the head of a serpent, they can nevertheless transform themselves into any form they like. Wherever they wish to proceed or relocate to, they will appear there.
- 3.42 “The righteous nāga kings are the following: [F.4.a] Seven-Headed, Gajānana, the nāga king Vāsuki, the nāga king Takṣaka, the nāga king Bhadraka, the nāga king Janaka, the nāga king Undefeatable, the nāga king Meghamālin, the nāga king Kuṇḍalin, and the nāga king Shining. All these nāga kings are righteous and follow the Dharma. To ensure fine harvests, they bring timely, sufficient, and delightful rainfall, and they will not cause untimely hail, clouds, or winds. They have faith in the Buddha, Dharma, and Saṅgha, and follow them with faith. They also protect buddha relics. Since no nāga particles fall on them, their lives are very pleasant.
- 3.43 “These nāgas will make rain shower down on the four human abodes: Jambudvīpa, Godānīya in the west, Videha in the east, and Kuru in the north. Whenever mendicants, brahmins, and people in general are righteous and follow the Dharma, the strength of these nāga kings will, as a unique effect of the Dharma, increase. They will then send abundant rain and there will be fine crops with exquisite smell, taste, and color. These nāga kings will not create any harmful disturbances, poisons, or winds. Fine fruits will grow

forth and no one will be harmed by the light of the sun or the moon. The righteous nāga kings will not create any nāga trouble, and they will not rouse storms.

3.44 “Four factors create obstacles to the lives of beings in Jambudvīpa: failed harvests, armed conflicts, being struck by poison and wind, and water problems. When people are righteous and follow the Dharma, [F.4.b] the righteous nāgas will gain strength. They will then abstain from creating any dark clouds—they will not gather any such clouds, and they will not release any troublesome storms. They will not disrupt the rivers but instead they will water the crops and nourish them well. Flowers and fruits will have fine fragrances and tastes. Thus, sentient beings will be happy, free of disease, and strong. These nāgas create positive karmic actions and, as a beneficent effect for sentient beings, they also ensure that the crops are excellent. Thus, these nāgas regard the people of Jambudvīpa with great affection on many levels.

3.45 “When the monk who has knowledge of the ripening of karmic effects has examined Jambudvīpa in this way, he will next consider Godānīya in the west. Thus, he will wonder, ‘In what ways do the righteous nāgas that follow the Dharma protect that realm?’

3.46 “The people of Godānīya in the west have extremely gentle minds. One obstacle that they do experience, however, is unclean water, which may shorten their lives. The righteous nāga kings who follow the Dharma will not create any clouds and thereby let unclean water fall into ravines, gorges, or the mighty mountains. Instead, such nāgas will use their power to purify the water, and so the people of the western realm of Godānīya live happily.

3.47 “Next, the monk who has knowledge of the ripening of karmic effects will consider Videha in the east, and so ask himself, ‘Well, how are the righteous nāgas that follow the Dharma able to bring happiness to Videha in the east?’

3.48 “As he applies knowledge derived from hearing, he will see that the people on the eastern continent of Videha encounter obstacles in the form of frightening flashes of lightning and thunderclaps. [F.5.a] Seeing lightning and hearing thunder will make their extremely gentle minds unsound. Thus, whenever the lords of the righteous nāgas that follow the Dharma abstain from causing any thunder or lightning, this protects the humans in Videha from illness.

3.49 “Next, the monk who has knowledge of the ripening of karmic effects will think of the harms suffered by the humans in Kuru in the north. Thus, he will ask himself, ‘What harms do the human beings in Kuru encounter?’ As he examines this matter with knowledge derived from hearing, he will see that the people of Kuru in the north are vexed by cold winds. Black clouds and cold winds cause the flowers there to wither and lose their pleasant scent,

which makes the inhabitants of that realm despondent. Due to the presence of those black clouds, birds will no longer sing beautifully, and the sounds of lutes and clay drums will no longer be pleasing. In such ways, the activities of the nāgas may cause harm to those who live on mountains such as Mount Illuminator. Yet when righteous nāga kings who follow the Dharma appear there, there will not be any cold winds or black clouds. In these ways the righteous nāga kings that follow the Dharma will bring happiness and benefit to the inhabitants of all four human abodes.

3.50 “As the monk who has knowledge of the ripening of karmic effects continues to examine the world of the nāgas, he will ask himself, ‘What actions cause nāgas to become unrighteous and abandon the Dharma?’

3.51 “When he examines this matter with knowledge derived from hearing, he will notice that the nāga realm known as Endowed with Enjoyments contains the following unrighteous nāga kings: the nāga king Pramatha, the nāga king Aṭopa, the nāga king Kāla, [F.5.b] and the nāga king Huluhulu. All of these reside in the realm known as Endowed with Enjoyments within the middle ocean.

3.52 “Wondering what powers the unrighteous nāga kings possess, the monk will apply knowledge derived from hearing and so notice how those nāgas hold sway whenever people do not respect mendicants or brahmins. In Jambudvīpa those nāgas will then create hostility and emit poison from their bodies. They will move within black clouds and cause poisonous trees to grow. They will stir harmful winds that spoil the water, which in turn spoil the crops, so that those who consume them are stricken by severe disease. As the crops are ruined, the lifespan of people will shorten, and wicked and aggressive kings will kill each other. Due to such drawbacks, the number of humans in Jambudvīpa will greatly diminish. These are the ways that evil nāgas create obstacles.

3.53 “As the monk who has knowledge of the ripening of karmic effects concerns himself with the nāga kings, he will next ask himself how the unrighteous nāga kings may cause obstacles for humans living in Godānīya in the west. Applying knowledge derived from hearing, he will then see that that realm is ruled by unrighteous human kings. Unrighteous nāga kings that do not follow the Dharma will cause a toxic rain to fall in all the ravines, gorges, and mighty mountain peaks. This rainwater will pollute the water table in general, and so, when consumed by the people of Godānīya in the west, it will cause them obstacles. Thus, the monk will correctly examine Godānīya in the west, and become aware of this.

3.54 “Next, the monk who has knowledge of the ripening of karmic effects will examine Videha in the east. [F.6.a] Applying knowledge derived from hearing, he will see that when unrighteous people who do not follow the

Dharma appear, it will make the hostile nāgas become powerful. They will then produce very loud thunderclaps in Videha in the east. The noise will be as loud as if a mountain were being crushed. When the people in Videha hear this, their hearts will be disturbed, and some will even become sick. The nāgas will also produce flashes of lightning that shoot tongues of flames in the ten directions, while the nāgas dwelling in the clouds take on frightening forms. Their eyes will be as large as chariots, their bodies will be like black mountains, and fire will burn from their three heads. They can also assume the forms of dogs, snakes, and many other horrible forms. Seeing all this will create obstacles for the people of Videha in the east.

3.55 “Next, the monk who has knowledge of the effects of the ripening of karmic action will examine Kuru in the north, which, although different from the heavens, is like a second heaven. Thus, he will wonder, ‘How do the hostile nāga lords cause harm to the people of Kuru in the north?’ As he applies knowledge derived from hearing, he will notice how, as mentioned before, the people of Kuru in the north enjoy lotuses, blooming flowers, fragrant flowers, and many other exquisite pleasures. Seeing such things satisfies and delights the people of Kuru. However, whenever people who do not respect mendicants or brahmins show up, the hostile nāgas will create thick clouds on the northern continent of Kuru, and those clouds will obscure the sun. As the clouds cover the sun, the lotuses will wither, their smell will become unpleasant, and the flowers will disappear from sight, just like the sun. [F.6.b] When the flowers fade, the minds of the people of Kuru in the north will become gloomy, and the clouds and winds will make the sound of their lutes and clay drums seem unpleasant. Thus, the monk will see how the nāgas can create obstacles in all four realms of human beings.

3.56 “Next, the monk who has knowledge of the effects of the ripening of karmic action will consider the four continents in terms of their positive and negative attributes. Thus, with knowledge derived from hearing, he will see that while there is tremendous happiness in Kuru in the north, this not so in the other three human realms. In Jambudvīpa the people may be either righteous or unrighteous, and accordingly there will be both prosperity and decline, happiness and suffering. Among these three continents, this one manifests according to people’s karmic actions. Here people may pay heartfelt respect to the ten virtuous actions. Here buddhas appear. Here one depends on the four human abodes. Here people can consider and examine the ten virtuous actions. Here pure conduct is practiced. Here people are mindful of death and birth. Here the Vajra Seat is made of vajra. Even if all of cyclic existence within a distance of eighty-four thousand leagues from Jambudvīpa were destroyed and disappeared, the Vajra Seat would endure and could not be demolished. Since the very cause for them to set their

minds on awakening is found here, the blessed buddhas take birth in Jambudvīpa. The number of roots of virtue that cause the attainment of awakening cannot be fathomed, even with the example of Mount Sumeru, so how could anything else within the directions serve as an example? The causes for the emergence of buddhas are here. Although the causes for the birth of buddhas are as rare as a sea turtle poking its head through a yoke floating on the ocean, they are here and not on any other continent. This is where such causes and conditions lie. Among all four human abodes, [F.7.a] Jambudvīpa is the foremost—not any of the others.

3.57 “As the monk who has knowledge of the effects of the ripening of karmic action continues to examine the world of the nāgas, he will ask himself, ‘What karmic actions will make the unrighteous nāga kings who do not act according to the Dharma eat frogs, sand, or air?’ With knowledge derived from hearing he will then see how, in previous human lives, such nāgas would enslave and rule over²¹⁴ their children and wives. Thus, with watering mouths, the women would watch while their masters had their main meal alone, while they themselves would only be given inferior food. Having separated from their bodies those men are then born in the nāga realm, where they subsist on frogs, sand, or air, because karmic effects ripen in ways that accord with their relevant actions.

3.58 “As the monk who has knowledge of the effects of the ripening of karmic action continues to examine the world of the nāgas, he will ask himself, ‘What karmic actions cause the nāgas to bring rain and hail?’ As he applies knowledge derived from hearing, he will see that when unrighteous nāgas become incensed and angry at each other, they produce harmful rain clouds and rouse fierce rain- and hailstorms that destroy the barley, rice, and other grains in the fields.

3.59 “As the monk who has knowledge of the effects of the ripening of karmic action continues to examine the world of the nāgas, he will ask himself, ‘How do the nāgas create wealth in the human realm by sending delightful rains that nourish sugarcane, barley, wheat, and other grains?’ With knowledge derived from hearing, he will then see that as a determinate effect brought about by sentient beings, [F.7.b] the righteous nāga kings that follow the Dharma send rains that enrich harvests for the benefit and happiness of all the people.

3.60 “As the monk who has knowledge of the effects of the ripening of karmic action continues to examine the world of the nāgas, he will ask himself, ‘How many nāgas live in the ocean and the waters of the sea?’ As he examines this matter with knowledge derived from hearing, he will see that

when most people in Jambudvīpa are unrighteous, countless nāgas will be born at the ocean shores. When most people are righteous, five hundred and seventy million nāgas will appear.

3.61 “As the monk who has knowledge of the effects of the ripening of karmic action continues to examine the world of the nāgas, he will examine the nāga city known as Endowed with Enjoyments, which is situated underneath the ocean. As he examines the bottom of the sea, he wonders who might live there.

3.62 “As he investigates this with knowledge derived from hearing, the monk will see that this is the abode of the so-called asuras, who compete with the gods. These asuras are, briefly, of two kinds, because some belong to the class of starving spirits while others belong to the animal realm. Those that belong to starving spirits are, moreover, either starving spirits of the māra class or starving spirits with great magical powers.

3.63 “Those that belong to the animal realm live at the bottom of the sea, upon which rests the subterranean base of Mount Sumeru, which in total measures eighty-four thousand leagues. This mountain has four plateaus, of which the first measures twenty-one thousand leagues.

3.64 “On that first plateau resides Rāhu, king of the asuras, whose magical power to create forms exceeds that of anyone else within the desire realm. Because of the virtues and vices of human beings, Rāhu [F.8.a] will think to himself, ‘The gods are rivals of us, the asuras. Let us go and have a look at those groves, forests, and divine maidens that the gods are so fond of and so attached to!’

3.65 “With that thought in mind, Rāhu will adorn his body with precious gems such as sapphire and ruby, or with dazzling and pure royal gold, or with natural royal fabrics of blue, red, yellow, or black. Whichever precious stone Rāhu may choose as his adornment, it will make his entire body, which is as large as Mount Sumeru, shine with that same hue. Thus, if he wears a great sapphire, his body will emit an awesome bluish light. Likewise, he may also shine with a red or a yellow radiance, and if he adorns himself with coral, he will shine with the light of that gem. Whichever gem he may choose will lend him its radiance. In this fashion, he is able to compete with the gods and attract the attention of maidens among both the asuras and the gods.

3.66 “Wanting to meet the goddesses, Rāhu will put on his travel attire and then set forth from his abode. He will make his way into his city, which is known as Radiant. Spanning a hundred thousand leagues, this city is adorned with delightful groves, forests, trees, mansions, ponds, fountains, pools, and spouts that are all made of jewels. The lord of the asuras, who is adorned with flower garlands, powders, and ointments, will then leave this city to inspect the groves and forests of the gods.

- 3.67 “If at that time the humans in Jambudvīpa pursue non-Dharma—if they do not respect their fathers, [F.8.b] mothers, mendicants, or brahmins; if they do not maintain the traditions of their paternal ancestors; or if they do not rely on the Dharma, worship the Three Jewels, or take care regarding virtuous and unvirtuous actions—then the gods of the Four Great Kings, who inhabit the lowest of the divine abodes, will feel their power diminish. Alarmed, they will shout to each other, ‘O gods, the son of the lioness, Rāhu, has come to subdue and kill us!’
- 3.68 “However, if at that time the humans in Jambudvīpa are righteous—if they respect their fathers, their mothers, mendicants, and brahmins; if they maintain the traditions of their paternal ancestors; and if they rely on the Dharma, worship the Three Jewels, and take care regarding virtuous and unvirtuous actions—then the gods of the Four Great Kings will proceed to dress up in their various jewels, adorn their bodies with numerous ornaments and garments, drape themselves with flower garlands, and apply colored powders and fragrant ointments. They will then let a rain of weapons fall, and, with a roar of laughter, hasten to the groves and forests on Mount Sumeru where the son of the lioness, Rāhu, is now present.
- 3.69 “While Rāhu is still in the groves and forests on the slopes of Mount Sumeru, he will feel millions of light rays strike his face and impair his vision. Unable to see and with his eyes aching, he will think, ‘It is the sun’s fault that I cannot see the divine maidens or the groves, forests, ponds, or riches of the gods!’ Angry and red-eyed, he will think, ‘Because of the sun I cannot see the goddesses!’ and so he will block out the sunlight with his hand. [F.9.a] While blocking the sun with his hand, Rāhu will think, ‘I want to see the goddesses and the heavens!’ and so he will eagerly and earnestly try to see those beautiful sights.
- 3.70 “As he stands there, the ocean will reach to his waist, but his jewel ornaments will still saturate everything above his waist with their colors. Thus, as he stands there blocking the harmful sunlight, the light from his jewels will make his hand blue, red, yellow, or black. When brahmin pundits, who are deceived by incorrect learning, see this, they will say, ‘The sun has been taken by an evil planet! The sun has been taken by a red planet! The sun has been eclipsed by a yellow planet! The sun has been eclipsed by a black planet!’ Harboring disregard for the consequences of actions and seeking to make a living, such people will proceed to make prognostications that this eclipse means harvests will be either good or bad, that the king will have either success or failure, or that this is either an auspicious or an inauspicious sign. In fact, this is just Rāhu blocking the sun with his hand as he seeks to better see the divine forests, groves, pools, and jeweled beauties.

- 3.71 “When Śakra, lord of the gods, sees this, he will summon the gods and order them, ‘Send forth my chariot and drive back this Rāhu!’ Heeding Śakra’s command, the gods will adorn their bodies with numerous jewels and race forth to meet the son of the lioness, Rāhu, in battle. As Rāhu then beholds the advancing gods, he will retreat to his own realm.
- 3.72 “Next, the monk who has knowledge of the effects of the ripening of karmic action will consider lunar eclipses, and so he will wonder, ‘How can Rāhu engulf the moon?’ Examining this matter with knowledge derived from hearing, he notices how Rāhu’s servants, who always glide over the surface of the sea, see the moon as it rises [F.9.b] over the summits of the eastern mountains and approaches Jambudvīpa with its full orb of radiant beryl beauty. The servants report this to Rāhu, saying, ‘Your Majesty, the full moon, which looks just as if it were the face of a divine maiden, is approaching.’
- 3.73 “When Rāhu, who is full of desire for divine maidens, hears this, he will want to see the moon and so he will leave his abode. Wanting to touch the face of a divine maiden, he will hold up his hand from a long distance, thereby covering the moon disk. As before, his body will be adorned with numerous jewels, and when the sophists in Jambudvīpa see this, they will proclaim to the people of their lands, ‘There is a black planet!’ ‘There is a red planet!’ ‘There is a yellow planet!’ ‘Harvests will be good!’ ‘Harvests will be bad!’ ‘Things will go well for our king!’ ‘Things will go badly for our king!’ ‘There will be war!’ ‘There will be peace!’
- 3.74 “Eclipses also occur in Godānīya in the west, Videha in the east, and Kuru in the north, but there are no sophists on those continents, nor are there any false teachers.
- “Thus, such is the underlying cause when the sun and moon appear eclipsed by a planet.
- 3.75 “The sophists will also make pronouncements because of noises heard from the sky. Thus, when Rāhu resides below the ground, the asuras may approach him and say, ‘The king of the gods, Kauśika, resides on the summit of Mount Sumeru. His city is delightful and Sudharma, the assembly hall of the gods, is rich in sense pleasures, to the delight the gods. That is how Kauśika, king of the gods, lives. But you are our king. You are greater and more powerful than him, and your miraculous feats are greater than his. Therefore, let us march on him. Let us wage war on the gods and their king! Let us crush their city!’
- 3.76 “When he is invoked in this way, Rāhu, king of the asuras, will become furious, [F.10.a] roar aloud, and immediately sally forth from the city of Radiant. When this happens, the sophists will proclaim, ‘Harvests will be good!’ ‘Harvests will be bad!’ ‘Things will go well for our king!’ ‘Things will

go badly for our king!' 'There will be war!' 'There will be peace!' They will proceed to proffer burned offerings and perform rituals for peace and happiness.

3.77 "Rāhu, king of the asuras, will then think, 'When the jewels in the city of Radiant shine, the jewels in my radiant castle will also do so. When the light of the jewels of that city dims, the same will happen in my castle. Now, since the radiance of the gods is due to the full moon and the sun, I shall cover both of them so that the gods are left in darkness.'

3.78 "If Rāhu gets this idea during the day, he will, just as before, block the disk of the sun with his one hand, while holding on to the summit of Mount Sumeru with the other. When the gods see Rāhu's hand, they will advance on him to wage war. Now, since Rāhu is a kind of animal, he has little courage. Thus, as he beholds the magnificent bodies of the gods, adorned with their various jewels, he will be frightened and again retreat to the subterranean city of Radiant. This is the second cause of solar and lunar eclipse and of thunderous sounds in the sky.

3.79 "Next, the monk who has knowledge of the effects of the ripening of karmic actions will examine the pleasures of Rāhu, king of the asuras. Investigating with knowledge derived from hearing, he will see that Rāhu's city measures eight thousand leagues, rests upon Mount Sumeru, and is adorned with various jewels. It features streams, ponds, and parks, and the ground is paved with refined gold. The houses are made of gold and beautified by coral trees. [F.10.b] Bells and bangles ring from the trees, and delightful songs can be heard, accompanied by large and small cymbals. In the pools grow lovely golden lotuses, and beautiful golden swans, buffalo, and ducks live there. The beautiful peacocks resemble those of the land of the gods. These birds have jewel beaks and are always delightful and beautiful to behold. They move in ravishing ways and their bodies are made of the seven precious substances. Some are colored in hues of blue beryl and azure. Frolicking, they beautify the tops of the palaces. Their eyes do not close and the sounds they emit are like the rumble of thunder in rain clouds. The birds behave as though they are performing dramatic spectacles and regal duties.²¹⁵ They are delightful to behold and they can always be seen clearly, whether one is near or far away.²¹⁶

3.80 "Another bird in that realm is the agnicūḍa bird, which has two heads and casts sidelong glances. It is accompanied by two female partners. These birds are intoxicated by flower nectar and, like the flowers of the bakula tree, they are clustered together.²¹⁷ The songs of these birds echo. They have golden or beryl horns, and they frolic in the water. Some mate only once a year, while others are passionate and amorous all the time. They all have shiny eyes. The karada bird is of the color of fire and its voice is like thunder.

Another bird²¹⁸ that lives there is soft and of the color of lightning. With its beautiful feathers it flies through the forests, gorges, and valleys. It is always passionate. Several other birds live inside the mansions.²¹⁹ Their colors are gorgeous like rainbows and exquisite flower bouquets. Their necks are lovely, red, [F.11.a] and resemble lotuses. Their feathers are soft, undulating, and sport myriad colors and shapes. Their long beaks are all made of jewels or gold. The bodies of the cuckoos and ravens are firm, and they hold their necks of spotless, beautiful feathers high. These birds soar in the sky, drink from the waters, and gather on the ground. They dance, sing, mate, and chirp. The different types of birds that live in the bakula trees sing in parks and groves throughout the city.

3.81 “The ponds of the city are covered with clusters of various lotuses and surrounded by beautiful groves. The city is also surrounded by four forests filled with golden trees. Each forest measures eight leagues. Known as Pinnacle, Park of Passion, Home of Geese, and Park of the Cuckoo Birds, these four forests cover the city limits. Three thousand types of trees flourish in these forests.²²⁰ Most of the trees have thick crowns and tall, slender branches full of birds. The trees are constantly in bloom and their scent extends an entire league. Bees swarm around them and they drip with honey. They are golden-hued and also drip with nectar. The forests include the following trees: gośirṣacandana, black-cloud-color, milkwood-pine, keṭaka,²²¹ fragrant-breeze, black agarwood, pine, jewel pine, agnivarna, blue aśoka tree, [F.11.b] red aśoka tree, bakula, arjuna, mango-pine, sinduvarati, tilaka, and burflower-tree. On the outskirts of the forests lie lotus ponds and many other trees that bloom with flowers such as maduka, nalikera, and panasa.²²² There are plantain trees and trees that contain juice.²²³ The trees cover the ground, hide the sky like clouds, and are delightful to behold. They have thick crowns filled with birds and bees. They smell of incense and are full of sweet-scented flowers in all colors. Ripe with flowers, some bloom throughout the year while others bloom according to the seasons. Women delight in their sight, and their flowers are given to women as colorful ornaments.²²⁴ These beautiful trees are radiant, and some of them grow on embankments, while others are delightful to behold on mountainsides where they are visible from afar. Some of the trees are also found in Jambudvīpa, others in Kuru in the north, while some grow exclusively in the cities of the asuras. Some of the trees that adorn the city of the asuras, which is known as Radiant, only have flowers, while others bear flowers or fruits, or yield nectar.

3.82 “Rāhu, king of the asuras, is himself surrounded by a circle of asurīs who dance, giggle, and try to look their best. Frolicking most delightfully, they indulge in afflictive pleasures that soon prove to be impermanent, unreliable,

and unpleasant. The asura king has four queens who are called Delightful Beauty, Lovely Scent, Grove of Beauty, and Maṅgalā. One billion two hundred million asura ladies-in-waiting serve the queens. Surrounded by this retinue, [F.12.a] Rāhu remains attached to the pleasures of the senses. It would be no easy task to even name the astonishing pleasures and enjoyments of his realm. He is served by many millions of asuras. His mansion is adorned with one thousand pillars, and the rooms, which are made of silver, are covered with circular designs.²²⁵ There Rāhu sports, delights, and enjoys himself, experiencing the effects of his own actions.

3.83 “Next, the monk who has knowledge of the effects of the ripening of karmic actions will inquire into Rāhu’s karmic actions and destiny. Thus, he will wonder, ‘What actions did he perform that he now experiences the results of such ripening?’

3.84 “At this point there are some verses:

“ ‘Without any causes
There will be no pleasure, no matter what.
Results depend on actions,
Just as fruits depend on seeds.

3.85 “ ‘The effect of good deeds is auspicious,
Turning one into a god or a human.
Misdeeds are certain to lead to
The three lower realms.

3.86 “ ‘The world of asuras involves weak and misguided intelligence.
So why do those born in that animal realm
Experience pleasures?
There must be a cause for that.’

3.87 “Examining these matters with knowledge derived from hearing, the bright-minded monk will see that in earlier times Rāhu practiced the brahmins’ Vedas and Vedic auxiliary studies, including studying their traditional legends, and that he was very fond of being generous. To those traveling through deep forests he would offer drink, food, fruits, roots, water, shelter, bedding, and entertainment. When requested by the lowly, beggars, the poor, and the destitute, he would offer them abundant food, drink, bedding, and entertainment. Thus, in those days he possessed an authentic view.

3.88 “At that time there was temple of the saṅgha [F.12.b] known as Mithila Grove. The temple measured twenty leagues and was surrounded by many hundreds of thousands of beautiful stūpas made of shining gold. The stūpas had been constructed by five hundred kings, including King Nimi. The

stūpas had foundations and surrounding ledges that were also made of shining gold, and they were adorned with the seven precious substances, various types of stucco, and edicts from the Buddha Vehicle. They had also been decorated with drawings of forests and groves of the same kind as described before. All the trees that grow in the realm of Rāhu could in those days also be found here in Jambudvīpa, and artists had thus painted them accurately on the stūpas just as they had seen them. The various ponds mentioned before were also painted on the stūpas.

3.89 “One time, when one thousand chariots were traveling through the deep forest, the brahmin²²⁶ brought food, soup, and water to the travelers. At that time, however, an evil person set fire to a stūpa that was two leagues tall and five leagues wide, and the stūpa was about to burn down. Seeing that the stūpa had caught fire, the brahmin thought, ‘I have no need for any of its merits, nor is this stūpa an abode of omniscience. Still, because of its beauty, it would be a shame if it burned down. Moreover, if I can save it, the king will surely not reprimand me.’

3.90 “Thus, without any faith or reverence, he arranged for the chariots to carry water to extinguish the fire. Not thinking much of what he had done, he later said with a laugh, ‘Should there be any meritorious ripening from having done this act, it may be rather coarse. Therefore, by the ripening of this, may I become the being with the largest body within the desire realm.’ Thus, he made this wish without faith or proper attention, [F.13.a] and under the influence of his competitive nature. By the power of that act—as the result of such mindless action as well as the ripening of such true merits—he was born as the lord of the asuras.

3.91 “Next, the monk who has knowledge of the ripening of karmic action will ask himself what further lands of the asuras might exist beyond the residence of Rāhu. Examining this matter with knowledge derived from hearing or through the divine eye, he will perceive a golden ground that measures thirty million leagues. This land features groves, forests, ponds, pools, birds, trees, houses, cities, islands, and a plateau filled with asurīs and numerous jewels. Adorned with bracelets, these beautiful women are all courtesans of Rāhu alone, and he has no rival. Thus, he sports and circulates among them as he pleases. This land of the lord of the asuras contains thirteen asura realms inhabited by classes of asuras that are known by the following names: eaters, roamers, those fond of causing disease, crystal holders, those who swarm like bees, red-eyed ones, runners, water dwellers, space dwellers, mountain mansion dwellers, ponds of beauty, fish faces, and highway possessors.

- 3.92 “These asuras flourish and decline in the following way. When people do not respect mendicants and do not respect brahmins, the forces of the gods weaken, while the forces of the asuras gain strength. At such times, unrighteous beings become extremely powerful and the gods grow weak. When people respect mendicants and respect brahmins, however, the forces of the gods will grow, and the forces of the asuras will weaken. [F.13.b] Thus the success and failure of both gods and asuras depend on Dharma and non-Dharma.
- 3.93 “Next, the monk who has knowledge of the effects of the ripening of karmic actions will examine the karmic action and destiny of those asuras who live in the realm of Rāhu. He will then see that they are beings who previously protected the lives of animals, released fish from their nets to keep them alive, or who protected the lives of others motivated by a desire for wealth, fame, or royal favors, or due to observing the religious duties of their family. However, while doing so, these people also engaged in a great number of unwholesome activities. Therefore, when such people separate from their bodies, they will fall into the lower realms and take birth as asuras in the realm of Rāhu. There, they will live with a lifespan of five thousand asura years, of which one day lasts five hundred human years. It is possible, however, that they will die prematurely. Whether they live in good or mediocre circumstances depends on their states of mind. As for their size, colors, and height, these all depend on their actions and destinies, which are determined by the various attitudes and inclinations of sentient beings. [B22]
- 3.94 “Next, the monk who has knowledge of the effects of the ripening of karmic actions will examine the depths of the ocean in the land of Rāhu. Inquiring with extremely bright, pure knowledge derived from hearing, he will accurately see how a second plateau exists below that of Rāhu. There, extending for twenty-one thousand leagues, is a distinct realm known as Moon Garland. This realm is inhabited by the so-called *necklaces*, a class of asuras ruled by their lord, Kaṇṭhamāla. Also found in that realm is the city known as Double Pleasure.²²⁷ Measuring eight thousand leagues, the city is adorned with groves, forests, pools, lotus ponds, waterfalls, mountains, golden mountains, [F.14.a] golden rocks, boulders, rock shelters, wild animals, and feathery birds. The ground is made of beryl and carpeted with beautiful meadows. Various species of birds chirp delightfully, and the asuras who live there have abundant wealth. Thus, they wear exquisite jewelry made of perfect pieces of the seven precious stones and metals.
- 3.95 “The city’s trees are beautiful, as mentioned before. There are nāga flowers, nāga aśoka trees, axlewood, teak trees, flame-of-the-forest, and so forth. There are also a great number of other trees, such as niśa, prahasa, itiniśa, bagu, and nitanata. These trees are filled with delightful blooming

flowers. They are lavish and grow five types of leaves and flowers, which are cherished by humming bees and singing birds alike. With their rich foliage, they shimmer brightly. All these many trees can be seen in the city of Double Pleasure.

3.96 “Centrally located, the city lies between four golden mountains: Delightful Summit, Abhrakrama Summit, Invisible Summit, and Gorgeous Gold Summit. Each of them towers five thousand leagues in height. In their beautiful forests lie waterfalls, rivers, and cool ponds. Herds of deer of sundry colors roam therein, while the men and women enjoy constant and abundant pleasures. The beautiful gates are made of precious stones and metals and the forests are continually fanned by cool, fragrant, healing breezes that whisper through the delightful sandal trees. The flowers there are always in bloom and one hears the melodious cries of the many hundreds of thousands of peacocks. The land is guarded by great asuras and the temperature is never unpleasant. [F.14.b] Everywhere are found happy individuals, who enjoy themselves with music, song, dance, and laughter.

3.97 “In the center of the great asura city known as Star Garland lies a water basin that measures five leagues. Its water is clear, delicious, free of mud and other impurities, constantly present, and radiant like a second moon. This basin in the center of Star Garland is known as Mirror Lake, and its powers are as follows. Before the asuras march to the battlefield, the necklace asuras first proceed to Mirror Lake. Holding their weapons and helmets, they will line up on the shores of the lake and stare into its waters, watching for any omens concerning their military fortune. As if they were gazing into a spotless mirror, they will see their reflections standing clearly in the lake. If they are about to lose the upcoming battle with the gods, the asuras reflected in the lake will appear to be fleeing. And if they are about to die on the battlefield, they will see themselves dead in the lake.

3.98 “In this manner, the asura king Kaṇṭhamāla and the asura leader who resides in the asura city called Desired Wind, may see themselves fleeing or dead in the lake. When that happens, they will wonder, ‘What are the causes and conditions that enable us to see within Mirror Lake whether we will be defeated and killed at the hands of the gods?’ They will then return to their cities.

3.99 “Then, when either a hundred years, five hundred years, or ten years have passed, the necklace asuras, together with the asura king called Firm, will approach the lake. Brandishing their weapons and helmets, donning their military attire, adorned with flowers and colored powders, and with their bodies slathered in ointments, [F.15.a] the asuras will line up, surrounding the shores of the lake. As they look at the surface of the water, they will first see how the human beings of Jambudvīpa who respect their fathers, their

mothers, mendicants, and brahmins are born as gods once they die. Next, they will see how the battalions of the gods are victorious, and how the battalions of the asuras are defeated.

3.100 “At this point the necklace asuras and the asura king Firm will think, ‘Ah! The gods depend on humans. The problem is humans,²²⁸ for they are the supporters of the gods. Rather than help the humans, let us do what we can to make them unhappy. When the humans have been brought down, we will be able to defeat the gods.’

3.101 “Further, the necklace asuras and the asura king Firm will think, ‘Humans depend on and are supported by food. Therefore, let’s do what we can to make their food run out.’

3.102 “With such thoughts in mind, they will turn to the unvirtuous, aggressive, and constantly malicious nāgas of the sea. Speaking to Pramatha, Kāla, Aṭopa, Huluhulu, and other such unvirtuous and unrighteous nāga kings, the necklace asuras will say, ‘The humans who depend on you have taken the side of the gods, but they need food to stay alive. Do what you can to destroy all the humans, who depend on you and stay alive based on food. Destroy them, because just as nāga kings such as Vāsuki and Takṣaka are your bitter enemies, so the gods are our enemies. You ought to come and help us.’ [F.15.b]

3.103 “When they hear these words from the asura kings, the unrighteous nāgas will reply, ‘We are your allies. We shall do just that.’ The nāgas, afflicted by anger, will then leave their abodes, thereby stirring the waters within a distance of one hundred, two hundred, or three hundred leagues. Upon the water there is earth, and when the nāgas thus stir up the sea, the earth will tremble as well—the earth will quake as far as the waves reach. Such is the power of aggressive nāgas, afflicted by anger.

3.104 “When brahmin scholars who are deceived by unwholesome treatises notice this, they will declare, ‘Harvests will be good!’ ‘Harvests will be bad!’ ‘Things will go well for our king!’ ‘Things will go badly for our king!’ ‘There will be war!’ ‘There will be peace!’ ‘Good rain will fall!’ ‘No rain will fall!’ ‘Cows and brahmins will flourish!’ ‘Cows and brahmins will decline!’ The sophists will make such pronouncements when the earth shakes.

3.105 “Next, the monk will examine other causes of earthquakes by means of knowledge derived from hearing. Thus, he will notice how the so-called gripping wind rises due to the virtue and nonvirtue of sentient beings. When that wind stirs, the waters will stir as well, and when the waters churn, the earth will also do so. The wind thus may blow across one hundred, two hundred, three hundred, four hundred, or five hundred leagues, or some other distance, and as far as the wind blows, the waters will be stirred as well. And when the waters churn, the earth will quake.

- 3.106 “Noticing this, the monk will wonder, ‘What are the causes and conditions that rouse the wind, thereby stirring the waters, [F.16.a] so that the earth trembles?’ When the monk has examined this matter by means of knowledge derived from hearing or through the divine eye, he will think, ‘The wind seizes the waters and the waters support the earth. Hence, when the wind is stirred, the waters will be stirred, and this will make the ground shake.’
- 3.107 “In this regard, the monk may observe two types of earth tremors. If the ground shakes due to virtuous karmic action, this is auspicious. Beings will be happy, and harvests will be good. But if the ground shakes due to unvirtuous karmic action, the conduct and activity of sentient beings is inauspicious. Since earthquakes thus depend on virtue and nonvirtue, they are not uncaused or random, nor do they happen by the will of an agent. Rather, they are effects that accord with their causes.
- 3.108 “However, scholars who are ignorant about effects will examine this and say, ‘This earthquake is due to the forces of the Lord!’ ‘This earthquake is due to the forces of the wind!’ ‘This earthquake is due to the forces of the water god!’ ‘Harvests will be good!’ ‘Harvests will be bad!’ ‘Things will go well for our king!’ ‘Things will go badly for our king!’ ‘Good rain will fall!’ ‘No rain will fall!’ ‘There will be war!’ ‘There will be peace!’ ‘Cows and brahmins will flourish!’ ‘Cows and brahmins will decline!’ In this manner, they will proclaim whichever random idea they have arrived at to be the one, true account.²²⁹
- 3.109 “The monk who has knowledge of the effects of the ripening of karmic actions is at this point aware that the necklace asuras, the asura king Firm, and the unrighteous nāga kings, such as Pramatha, will do nothing good for the world. Contemplating the prospects of a just remedy, [F.16.b] the monk will think, ‘What might cause the fall of the aggressive nāgas and evil asuras, who do nothing good for the world?’
- 3.110 “Investigating with knowledge derived from hearing, he will then notice that the terrestrial yakṣas gain power when people in Jambudvīpa are righteous and follow the Dharma, and when kings and ministers revere mendicants and brahmins and have respect for the previous generations of their families. When the terrestrial yakṣas see that the evil nāgas and asuras that live underground are causing the ground to quake, these righteous yakṣas who follow the Dharma will inform the celestial yakṣas and the nāga kings Takṣaka, Vāsuki, and so on, just as before. When the celestial yakṣas receive the message from the terrestrial yakṣas, their miraculous powers and force will increase. In order to summon the wandering gods of the Four Great Kings, they emit a wrathful, steamy breath that fills the atmosphere. With this, they send this message: ‘Gods, aggressive nāgas and evil asuras are preparing to harm those righteous humans who follow the Dharma!’

- 3.111 “When sophists who are deluded by unwholesome treatises see the yakṣas’ steamy breath, they will think, ‘Now Ketu, who is one of the hundred sons of the Lord of Death, has arrived.’ Thus, when the one hundred and one very powerful yakṣas soar upward—both those that are visible and those that are not²³⁰—the sophists will claim that this is Ketu, who is one of the hundred sons of the Lord of Death. They will then proclaim such things as ‘Harvests will be good!’ ‘Harvests will be bad!’ ‘Things will go well for our king!’ ‘Things will go badly for our king!’ ‘There will be war!’ ‘There will be peace!’ ‘Cows and brahmins [F.17.a] will flourish!’ ‘Cows and brahmins will decline!’ ‘Good rain will fall!’ ‘No rain will fall!’ ‘Such and such a place will suffer harm!’ ‘Such and such a place will not suffer harm!’
- 3.112 “The monk who has knowledge of the effects of the ripening of karmic actions will continue to examine the tremors caused by evil nāgas and asuras. Hence, as he applies knowledge derived from hearing, he sees how those yakṣas with great miraculous powers inform the wandering gods in the way just explained. In response, the wandering gods of the Four Great Kings will proclaim, ‘The forces of the asuras are weak, but our own divine forces possess tremendous power. In Jambudvīpa there are righteous people who follow the Dharma, who respect their mothers and fathers, mendicants, brahmins, and vow holders, and who respect their ancestral families. For their sake we shall defeat the aggressive nāgas and evil asuras! Fear not, fear not!’
- 3.113 “When the yakṣas of great miraculous powers hear these words of the wandering gods, their fury at the asuras will intensify and they will feel exulted. In the same way as before, they will then send the message to Takṣaka, Vāsuki, and all other such righteous nāga kings who follow the Dharma. If these beings, who have blazing bodies, approach during the day, the rays of the sun will outshine them and render them invisible. On the other hand, if these beings set out during the night to inform the righteous nāgas who follow the Dharma, they will be visible to everyone as they enter the ocean.
- 3.114 “At this point, sophists will think that they are witnessing a shooting star. Therefore, since they think they have seen a shooting star, they will declare, ‘Harvests will be good!’ [F.17.b] ‘Harvests will be bad!’ ‘Things will go well for our king!’ ‘Things will go badly for our king!’ ‘There will be war!’ ‘There will be peace!’ ‘There will be epidemics!’ ‘There will not be any epidemics!’ ‘Cows and brahmins will flourish!’ ‘Cows and brahmins will decline!’ In this fashion, they imagine things without having any direct knowledge.
- 3.115 “As the monk further examines shooting stars, he will employ knowledge derived from hearing and so perceive other causes for them. He will notice how the chariots of the gods course swiftly across the sky and, as they

traverse to and fro, flames emerge in the wake of their being pulled. When the scholars witness that, they will say, 'Look, a shooting star! Now the harvests will be good!' 'Harvests will be bad!' 'Things will go well for our king!' 'Things will go badly for our king!' 'There will be war!' 'There will be peace!' 'There will be epidemics!' 'There will not be any epidemics!' 'Cows and brahmins will flourish!' 'Cows and brahmins will decline!' This is how sophists, who have no knowledge of the effects of actions, will interpret mundane signs. Why do they do that? Because among all the gods, humans, and asuras—including gods, māras, brahmās, mendicants, and brahmins—there is no one who fully understands the subtle ripening of actions. Therefore, it is the intention of our Dharma-Vinaya to emphasize the ten virtuous actions.

3.116 "Next, the monk who has knowledge of the effects of the ripening of karmic actions will ask himself, 'How do the celestial yakṣas with great miraculous powers go before the wandering gods, and how do they visit the righteous nāgas that live in the ocean?' [F.18.a]

3.117 "As he examines this matter with knowledge derived from hearing, he will notice how the blazing, celestial yakṣas enter the ocean and go before the righteous nāga kings, such as Takṣaka and Vāsuki. They bring them this message: 'The necklace asuras and the asura king Firm are looking at the surface of Mirror Lake.'

3.118 "When Takṣaka, Vāsuki, and other such wealthy nāga kings hear this, they will instruct the nāgas that travel through the atmosphere, 'We shall stop the advance of the unrighteous nāgas. Let us drive them out and punish them. Let us ensure that the righteous humans in Jambudvīpa enjoy good harvests and timely rain, and that they are protected from harm. Let us make their rice, barley, and other foods abundant. Let us help the righteous people who follow the Dharma.'

3.119 "When in this way they have informed the nāgas, the celestial yakṣas will next move on the unrighteous nāgas to do battle with them. Thus, to nāga kings such as Pramatha and Aṭopa they will say, 'You are unrighteous and do not follow the Dharma. We are righteous and follow the Dharma. Hence, we are opposed and rivals. We have come here to defeat you.'

3.120 "Hearing this message, the nāga kings Pramatha, Aṭopa, and so on will come forth to meet them in battle, and, as they fight, the two parties will send thunderstorms against each other. If at that time the people in Jambudvīpa respect their mothers, their fathers, mendicants, and brahmins, nāga kings such as Takṣaka and Vāsuki will prevail and Pramatha, Aṭopa, and so on will lose. This will be followed by excellent rainfalls and harvests in Jambudvīpa. [F.18.b]

- 3.121 “At that time, sophists will say, ‘When rain falls abundantly and in a timely fashion, that is the benefit of celestial bodies, planets, and auspicious omens. The bounty of cows and brahmins is also the effect of that and of nothing else.’
- 3.122 “If at that time, however, the people of Jambudvīpa do not respect their mothers, fathers, mendicants, or brahmins, and if they are unrighteous and do not follow the Dharma, nāga kings such as Pramatha and Aṭopa will prevail. They will then cause failed harvests, inopportune rain, torrential rains that destroy the crops, or droughts. Brahmin scholars, however, will construe this wrongly and claim, ‘This is due to harm caused by celestial bodies, planets, time, and inauspicious omens.’
- 3.123 “So say these sophists who have no knowledge of the effects of karmic action, and thus they construe things wrongly and fail to see reality. Why is that? Because this can only be realized by my hearers, or those who hear my Dharma-Vinaya and subsequently apply themselves to understanding karmic ripening, or to understanding effects. Apart from these people, such things remain beyond the domain of any gods, asuras, or humans—the entire godly realm including Brahmā, the entire human realm including mendicants and brahmins, or anyone else.
- 3.124 “As the monk who has knowledge of the ripening of karmic effects continues to examine the realm of the asuras, he will notice what happens when the unrighteous nāgas that do not follow the Dharma are defeated by the righteous nāgas that follow the Dharma. When the necklace asuras come to know of that defeat, they and all the asuras who live in the city of Star Garland, [F.19.a] as well as in the surrounding groves and forests, will become gloomy, downcast, and ashamed, and will thus return home. ‘Alas,’ they will think, ‘it turns out that we asuras are incapable of defeating the gods. When will the day come that we finally vanquish the gods?’
- 3.125 “At that point the necklace asuras and the asura king Firm will approach Rāhu, saying, ‘Ruler of the asuras, please ensure that we may soon succeed in defeating the gods.’
- 3.126 “When approached in this way, Rāhu, ruler of the asuras, will say to the necklace asuras and the asura king Firm, ‘I shall soon conquer the gods and their king, so do not worry much!’ When they hear Rāhu say this, the necklace asuras will be overjoyed and thus return to their homes.
- 3.127 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the city of the asuras known as Star Garland, he will proceed to examine the surroundings of the city, wondering, ‘How many groves and forests might the necklace asuras possess?’ With knowledge derived from hearing he will see that the necklace asuras have seven forests that extend across thirty million leagues. That area is full of

groves inhabited by birds. In the forests lie many pools, waterfalls, and lotus ponds where lovely swans, ducks, and yellow geese frolic. The forests are beautiful, pleasant, delightful, bountiful, and a constant source of pleasure. These seven forests in the land of the necklace asuras are known by the following names: Cloud below Gold,²³¹ Always Delightful, Lovely Pleasure Garden, Fruits of Constant Beauty, Pleasant Breeze, Always Joyous,²³² and Adorned. [F.19.b] This land is rife with asuras who enjoy themselves due to the karmic effects that are experienced by asuras.

3.128 “As the monk who has knowledge of the effects of the ripening of karmic actions concerns himself with the ripening of karmic action as experienced by the asuras, he will ask himself, ‘What actions lead to birth as a necklace asura?’ When inquiring with knowledge derived from hearing, he will see how some non-Buddhists make offerings in a way that is limited, unwholesome, and flawed. Although they arrange much food and drink, they do not offer it to individuals who observe spiritual discipline. Instead, they offer it as an unwholesome gift to those with untrained minds.²³³ When they later separate from their bodies, such people will fall into the lower realms and be born as necklace asuras within the animal realm. Their respective level of happiness will depend on whether their offerings were minor, mediocre, or great. They will experience karmic effects that accord with their causes.

3.129 “Next, the monk who has knowledge of the effects of the ripening of karmic actions will examine the karmic ripening that is experienced by the asura king Firm. In this regard, he will wonder, ‘What karmic actions ripen as the attainment of Firm’s rule over the asuras?’ Investigating with knowledge derived from hearing, he will then see that when a human thief, who lives from the wealth of others, carelessly offers food to satisfy a non-Buddhist practitioner who has attained freedom from desire, that act will make the person become ruler of the asuras.

3.130 “Next, the monk will examine the lifespan of the necklace asuras, wondering, ‘How long may the necklace asuras live?’ Examining this matter with knowledge derived from hearing or with the divine eye, the monk will see that six hundred human years make one day and night among the necklace asuras and that they live for six thousand years made of such days. [F.20.a] However, they may also die prematurely. The effects of positive and negative actions depend on the totality of their actions.

3.131 “As the monk examines the second level of asuras, which is a class of beings that belongs to the animal realm, he observes and abides by the Dharma. He understands that all beings in cyclic existence depend on the

Dharma and are protected by the Dharma—through wholesome actions they are born among gods and humans and through unwholesome actions they are born among hell beings, starving spirits, and animals.

3.132 “Next, the monk who has knowledge of the effects of the ripening of karmic actions will wonder, ‘How will the wandering gods respond to the message they receive from the yakṣas who have great miraculous powers?’

3.133 “As he inquires with knowledge derived from hearing, the monk will notice how the wandering gods utter the following words to the Four Great Kings and the garland-bearer gods: ‘We have heard that the unrighteous asuras who do not follow the Dharma have called on the nāgas to create obstacles for those righteous humans who follow the Dharma and who therefore create the causes for attaining divine births subsequent to their deaths. The asuras have told the nāgas that all the generosity, spiritual discipline, and knowledge of such virtuous people is entirely dependent on food. They therefore encouraged the nāgas to travel to Jambudvīpa and let a rain pour down that will deprive all humans of their crops and destroy their grains. This we have been told by the righteous sky-traveling yakṣas that follow the Dharma, and now we inform you. You too should pass this news on to the gods near you so that the vessel bearers can inform the triple-lute-bearers, who in turn should pass the message to the ever-ecstatic gods.’

3.134 “In this way the gods of the Four Great Kings [F.20.b] will spread the news of this campaign against the Dharma far and wide. All the details will, as before, gradually be conveyed all the way up to Kauśika, who—as the lord of the gods endowed with abundant pleasures of the five senses—resides within his Sudharma hall in the city of Sudarśana. Kauśika, lord of the gods, will then employ the guardians of the world, enjoining them as follows: ‘Guardians of the world, do the people of Jambudvīpa have faith in the jewel of the Buddha? Do they have faith in the jewel of the Dharma? Do they have faith in the jewel of the Saṅgha? Do they respect mendicants? Do they respect brahmins? Do they return kindness? Do they repay help? Are they honest? Are they of an honest character? Do they respect their mothers? Do they respect their fathers? Are they devoted to the elders of their families? Do they observe their periodic fasts? Do they stay clear of deceit and pretense? Are their scales and weights free from trickery and deception? Do they harm one another, or do they not? Go to Jambudvīpa and find out!’

3.135 “In response the gods will say, ‘As you command!’ and so they will depart for Jambudvīpa to help the humans who live there. Traveling throughout Jambudvīpa—from country to country, district to district, village to village, town to town, city to city, and market to market—they will determine where and how the righteous people who follow the Dharma live. When the four guardians of the world encounter righteous people who follow the Dharma,

they will tell them, ‘Do not be afraid of nāgas such as Vāsuki and Takṣaka, who live among their treasures within the ocean. Friends, do not be afraid! The forces of the sacred Dharma are on the rise. The forces of the māras are waning. The forces of the māras are weak. [F.21.a] The righteous gods, humans, and nāgas who follow the Dharma are celebrating. They beat the drum of the Dharma. They sing the melodies of the Dharma. The forces of the gods are on the rise. The forces of the māras are waning. The nāgas and asuras who have no Dharma remain weak.’

3.136 “When they hear this, Vāsuki, Takṣaka, and other such nāgas will be delighted. Full of appreciation, they will say to the guardians of the world, ‘Gods, we are overjoyed! The unrighteous nāgas and asuras will not succeed in creating obstacles for us, nor for human beings. Please convey to Śakra, lord of the gods, that we are overjoyed.’

3.137 “Upon receiving this message, the guardians of the world will take leave from the nāgas and journey to the residence of Śakra, lord of the gods. As they convey the nāgas’ message to Śakra, he will rejoice deeply and say:

3.138 “ ‘The Able One who perceives reality
Has given you the teachings of the path.
Humans who follow it
Proceed to the assembly of the gods.

3.139 “ ‘Speaking truth to sentient beings,
As well as generosity, love, pleasant words,
The true view, and the stainless mind—
These, as the Buddha has taught, are the path to higher realms.

3.140 “ ‘When endowed with the qualities of virtue,
You rely on the qualities of virtue.
It is like flowers of light growing from light,
Or one lamp that gives rise to others.

3.141 “ ‘Thus, from the light arises supreme light
And from bliss arises supreme bliss.
Therefore, do not let this sublime lamp of humanity
Fall into the precipice.

3.142 “ ‘Like an ever-stainless jewel,
Those whose minds are always pure,
Who are serene and adhere to egolessness,
Are those who will walk among the gods.

3.143 “ ‘Those endowed with concentration, discipline, and absorption,
Such steadfast ones who constantly train their minds,

- Are like pure gold,
And will walk among the gods.
- 3.144 “ ‘Those who give up killing,
Have supreme compassion for all beings,
And are loving, honest, and peaceful
Will walk among the gods. [F.21.b]
- 3.145 “ ‘Those who speak gently throughout the world,
Give up aggressive acts,
And remain unsullied by unwholesome qualities
Will walk among the gods.
- 3.146 “ ‘Those for whom grass and gold are the same,
Who regard desire as poison,
And who are firm in their relinquishment of desire
Will walk among the gods.
- 3.147 “ ‘Those who cannot be stirred
Toward attractive objects, the causes of desire,
Will cross the terrifying precipice
And walk among the gods.
- 3.148 “ ‘When friends, allies, and family members
Have fallen into discord,
Those who lead them to reconciliation
Will walk among the gods.
- 3.149 “ ‘Those who emerge unstained from the mud of desire,
Who always wish for beings to be happy,
And whose minds are stainless, peaceful, and free,
Will conquer the forces of the māras.
- 3.150 “ ‘Those who have control of their minds,
And are not controlled by their minds,
Will be victorious against the enemy
And walk among the gods.
- 3.151 “ ‘Those who pursue a virtuous livelihood,
Are free from unwholesomeness and at ease,
And give up desires and practice concentration
Will walk among the gods.
- 3.152 “ ‘Those who give up unwholesome company,
Free themselves from the shackles of craving,

- And are not bound by the ties of women
Will walk among the gods.
- 3.153 “ ‘Those who persevere in the Dharma,
Who practice generosity, discipline, and absorption,
And who possess steadfast intelligence and constant diligence
Will walk among the gods.
- 3.154 “ ‘Like a sword that cuts through shackles,
Those who sever their bonds
And independently cut through their chains
Will walk among the gods.
- 3.155 “ ‘Those unstained by desire and free from greed,
Who have abandoned and conquered the flaws and are free from craving,
And who are blameless, stainless, and steadfast
Will experience the effects of that and travel to the higher realms.
- 3.156 “ ‘Human beings
Who do much good
Will, as their actions ripen,
Fill the world of the gods.
- 3.157 “ ‘Gods emerge through the power of humans,
And humans emerge through the power of gods.
This interplay of each other’s powers
Is discovered on the path of the sacred Dharma.
- 3.158 “ ‘For gods, the human realms are delightful,
And for humans, the divine realms are delightful.
Thus, the three lower realms [F.22.a]
Are relinquished by means of virtue.
- 3.159 “ ‘In this you should constantly persevere.
This is the supreme, excellent vision.²³⁴
Those who constantly propagate the Dharma
Are called upon by the supreme gods.
- 3.160 “ ‘The Dharma brings all joys;
The Dharma brings transcendence of suffering.
Show the Dharma to those who are asleep.
The Dharma is the supreme journey.’

- 3.161 “When Śakra, lord of the gods, has given these instructions, he will enjoin the guardians of the world, ‘To protect humans and propagate the Dharma, you must call upon everyone.’
- 3.162 “When the monk who has knowledge of the effects of the ripening of karmic action has perceived the thoughts of the gods, he will observe and abide by inner phenomena.
- 3.163 “When the monk who has knowledge of the effects of the ripening of karmic action has considered the second level of the asuras, he will proceed to examine the third. In this regard, he wonders, ‘What might the third level of the asuras be like?’ Examining this matter with knowledge derived from hearing, he will perceive the third ground that extends across twenty-one thousand leagues. Known as Excellent Abode, this land features groves, forests, pools, and springs and is full of individuals living in harmony, perpetually happy, and enjoying the sounds of music. Within it lies the city known as Profound. This city covers eight thousand leagues and is the residence of the asura ruler known as Puṣpamāla. The asuras there are known as *the players*. The city of Profound has numerous jewels, groves, forests, ponds, and lotus pools. The player asuras spend their time hanging out with their friends around the beautiful pools that are ablom with lotuses free from mud and dirt. All six seasons are delightful, and the land is adorned with four great forests. In the forest known as Garland of Bell Bangles, one constantly hears the melodious sounds of trees filled with bangles with bells; [F.22.b] in the second forest, known as Golden Garland, grow trees of gold; in the third forest, known as Fire Garland, grow fire-like trees that yield red fruits; and in the fourth forest, known as Mixture, grow a blend of beautiful flowers and fruits. Those four forests adorn the city of Profound. When the player asuras thus have a good time with their friends, their happiness is like that of the gods. Adorning their bodies with flower garlands, powders, and ointments, they always have fun, enjoy themselves, play, sport, and joke. Surrounded by a hundred thousand asurīs, the asura king Puṣpamāla sustains the land. He always plays around in the parks and he wears various jewel ornaments around his waist.
- 3.164 “The asura king Firm, who lives on the second level, will send an asura called Jambha to go before the asura Puṣpamāla. Jambha will say, ‘In the world of humans everyone respects their mothers, their fathers, mendicants, and brahmins, and they repay the kindness of others. Living in that way, those powerful humans make the gods powerful as well. We and the nāgas must therefore by all means endeavor to create obstacles for the sacred Dharma of gods and humans.’

- 3.165 “When Puṣpamāla, king of the third level of the asuras, thus hears the same message as before, he will become extremely upset and declare, ‘The gods are our enemies and the gods depend on humans. We shall therefore create obstacles for both the gods and humans!’
- 3.166 “The player asuras will at that point brandish their various weapons and don their armor, and will strike out toward the wealthy abodes of the nāgas. When they hear the noises of the asuras, the great nāga gods, such as Vāsuki and Takṣaka, will emit beams of light from their bodies. [F.23.a] Sending forth a great shower of lightning, an army of millions of nāgas will advance toward the center of the ocean where they will meet the asuras in a gigantic battle. As before, if at that time humans are righteous and follow the Dharma, the asuras will suffer defeat, but if people are unrighteous and do not follow the Dharma, the asuras will be victorious and the nāgas will suffer defeat. Thus, everything depends on the Dharma.
- 3.167 “If the nāgas lose, they will say to the wandering gods, ‘O friends, call upon everyone to stop the power of the asuras!’ Breathing with fury, the wandering gods will then tell the gods of the Four Great Kings, ‘Ah, gods, the battalions of the asuras are strong and have defeated the nāgas. Call on everyone to mobilize so that we may defeat the asuras.’
- 3.168 “When sophists see the breath of the wandering divine sons, they will say, ‘The comet Ketu has arrived!’ ‘Harvests will be good!’ ‘Harvests will be bad!’ ‘Good rain will fall!’ ‘No rain will fall!’ and so on, just like before. This, then, is the second reason for the appearance of a comet.
- 3.169 “When the gods, nāgas, and yakṣas are victorious, there will be timely rain and excellent harvests, and there will be neither plagues nor wars. However, when sophists see such circumstances, they will go on at length about the rain being caused by planets and the like.
- 3.170 “Now, if at that time people are unrighteous and do not follow the Dharma, if they do not respect their mothers and fathers, and if they are not devoted to their elders, then the asuras will be victorious. In that case there will be no rain, harvests will be destroyed by those who are unrighteous, [F.23.b] and warfare will ensue. Sophists, however, will construe those events differently, blaming the lack of rain on the planets, the failed harvests on the celestial bodies, and so on, as mentioned before. In this way, sophists who cannot distinguish truth from error will construe things wrongly and spread their ideas among the people of the world. All who suffer from ignorance will then be impressed by these non-Buddhists.
- 3.171 “When the asuras subjugate the nāgas, the four guardians of the world will call out to the gods of the Four Great Kings with the following words:
- “ ‘Let the ways of Dharma prevail, not the ways of non-Dharma!
Let the truth prevail, not falsehood!

- Let gods prevail, not asuras!
Let light prevail, not darkness!
- 3.172 “ ‘Let generosity prevail, not miserliness!
Let discipline prevail, not murder!
Let buddhas prevail, not non-Buddhists!
Let the steadfast prevail, not the crooked!
- 3.173 “ ‘Let what is wholesome prevail, not what should be discarded!
Let compassion prevail, not cold-heartedness!
Let love prevail, not anger!
Let Śakra prevail, not an asura!
- 3.174 “ ‘Let the superior prevail, not the inferior!
Let full stomachs prevail, not starvation!
Let wakefulness prevail, not dullness!
Let the proper prevail, not the improper!
- 3.175 “ ‘Let diligence prevail, not laziness!
Let men prevail, not women!
Let elders prevail, not infants!
Let patience prevail, not anger!
- 3.176 “ ‘Let humans prevail,
Not ruinous nāgas such as Pramatha!
Let day prevail, not night!
Let the moon prevail, not the planets!
- 3.177 “ ‘Let crops prevail, not husks!²³⁵
Let happiness prevail, not unhappiness! [F.24.a]
Let health prevail, not disease!
Let the gentle prevail, not the harsh!
- 3.178 “ ‘Let freedom prevail, not bondage!
Let scriptural traditions prevail, not that which lacks tradition!
May all those whom we cherish prevail,
And may those whom we do not cherish suffer defeat!’
- 3.179 “Thus, striking great drums, the four guardians of the world will call to the gods, ‘Let’s go! Let’s go!’ When the gods hear their words, they will arm themselves with weapons and chain mail, and, in the wink of an eye, proceed to face the nāgas and asuras to meet them in battle. The asuras will then take stock of the army of gods. If at that time people respect mendicants, respect brahmins, and so on, the sight of the gods will cause the

asuras to retreat below the ground. If, however, people do not respect mendicants and brahmins, the asuras will prepare to do battle with the gods. Nevertheless, after just a moment of fighting, the gods will defeat the asuras, and thus King Puṣpamāla and his defeated asuras will return to their respective places.

3.180 “When the monk who has knowledge of the effects of the ripening of karmic actions sees the battle between the gods and the asuras, he will correctly abide by the observation of inner phenomena.²³⁶

3.181 “Next, the monk who has knowledge of the effects of the ripening of karmic actions will examine the ripening of karmic qualities associated with the third level of the asuras, to which the asura Puṣpamāla belongs. In this regard, he will wonder, ‘What ripening of karmic qualities will cause birth in Excellent Abode, the third level of the asuras?’

3.182 “As he inquires with knowledge derived from hearing, he will notice how some people, for the sake of a seasonal festival,²³⁷ offer improper gifts to members of the saṅgha,²³⁸ such as athletes, music,²³⁹ or food offerings, [F.24.b] thus giving inattentively toward improper recipients. When such people later separate from their bodies, they will fall into the lower realms and be born among the asuras of the third level. Seven hundred human years constitute one day and night in the lives of those asuras and they may live for seven thousand of their own years. However, they could also die prematurely.

3.183 “Next, the monk who has knowledge of the ripening of the effects of karmic actions will examine the karmic ripening experienced by the asura ruler, Puṣpamāla. Inquiring with knowledge derived from hearing, he will notice that someone who inattentively offers a meal to people with corrupt discipline may be born as an asura ruler who consumes contaminated elixir in the asura site known as Profound.

3.184 “Next, the monk who has knowledge of the ripening of the effects of karmic actions will examine the fourth level of the asuras. Through knowledge derived from hearing he will perceive this fourth level of the asuras, which is included in the animal realm, and is known as Immovable. This level extends twenty-one thousand leagues across, and in its center lies the city of Beauty, measuring eight thousand leagues. The abode measures thirteen thousand leagues.²⁴⁰ Within the city resides the asura king called Overjoyed. The asuras that inhabit this realm are known as *the cheerful*; they have great powers, yet their king is far more powerful than they are. He is completely at ease, stable, powerful, and in possession of miraculous powers. He is also completely fearless and not intimidated by anything in

the world, including Śakra. With special vigor, he has developed great haughtiness. His realm is located deep below the earth. From there it is impossible to go any deeper, because it rests upon a jewel ground.

3.185 “The inhabitants of this realm are constantly joyous, cheerful, and happy, yet their minds are also very distracted and absorbed in various obsessions. [F.25.a] And so, this distinct fourth realm is far more enjoyable than the city of Profound. Featuring lotus ponds, pools, cascades, gardens, ornamental fences, and mansions made of the seven precious substances, this city is unrivaled. Those who live therein are all on friendly terms, free from any animosity or fear of rivalry. The city is like a second sky, because just as the sky is adorned with planets, stars, and other celestial bodies, this city is decorated and adorned with many different jewels.

3.186 “At this point, there are some verses:

“It is observed that all actions depend on the mind
And that the effects of actions depend on the mind.
It is observed that just as the mind is varied,
Such is also the case with effects.

3.187 “The three worlds of existence follow
And all are painted by the mind.
Here, there is never a single place
That is not governed by the mind.

3.188 “Mind is the basis and cause of
Both liberation and bondage.
By virtue beings are liberated;
By nonvirtue they are quickly bound.

3.189 “Thus, due to the power of mind,
Sentient beings wander through the three existences.
Dulled by craving, beings move
Under the control of their minds.

3.190 “Like the blind who fail to see the good path,
They fail to attain the transcendence of suffering.

3.191 “Thus, the more sentient beings succeed in practicing the true path, the more such various causes will make them experience different forms of agreeable realms.

3.192 “The outskirts of that city within that realm are delightful, ornamented by trees, groves, ponds, villages, lotus pools, various rivers, and hundreds of beautiful species of birds. The asuras that inhabit that fourth abode are called

the cheerful because they are steadfast, undaunted, always dressed in the finest robes and most exquisite ornaments, [F.25.b] free from the slightest animosity toward one another, and always happy and joyous. Surrounded by groups of women who wear exquisite garments and ornaments, they enjoy themselves, frolic, and partake of pleasures in hundreds and thousands of ways.

3.193 “Moreover, this fourth realm is always adorned with females who proffer jewels, and the cheerful asuras always adhere to the command of their asura king, Overjoyed. Although their minds are scattered, he maintains control because they heed his command.

3.194 “Next, the monk who has knowledge of the ripening of the effects of karmic actions will examine the karmic ripening pertaining to the asura king Overjoyed. He will wonder, ‘What karmic action may cause such a birth?’ With knowledge derived from hearing he will then see how some people, who in the past were attached to wrong views, ignorant about the effects of actions, and averse to the Buddha, Dharma, and Saṅgha, may nevertheless offer a meal to a traveling monk, who is disciplined and diligent, when they are earnestly requested to do so. In retrospect, such a person may think, ‘This donation of food was pointless, and it will bring me nothing good in return. Feeding a commoner like him, who has taken a perverse form of ordination, is as useless as making a donation to a piece of salty soil.’ Thus, although the recipient is filled with good qualities and the gift is of help to others, the donation becomes a spoiled and thorn-like gift. Hence, when such people separate from their bodies, they will fall into the lower realms and be born as an animal that lives in an extremely rich environment adorned with jewels: the realm known as Immovable. As the act of giving to a field endowed with tremendous qualities, without mentally acknowledging that, comes to ripen, one will take birth in a situation like that of Overjoyed, the lord of the cheerful asuras, with all his pleasures. [B23] [F.26.a]

3.195 “Next, the monk who has knowledge of the ripening of the effects of karmic actions will inquire into the karmic ripening that pertains to the cheerful asuras. He will wonder, ‘What karmic actions may cause birth among the cheerful asuras?’ With knowledge derived from hearing he will then see how some people, who live in a forest filled with animals, are attached to the tastes of craving. Such people will think, ‘I shall not let anyone gather the animals in this forest, nor shall I let anyone herd them. Rather, I shall keep this forest to myself.’ Thus, out of love for the animals and due to a wish to live from collecting honey, such a person will then proceed to collect it. When such people later separate from their bodies, they

will be born among the asuras, and the ripening of the act of protecting sentient beings for the sake of their livelihood will cause them to become cheerful asuras.

3.196 “Next, the monk who has knowledge of the ripening of the effects of karmic actions will examine the war between the gods and the asuras. With knowledge derived from hearing he will notice the seven-headed nāga leaders, who are righteous and follow the Dharma, living at Endowed with Enjoyments. They are the nāga king Vāsuki, the nāga king Takṣaka, the nāga king Bhadraka, the nāga king Rohina, the nāga king Meghamālin, the nāga king Expanse, the nāga king Ahi, the nāga king Joyous, and the nāga king Rainfall. They are all righteous and follow the Dharma. They possess the right view and observe spiritual discipline. When they defeat the nāga kings who are unrighteous and do not follow the Dharma, such as the nāga king Pramatha, the nāga king Aṭopa, the nāga king Kāla, and the nāga king Huluhulu, the latter will flee to their dwellings below the surface of the earth, on Mount Sumeru, or within the waters. [F.26.b]

3.197 “At that time the asuras who dwell on the first level will tell the asuras in Double Pleasure, ‘The nāga kings Vāsuki, Takṣaka, and so on, are joined by the gods of the Four Great Kings, and now they inflict harm upon us. You must rush to our assistance!’

3.198 “When they hear this, the asuras in Double Pleasure will journey to the asura city Radiant and the residence of the asura king Rāhu. In the same way as before, they will report everything to Rāhu, king of the asuras. If at that time Rāhu knows that people respect mendicants, respect brahmins, return kindness, and have respect for their elders, he will now tell Pramatha and other such nāga kings that asuras of the second level have come to call upon him because the gods are hurting them. He will then instruct the nāga kings, ‘Go stop the nāga king Takṣaka and the rest! Go stop them!’

3.199 “Next, the asura king Rāhu will tell the necklace asuras who reside on the second level that the nāga king Pramatha and the rest are being attacked by nāga kings such as Takṣaka and the gods of the realm of the Four Great Kings. When they hear this news, the necklace asuras will inform the royal ruler of the asuras who resides in the asura city known as Star Garland, saying, ‘O great king, the asura ruler Rāhu, the nāga king Pramatha, and others have told us that nāga kings such as Pramatha are under siege from nāga kings such as Takṣaka and Vāsuki, along with the gods of the realm of the Four Great Kings.’

3.200 “As the asura ruler receives this message, if people respect mendicants and brahmins [F.27.a] and follow the Dharma, he will look at the level of his own powers and then say to the necklace asuras, ‘Alas, the people of Jambudvīpa are righteous and follow the Dharma, and therefore the gods are

extremely strong. I shall now pass this full message to the asuras who live on the third level.' He will then inform the so-called *ever-present* asuras, and the latter will travel to the asura ruler Puṣpamāla, who resides in the city of Profound, and convey the entire message to him.

3.201 "At that time King Puṣpamāla may see that people are righteous and follow the Dharma, and he may see that people respect mendicants and brahmins. In that case he will tell those asuras that he is going to inform the asuras who live on the fourth level. The ruler of the asuras of the third level will then travel to the assembly of the asuras of the fourth level. There, he will say, 'Pramatha and other such nāga kings are under siege from Takṣaka, Vāsuki, and other nāga kings, who are assisted by the gods of the realm of the Four Great Kings. Those nāgas are on our side, so we must definitely attempt to create obstacles for the gods.'

3.202 "When the armies of the asuras of the fourth level make the same observation as before, they will go before the asura ruler Overjoyed, who resides in the city of Profound. When the latter beholds the approaching asuras, he will ask them what their mission is, and the asura armies will pass on the message to the asura ruler Overjoyed. Having received their message, the asura king Overjoyed will proclaim to the assembled asura rulers, 'Alas, the asura ruler Rāhu has little vigor, and hence the subjects of nāga kings such as Pramatha [F.27.b] have been defeated by the gods of the realm of the Four Great Kings. Now, let us not be overly concerned by the fact that people respect mendicants and brahmins and that they practice the Dharma.'

3.203 "Next, the asura ruler Overjoyed will go before his own assembly of asuras and say to his armies, 'Sally forth and create obstacles for the nāga kings such as Takṣaka and Vāsuki, and for the gods of the realm of the Four Great Kings! The vigor, enthusiasm, and retinue of the king of asuras are unrivaled, so let us wage war with the gods! Asuras, quickly, ready yourselves! Quickly, ready yourselves!'

3.204 "To the other three rulers of the asuras, the asura ruler Overjoyed will then say, 'How could you accept this state of affairs? Have you no diligence? Have you no courage? Since I hold both power and vigor in my own hands, I will act!'

3.205 "Before long the asura king Overjoyed will call upon his own asuras: 'Friends, quickly, ready yourselves! Quickly, ready yourselves! I have already called upon all the kings of the asuras. Now that you know that I act quickly and carry arms, you must enter the war of the asuras with fervor. Now that we know their intentions, we must do what needs to be done. We shall no longer accept defeat by the gods!'

- 3.206 “With great vigor, strong confidence, vast intelligence, and without any regard for the level of his own strength relative to that of others, the asura ruler Overjoyed will then leave his own asura realm and travel to the third level. In the city of Profound,²⁴¹ he will go before the asura ruler Puṣpamāla, who reigns over many trillions of asuras. [F.28.a] With a fervent mind, he will say the following words: ‘Takṣaka, Vāsuki, and other such nāga kings must be defeated! The asuras shall march forth into battle!’
- 3.207 “To this Puṣpamāla will reply, ‘The time has not yet come for us to wage battle. People respect their mothers and fathers, and they respect their elders. They respect mendicants and brahmins, and they practice the Dharma. The forces of the gods are therefore strong, so today is not the right time for us to go to war.’
- 3.208 “In response to this unpleasant message, the asura king Overjoyed will reply, ‘I could defeat those nāgas and gods single-handedly, so if you also come along, they will surely fall. Therefore, let the asura kings march forth!’
- 3.209 “Inspired by those words, Puṣpamāla will now join ranks with an army of many millions of asuras and together they will proceed to the second level. Overjoyed, Firm, and Puṣpamāla will proceed to call upon the asura ruler Rāhu: ‘We shall defeat the gods! Let the asuras march into battle!’
- 3.210 “In reply the asura ruler Rāhu will say, ‘Alas, rulers of the asuras, the time has not yet come. It is not time for us to wage war. In Jambudvīpa people are righteous and follow the Dharma. They respect their mothers, their fathers, mendicants, and brahmins. When such people die, they are reborn as gods, and in this way the gods have become so powerful that we cannot defeat them. The time of the asuras has not yet come.’
- “However, all the others will unanimously declare, ‘We eagerly anticipate that war with the gods. Let us march!’
- 3.211 “In accord with those sentiments, the asura ruler Rāhu [F.28.b] will proceed to enter the ocean and hasten to the realms of Pramatha and other such nāga kings. There, he will tell them, ‘We asura kings are on our way! We will wage war on Takṣaka, Vāsuki, and those other nāga kings!’
- 3.212 “Hearing this, Pramatha will be overjoyed, and he will therefore join ranks to face Takṣaka, Vāsuki, and the other nāga kings in battle. Meanwhile, the remaining nāga kings will also prepare for war and proceed to the battlefield. As the war rages, the unrighteous nāga rulers will soon face defeat. As they are losing, many millions of asuras will now come racing forward. Still, when Takṣaka, Vāsuki, and the others see the advancing army, they will themselves race forth to fight. At this point, these nāgas and the infinitely numerous asuras will clash at sea. As the battle rages, fire and

weapons will pour down like a ceaseless rain. This is how those beings who are afflicted by black poison and inferior attitudes wage war upon each other.

3.213 “If at that time people are righteous, follow the Dharma, and respect mendicants and brahmins, the nāgas will decisively vanquish the asuras. However, if people are entirely unrighteous, the asuras will defeat the nāgas.

3.214 “When in that way the nāgas have lost the war, they will cry out to the wandering gods, ‘Those subterranean beings have done us harm! We cannot defeat them in battle, so you must come quickly! You must come quickly!’

“The wandering gods will then take up their various arms and equipment [F.29.a] and proceed to where the asuras are assembled.

3.215 “Having gone before Takṣaka, Vāsuki, and other such nāga kings, the wandering gods will tell them, ‘Today we have come to destroy the asuras. Join us in our endeavor to crush them.’

3.216 “At this time, the nāgas and the gods will together proceed to where the asura ruler Rāhu dwells. As the asuras see them, they will rush forth to attack, and the gods and asuras will wage battle at sea. If at that time humans are righteous and follow the Dharma, the wandering gods will soon defeat the asuras. Defeated, the asuras will then retreat to the residence of the asura ruler Rāhu.

3.217 “When the asuras who inhabit the second level see that their forces have been vanquished, they will say, ‘Why do the asuras flee when we line up for battle? Why do the asuras flee?’ They will then race forth to meet the gods in battle, and a terribly destructive war will rage between the gods and the asuras in the middle of the ocean. When the gods emerge victorious, they will completely crush the asura army.

3.218 “At that moment, the asuras who live upon the earth, finding themselves surrounded by terror, will also come forth to face the gods. As the gods see the terrifying asura army, they will assemble for battle. The asuras will then march on the gods, and a great battle will rage back and forth. If at that time the gods are defeated, the guardians of the world [F.29.b] will journey to the land of the vessel-bearer gods, bringing them the message, ‘The gods have done us harm. You must rush forth! You must rush forth!’

3.219 “In retaliation, the vessel-bearer gods will sally forth to meet the asuras in battle, brandishing their various arms and equipment. When the asuras see the gods, they will become infuriated and launch an attack. The gods and asuras will then fight what is called the *hair-raising* battle, a conflict unlike any other.

- 3.220 “If the people are righteous and follow the Dharma, the vessel-bearer gods will triumph over the asuras. Thus, as they fight this extremely destructive battle in the middle of the ocean, it is a war between Dharma and non-Dharma, a battle unlike any other.
- 3.221 “If the vessel-bearer gods should lose that battle, the guardians of the world will go before the garland-bearer gods and demand of them, ‘Defeat the asuras!’ Having investigated the asuras, the garland bearers will then rush to assistance. Thus, the wandering gods, the vessel bearers, and the garland bearers will unite and join forces with Takṣaka, Vāsuki, and the others. On the opposing side the asuras of the realm of Rāhu, the city of Radiant, Double Pleasure, and the second level, as well as the ‘necklaces,’ will gather. In this way, many billions of asuras will unite to fight.
- 3.222 “If at that time the people are righteous and follow the Dharma, the gods will be victorious and the asuras will be defeated. [F.30.a] Therefore, when people rely on the Dharma, everything will turn out well, but how could that ever be the case if people do not rely on the Dharma? If people are unrighteous and do not follow the Dharma, the forces of the asuras will triumph. In that case, when the guardians of the world have witnessed the asura army, they will go before the ever-infatuated gods and say, ‘Gods, the forces of the asuras have won, and so you must now rush forth! You must rush forth!’
- 3.223 “Having received this message, the ever-infatuated gods will come forth to crush the asuras. Brandishing their weapons and equipment, many hundreds of thousands of them will head to sea to defeat the asuras. With terrifying laughter, they will surge into action and, as the two sides clash in a horrifying battle, much destruction and harm will ensue.
- 3.224 “If at that time the gods are victorious over the asuras, the latter will retreat to the realm of the asura ruler Rāhu. However, Rāhu, ruler of the asuras, will tell them, ‘Friends, why would you flee as long as we are in your army? Why would you flee? The gods are few and no better than you. They have little endurance so we can still defeat them. Therefore, lords of asuras, return! Return!’
- 3.225 “When they hear these orders from the asura ruler Rāhu, the asuras will return to fight the gods, and thus the gods and asuras will continue to raise arms and wage a vicious war against each other. All the asuras of the second level, of Double Pleasure, of the third level, and of the necklace class will then return to fight the gods.
- 3.226 “If at that time people are unrighteous and do not follow the Dharma, [F.30.b] the asuras will defeat the gods. Yet if people are righteous and follow the Dharma, the gods will conquer the asuras. Thus, the gods are Dharma

leaders; they are banners of the Dharma and patrons of the Dharma. The asuras all lack the Dharma; they rely on non-Dharma and are not protected by the Dharma.

3.227 “At this point, the gods will think, ‘How could the asuras inflict any harm upon us? They are not our superiors, nor are they even our equals. In Jambudvīpa, people still respect their mothers and fathers, and they are righteous and follow the Dharma. They serve their elders. They maintain their training and practice. They are generous, create merit, and are duly conscientious. When these beings who are duly conscientious die, they will be reborn among the gods. Hence, there is no way for the traditions of the asuras to spread or thrive.’

3.228 “With this insight, the wandering gods, the garland bearers,²⁴² and the ever-infatuated gods will raise the victory banner of the Dharma and then storm down on the asura army, shouting, ‘Stop! Stop! Why do you pester us? Your army is no better than ours, you are not our superiors, and you do not have any more weapons than us. We are all set to demolish you, so do not walk into this abyss! Aggressors who are unrighteous and who do not follow the Dharma will never find happiness or be free from pain!’ [F.31.a] Thus, joining forces with the nāgas such as Vāsuki and Takṣaka, they will charge toward the asuras and let a rain of weapons and military implements pour down on them.

3.229 “The asuras will proceed to examine the nāgas and will say to Pramatha and the other nāga kings who are unrighteous and do not follow the Dharma, ‘You belong to our side, so come forth and wage war on the nāga kings Vāsuki, Takṣaka, and so on.’

3.230 “When they hear these words, Pramatha and other such nāga kings will bear down on the nāga kings Vāsuki, Takṣaka, on so on, with a boiling rain of fire. Then, as the nāgas bring down great rains of fire upon each other, the gods and asuras will clash in an enormous battle.

3.231 “In the end, the gods will defeat the asuras. Frightened, pale, and looking for protection, the asuras will come before the asura ruler Rāhu. When he sees them, Rāhu will say, ‘Asuras, when I am here, what could possibly hurt you? I alone can defeat the gods and their ruler, and thus conquer the entire world of the gods, so I need not say what will happen if we fight together. The army of the gods is not that large. Therefore, friends, what could hurt you? I shall call on the asura kings Firm, Puṣpamāla, Overjoyed, and Vemacitrin, and together we will defeat the gods.’

3.232 “At this point, the asura ruler Rāhu will go swiftly before the asura rulers Firm, [F.31.b] Puṣpamāla, Overjoyed, and Vemacitrin. There, he will tell them, ‘All those gods are bearing down on us, together with the gods of the realm

- of the Four Great Kings. With this in mind, think carefully about what sort of reply the asura rulers should deliver.’
- 3.233 “When they hear these words, all the asura rulers will reply to Rāhu, ‘We are ready and willing to meet the gods in battle. We must now go ahead and stop the gods of the Heaven of the Thirty-Three, including Kauśika. We must ensure that the asuras prevail. So please, proceed!’
- 3.234 “The asura Rāhu will then return to the field where the battle between the gods and the asuras is raging. When he sees the asuras, the asura ruler will tell them, ‘Ah, the forces of the asuras are much greater than those of the gods. The gods assembled for battle here will prove unable to resist us.’
- 3.235 “The asura ruler Rāhu will then send forth a rain of weapons and arms, and thus charge forward to meet the gods in battle. When the gods see the asura ruler Rāhu racing toward them, they and the nāgas will rush to meet him and bring down a rain of fire to destroy Rāhu. With weapons, arms, and vajras pelting down like rain, a great battle between the gods and the asuras ensues.
- 3.236 “If at that time people are righteous and follow the Dharma, respect mendicants and brahmins, and follow their elders, the gods will defeat the asuras. If, however, people are unrighteous and do not follow the Dharma, [F.32.a] the asuras will defeat the gods. Thus, the war between gods and asuras depends on nothing but Dharma and non-Dharma.
- 3.237 “When the asuras are victorious and defeat the gods, the latter will tell each other, ‘Gods, think of the Dharma. Gods, let the Dharma be what matters most.’ While thus keeping the Dharma in mind and arousing faith in the Dharma, the gods will go to where the asuras dwell. Protected by the Dharma, the splendor of the gods will increase a hundredfold, and when the asuras behold them, blazing with glory, they will become totally discouraged.
- 3.238 “At that point, the asura ruler will say to the downcast asuras, ‘Why so sad? These gods are no better than us in terms of splendor, weaponry, arms, or military prowess. So why do you feel so disheartened?’ Thus, the asuras of the realm of Rāhu and the rest will return to fight the gods. Meanwhile, with their bodies nourished by the Dharma, the gods will rush forth to confront the asuras, and thus the two sides will attack each other and wage combat once again.
- 3.239 “In the midst of the battle, Rāhu will remain powerful, like a second Mount Sumeru. Still, it is the nature of things that the asuras will be defeated because among all forms of protection, the protection of the Dharma is supreme, and among all forms of splendor the splendor of the Dharma is supreme.

- 3.240 “When Rāhu and the other asuras see themselves on the brink of defeat, Rāhu will once more attempt to inspire the dejected asuras, saying, ‘Asuras, why do you flee? Why should asuras find themselves at the level of inferior people? The gods are less heroic than so many asuras, and they cannot compete with our military devices and terrifying weapons. So, come back and take up your positions! [F.32.b] What harm could they possibly do to us?’ Hearing those words, the asuras will once more return to fight in the war. Encouraged, with renewed confidence and infatuated by pride, the asuras will again sally forth to battle the gods, but once again they will end up fleeing.
- 3.241 “Rāhu will then show himself as the leader of all the asuras. As their leader, all the asuras obey him, rely on him, are protected by him, and surround him. Therefore, they will again charge toward the gods of the realm of the Four Great Kings, encouraged and reinvigorated by the strength of Rāhu. ‘Our ruler Rāhu strides ahead of everyone. Since he is capable of crushing all the gods and their rulers single-handedly, he can surely destroy the gods of the realm of the Four Great Kings.’ With such thoughts, they examine each other and make sure that their weapons are distributed among them all.²⁴³
- 3.242 “To bring victory to the asuras and defeat to the gods, Rāhu will now begin to hurl rocks as large as mountains at the assembled gods. When the guardians of the world see how Rāhu is bombarding the gods, they will exclaim, ‘The gods are being damaged by Rāhu, who hurls stones upon them! Now the gods must stop him with a downpour of weapons and arms. Rāhu must be stopped from harming the gods.’
- 3.243 “Furious, they will then race toward the asura ruler Rāhu to defeat him. What follows is an utterly hair-raising battle with rocks and weapons cascading down. As the volley of rocks falls into the water, the ocean becomes extremely agitated. The downpour of stones from the gods [F.33.a] ends up decimating many hundreds of thousands of beings that live in the ocean, thus causing great upheaval and mayhem among all the denizens of the sea. As Rāhu and the guardians of the world battle on, the gods and asuras will watch. With amazement they will cry out, ‘Ah, this truly is the mother of all wars!’
- 3.244 “If at that time people are righteous and follow the Dharma, the asura ruler Rāhu will be defeated even without any recourse to weapons, armies, or terrorism. If, however, people are unrighteous and do not follow the Dharma, the asura ruler Rāhu will prevail and not the gods. Thus, all of this is primarily determined by the Dharma and is not accidental.

- 3.245 “When the army and the powers of the asura ruler Rāhu flounder and face imminent defeat, those asuras still full of trust will say, ‘Why should the asuras flee? If we allow ourselves to lose this battle, we will fall apart. Enough of this despair! Enough! At home we do not find any happiness and our minds will not be happy among the asuras. Therefore, we must not think in this way. We must summon our courage! You need to stop pining for home and get back here! Come back!’
- 3.246 “When they hear this encouraging speech, all the asuras will rush back toward the guardians of the world. The two parties will now hurl an unparalleled torrent of rocks at each other, and from the mountaintops they will let loose a barrage of lightning. In this way, they will fight a devastating and utterly hair-raising battle. In the end, however, the gods will be victorious and the asuras will be defeated.
- 3.247 “At that time the asuras will think, ‘Alas, the gods are extremely powerful. Thus, in order to regain our strength, [F.33.b] and be successful, happy, and preserve ourselves, let us seek refuge with Firm, the ruler of Star Garland, who lives on the second level. The asura ruler Firm has a firm character. In the war between gods and asuras, he is a hundred, or even a thousand times stronger than the gods, including their ruler.’
- 3.248 “Thus, all the leaders of the asuras will go to meet the asura ruler Firm. They will then tell him, ‘O ruler of asuras, the forces of the gods are very strong and no one, including the asura Rāhu, can repulse them. Your Majesty, you must therefore be the guardian and savior of the asuras and ensure that our enemy is crushed. No one—neither the gods and their ruler, nor we ourselves—can withstand the weapon that you wield, and with which you have achieved many a victory in the war between the gods and the asuras. Your Majesty, we request that you decisively repel the enemy. Please brandish your arms and lead your forces and use your powers to conquer the gods. You can defeat even Śakra himself a hundred thousand times. Your strength and prowess will definitely defeat those gods.’
- 3.249 “When he hears these words, the asura ruler Firm will go before the asura rulers Puṣpamāla, Vemacitrin, and Overjoyed and say, ‘The forces of the asura rulers, including Rāhu, have been defeated by the gods, and the gods have become very powerful. Because they are so strong, they are hard to resist, and thus the asuras cannot withstand them. Please join the effort so that we can win this war.’ [F.34.a]
- 3.250 “To this the asura rulers Puṣpamāla, Vemacitrin, and Overjoyed will reply, ‘Your Majesty, we shall be there to assist you, so please go ahead. Please go ahead. We will be there to help, so that you and Rāhu will be able to defeat all the gods.’

- 3.251 “When he has received this message, the asura ruler Firm will set out to meet Rāhu and join the war. When the asuras see the asura ruler Firm, they will become extremely happy and energized. Shooting and striking with various weapons, arms, and arrows, they will storm the gods.
- 3.252 “When the gods see them advancing, they will say, ‘Do the asuras just want us to defeat them again and again? Here come those animals that, in spite of their diligence, are already defeated due to the very nature of things!’
- 3.253 “With this understanding, the gods will muster all their fortitude. Brandishing their various arms and weapons, they will advance on the asuras with great speed. Seeing them advance, the asura rulers Firm and Rāhu will say, ‘The gods are upon us, the gods are coming to fight us. We shall flank them between our two troops and destroy them.’ Thus, with their hearts set on victory, the asura rulers Firm and Rāhu will jointly advance on the gods of the realm of the Four Great Kings.
- 3.254 “Now, while the gods are facing the direction where the sun sets, the asuras will look toward the rising sun. As a result, the rays of the rising sun will hurt the asuras’ eyes [F.34.b] so that they are unable to assail the gods with their downpour of weapons. Thus blinded, the asuras will cry, ‘The sunrays have made us unable to see properly! We cannot fight against the gods!’ At that point, the asura ruler Rāhu will block the sunlight that comes toward him.
- 3.255 “This is the third cause of a solar eclipse. Still, scholars who are ignorant about this will in this regard declare, ‘Good rain will fall!’ ‘There will be little rain!’ ‘Things will go well for our king!’ ‘Things will go badly for our king!’ ‘People will face calamity!’ ‘People will be safe!’ Thus, those who are deceived by unwholesome treatises will conceive things in misguided ways.
- 3.256 “At this point, by covering the disk of the sun and blocking its sunlight, Rāhu is once again able to see. As he beholds the gods, he will say to the asura ruler Firm, ‘I see the gods well, but I don’t see the asuras clearly. Summon them for the victory charge!’
- 3.257 “Then, letting their various weapons pour down like rain, the asuras will hasten forward to attack, headed by Firm. When the gods see them charging, they too will take up arms and run toward the asuras. As Firm advances on the garland-bearer gods, subjecting them to a downpour of weapons, the garland-bearer gods will say, ‘So be it, asura rulers. So be it. The gods have defeated you numerous times, but it seems that you still do not understand about the Dharma. We possess the way of the Dharma, we pursue the Dharma, and we practice the Dharma. We seek victory without giving up the Dharma. [F.35.a] You, on the other hand, are afflicted by covetousness and want to take possession of things that belong to others. When it comes to

covetousness, no one has more of it than you. Since you are unrighteous beings, how do you intend to defeat us gods, who practice the ten virtuous courses of action, who are righteous, and who follow the Dharma? Darkness can never overcome brilliant light!

3.258 “In response, Firm will say, ‘Oh, why so much talk? We do not want any of your possessions. Rather, the armies of Vemacitrin, Overjoyed, and the others among the four asura rulers have been mobilized to crush all the gods. We have no interest in your wealth.’

3.259 “At that point the asuras will rush toward the garland-bearer gods. The advancing asuras, when spotted by the latter, will release a rain of arrows so dense that not even a speck of their powerful bodies can be seen.²⁴⁴ Even as they are caught in the rain of Firm’s arrows, the garland-bearer gods will still call to him, ‘What is the point to all that covetousness—to all that karmic destruction and production? Non-Dharma can never defeat the Dharma. We never hurt you in any way, so why do you seek to harm us?’ Still, the asuras will continue their attack on the gods.

3.260 “At this stage, the garland-bearer gods will tell the nāgas, ‘Release a rain of fire onto this army, which is so conceited and useless! Now, the might of that army is going to wane.’

3.261 “Thus, the nāga king Takṣaka will single out the nāga king Pramatha and release a rain of fire on him. He will also storm toward Firm and let a rain of fire descend upon him as well. Thus, the asuras [F.35.b] and nāgas become engulfed in a great downpour of fire. As the rain of fire falls, the asura ruler Rāhu will pick up a mountain measuring eleven leagues and assail the garland-bearer gods. When the vessel-bearer gods see this, they will bring down a rain of fire to burn the mountain, and so they race toward Rāhu. In this way, they will succeed in burning the mountain to ashes.

3.262 “When Firm sees that the mountain has been consumed by fire, his strength will weaken, but still he will say to the gods, ‘I shall let other flaming mountains fall upon you all!’ The asuras will then bring a burning mountain before him, and Firm will hurl it at the gods.

“The gods will respond to the great asuras, saying, ‘Non-Dharma can never defeat Dharma. We always keep the Dharma before us. You remain supported by non-Dharma.’

3.263 “Seeing this as mockery by the gods, the asura ruler Rāhu will summon all the asuras to storm the gods. When the gods see them coming, they will rush forth to meet them, and thus the gods and asuras will engage in an utterly unbearable battle fought with masses of weapons. At some point, the gods will recite the Dharma, invoke the blessing of the truth, and mentally take refuge in the Three Jewels. Then they shall advance. At that point, the mere

sight of the advancing gods will make the entire army of asuras collapse in hundreds and thousands of ways. All the asuras will then flee below the ground.

3.264 “Pramatha and other such unrighteous nāgas will now call out to the asuras, ‘Asuras, why do you abandon us and flee? We can get the better of Takṣaka, Vāsuki, and other such nāgas, [F.36.a] so you should also be able to vanquish the gods. If you are so afraid, then why did you bring your cowardly army up from beneath the earth to fight with the gods in the first place? If you hostile ones now retreat below the earth, where are we supposed to go? Where should we go when Takṣaka, Vāsuki, and the others attack?’

3.265 “When the asuras hear this, they will once more return to battle the gods. Yet, the gods will be undeterred and diligently charge forth to fight the asuras. When the asuras see that the gods are storming toward them, they will become unable to resist any longer. At that point, the asura rulers Rāhu and Firm will jointly retreat to their subterranean dwellings.

3.266 “Seeing the asura army defeated makes some of the asuras rush to see the asura ruler of the third level. They will say to him, ‘Arise, O great king Puṣpamāla! The throng of gods has been unstoppable, and so all the asuras have been defeated and are now scattered about everywhere. In the war against the gods, you previously achieved numerous victories for the asuras, and must now do so once again. Please pay heed to these matters and arise! Go forth and vanquish the gods and their king!’

3.267 “Keeping those words in mind, the asura ruler Puṣpamāla will then take up various weapons and arms. Surrounded by millions of asuras, and with their rumbling filling the sky, he will depart for the battlefield of the war between the gods and the asuras.

3.268 “When the asura ruler Rāhu sees them coming by the thousands, he will say to Firm, ‘That is the army of the asura ruler Puṣpamāla. They are coming to our assistance [F.36.b] to help us defeat the gods. Therefore, let the asuras turn them back! This army is here to assist us, the asura rulers.’

3.269 “When they hear this news, the asuras will again return to war, marching to where the gods of the Four Great Kings have assembled. When the gods see them, they will say, ‘You animals, how long can you be kept in one place? Have you returned here, obscured and bewildered, to destroy your own army?’ With those words, the gods will then charge toward the asuras.

3.270 “At this point Puṣpamāla will say to the asuras, ‘The asuras stand united. So, what do you think? Shouldn’t we now bring harm upon the gods? Shouldn’t we now defeat the disarrayed gods? My realm can defeat all the gods unassisted, so there is no need to mention what we can achieve when the asura rulers Firm and Rāhu, the son of the lioness, are with us as well.

Have no fear! You needn't ever fear the battlefield, so enough of this disheartened sentiment. The asuras shall be victorious! The asuras with their mighty powers shall triumph!

3.271 "Having proclaimed this, the asura ruler Puṣpamāla and the other asura rulers unite, while the divine rulers of the flower garland bearers, the ever-infatuated gods, the vessel bearers, and the triple-lute-bearers climb to the summit of the beryl mountain. There, they will spread out and take their positions. Enthusiastically, they will think, 'Even without Śakra and the gods of the Heaven of the Thirty-Three, we alone have often defeated the asuras due to possessing the same Dharma.'²⁴⁵ [F.37.a]

3.272 "Meanwhile, the asuras will spread across the sea, plowing forward to wage war. When the gods see the advancing asuras, they will say, 'The one who has assembled this great army of asuras that is now bearing down on us is certainly Puṣpamāla, the third ruler of the asuras.' As they watch them approach, they talk about them and take positions to confront them head-on in battle.

3.273 "To the asuras the gods will then say, 'Who has fooled you into coming here? There are still righteous people who follow the Dharma, who respect their mothers, respect their fathers, respect mendicants, and respect brahmins, who persevere for the sake of virtue, and are engaged in virtue. When they die, such people are born as gods. They make up our army, which is much greater and more significant than yours. Therefore, do not try to harm us, we who practice the Dharma. Why would you harm us?'

3.274 "Yet the asuras will disregard those words and instead proceed to battle with the gods. Filling the sky, the gods will then come forth to meet and defeat the asuras, and each side will surge forth to defeat the other. The battle that follows is such that the hearts of many fish, shellfish, crocodiles, infant-eating crocodiles, sea crocodiles, great sea crocodiles, alligators, and other ferocious crocodiles²⁴⁶ will burst into a hundred or a thousand pieces. Thus, the gods and asuras will fight each other in a continuous and unparalleled downpour of numerous weapons.

3.275 "The asura ruler Puṣpamāla, who stands alone, having dispatched the other asuras, will address the gods, saying, 'This battle will not take me long, [F.37.b] and I am certain to win. I have come here to vanquish you all and assist the asuras. At my hand, all the gods will fall, including their ruler, so no need to mention the gods of the realm of the Four Great Kings. You will surely be vanquished!' Having spoken these words, he will then rush toward the gods.

3.276 "When the vessel-bearer gods see Puṣpamāla approaching, they will come forth to vanquish him. Standing at the center of the ocean, the asura ruler Puṣpamāla will then unearth flaming mountains measuring five, four, three,

two, or one league, and hurl these mountains at the vessel-bearer gods. The gods, however, will recollect the Dharma and take refuge in the Three Jewels. Thus, the stream of their arrows will pulverize the mountains that came from the center of the sea as if they were handfuls of sand. When, as a karmic effect, Puṣpamāla sees the mountains reduced to nothing, he will instead take up a staff and stand before the vessel-bearer gods. But when the gods see him approaching with his retinue, army, and forces, they will cut his staff to pieces with a power that is like a meteoric rain. Thus, they will humble and defeat the asuras.

3.277 “Meanwhile, the asura ruler Firm will go to wage war in the realm of the ever-infatuated gods, carrying with him an all-destroying weapon that is one league long. As he approaches with much noise, the asura king will shout to the gods of that realm, ‘Today I shall defeat everyone! With this all-destroying weapon, I shall dispatch you to the realm of the Lord of Death!’

3.278 “However, as the guardians of the world [F.38.a] see him approaching, they will grab his weapon and strike his own chest with it. [B24] Struck by his own weapon, his power will wane, and he will retreat below the earth. When the necklace asuras witness his defeat, all those still alive will likewise flee below the ground.

3.279 “The asura ruler Rāhu and his retinue will then advance on the realm of the triple-lute-bearer gods. When the gods see the haughty asuras approaching, they will apply all their strength to bring down a rain of fire upon the asuras and will then rush forth to take on the asura ruler Rāhu. Scorched by the rain of fire, the asuras will run to take cover beneath the earth.

3.280 “When they witness the three asura rulers losing in this way, the gods will be utterly delighted. All the asuras will feel inferior and, with their strength depleted, they will rush to the tunnels that lead below the earth, yearning for a protector, savior, and guardian. As the asuras enter the tunnels to the subterranean world, the gods will climb to the summit of the beryl mountain and take up positions there. They will say to one another, ‘The asuras will no doubt return, because Vemacitrin and Overjoyed have not yet come. The life force of the asuras depends on them, the asuras rely on them, and they are their leaders. Defeating them means defeating them all; losing to them means losing to them all.’ Saying this to one another, the gods will feel utterly elated and invigorated. Thus, they will rest, prepared for battle.

3.281 “At this time the nāga kings Takṣaka, Vāsuki, and so on will also have wiped out [F.38.b] the military might of Pramatha and other such nāga kings in the city Endowed with Enjoyments. Their defeat will weigh strongly on

- the mind of Overjoyed, and so he will think, 'I must raise an army that can defeat the gods. Otherwise, the forces of the asuras will have been completely defeated, and the forces of the gods will have prevailed.'
- 3.282 "In this way, the nāgas that are allied with the asuras, and the asuras themselves, all suffer mental anguish and remain despondent. Vemacitrin and Overjoyed will receive news that the asuras of the three realms of Puṣpamāla, Firm, and Rāhu have all suffered defeat. They will hear that the asuras have been rendered powerless and joyless. They will be told that, as their military strength has been broken, the asuras now have no other refuge besides them. The asura ruler Overjoyed will at that point command, 'Go and find out where those three asura rulers are! Go and find out!'
- 3.283 "The asuras will then bring this reply to him: 'They are hiding in the deepest tunnels to the subterranean world. With their armies and strength broken, they entrust their lives to you. They look to you for strength and depend on you. Bewildered and embarrassed, they now remain incapacitated below the ground.'
- 3.284 "At that point Vemacitrin and Overjoyed will ask, 'Has the god Śakra come?'
- " 'No, he has not,' the asuras will reply.
- 3.285 "With furious red eyes, Overjoyed will then look at his army and say, 'The gods of the Four Great Kings have defeated the asuras in the regions of three levels! They have broken their military strength and taken the wind out of their sails. Alas, the military strength of the asuras has been shattered by a minor class of gods! Now I shall set out and defeat all the gods!' [F.39.a]
- 3.286 "At this juncture, that asura ruler will assemble an army that is even more powerful than the armies of all the other asuras and thus, calling upon all his various officers, he will proclaim, 'I am leaving to kill, crush, and thwart all the gods! Beat the great drum! Beat it! I shall single-handedly bring down all the gods, including Śakra, for I will not stand for even intermittent losses! Don't you think I am aware that those eager armies of gods just want to ogle and grope our asura maidens?'
- 3.287 "Vemacitrin and Overjoyed will then let drums resound as they call upon the asuras, 'Storm ahead! Storm ahead! We are setting out to defeat all the gods and make all the asuras prosper!' Thus, they will strike out, riding chariots with a hundred thousand spokes and accompanied by many millions of asuras who shine like a hundred thousand suns.
- 3.288 "As the army sets out, all the mountains, rivers, mountain caves, hills, and mountain peaks, as well as Mount Sumeru itself, begin to rumble. Everything will quiver, up to and including the seat of Śakra at the Sudharma divine assembly hall within the Sudarśana park. At this point, Śakra will think to himself, 'Ah, since even my own seat is trembling, there will no doubt be a

war between the gods and the asuras, because whenever the asura king Vemacitrin sets out against us, these groves and forests, as well as all mountain caves, rivers, mountain slopes, and even Sumeru, the king of mountains, begin to rumble.'

3.289 "Having understood this, Śakra will address the gods: 'Gods of the Heaven of the Thirty-Three, get ready, get ready! Vemacitrin and Overjoyed have set out and are on their way to defeat the gods. I shall therefore mount my elephant, Airāvaṇa, and ride out with all the gods to fight in that war between the gods and the asuras, because I do not see any gods involved in the war with Overjoyed and Vemacitrin.' [F.39.b]

3.290 "In Sudharma, the assembly hall of the gods, and at crossroads and road forks throughout the city of Sudarśana, Śakra, ruler of the gods, will then, as head of the army, make an announcement: 'Śakra, ruler of the gods, is leaving to fight in the war between the gods and the asuras. Everyone must march forth to confront Vemacitrin and Overjoyed!'

3.291 "When this announcement has been made, everyone will march to Caitrarathavana, the arsenal of weapons and arms. In this way, hundreds, thousands, hundreds of thousands, and many millions of gods will hasten to Caitrarathavana to obtain weapons. As they arrive, a clamor that sounds like a thunderstorm at sea will resound, and the dust raised by the arriving gods will blanket the sky. Whether they live in the sky, on dry land, or on mountaintops, masses of gods will set out from their residences to arm themselves. Additionally, those living in groves, forests, and summits will rush to Caitrarathavana upon hearing the sound of the war drum.

3.292 "Putting aside all other desires, the gods of the Heaven of the Thirty-Three will thus rush forth and receive hundreds, thousands, millions, and billions of weapons, arms, and military equipment. Eager to see Śakra, they will all line up. When Śakra notices their commitment, this makes the gods ecstatic with joy. They will proceed to mount their numerous chariots, some of which are adorned with the seven precious substances, others with gold, others with silver, others with beryl, others with crystal, others with great gems such as musāragalva, [F.40.a] and others with a variety of jewels. Covered with nets of bells, the chariots are beautiful, exquisitely crafted, and each adorned with its own distinctive splendor. The column of chariots extends all the way to the summits of the golden mountains. Arriving by the hundreds and thousands, some come soaring through the sky. As the gods take their places, looking attentively at Śakra, they will think, 'When will the ruler of the gods set out to defeat the asuras?' Conversing with one another, they all stand ready, anticipating the battle.

- 3.293 “At this point Śakra, ruler of the gods, will instruct his elephant driver Mātali, ‘Be so good as to go tell my elephant, Airāvaṇa, the six-headed one possessing all the good qualities of elephants, that I wish to ride him and thus defeat the asuras.’
- 3.294 “Following Śakra’s instruction, Mātali will then go before the elephant Airāvaṇa, who will be enjoying himself in a lotus grove surrounded by a great herd of elephants. There Mātali will say to that thoroughbred elephant, ‘Śakra, ruler of the gods, is summoning you. He wishes to ride you and defeat the asuras.’
- 3.295 “The elephant Airāvaṇa will then stride toward Mātali and proceed to Sudharma, the assembly hall of the gods. When they arrive there, Mātali will say to Śakra, ‘Ruler of the gods, your supreme elephant has arrived.’
- 3.296 “With his magical powers, Śakra will now make one hundred flawless heads appear on the body of the elephant, each of them bearing ten white tusks. On each of the tusks lie ten lotus pools, each of them containing one thousand lotuses. Each of the lotuses supports ten mountains, each one of those capped by a hundred peaks. Upon each peak stand a hundred goddesses, who play the five classes of instruments, sing, dance, and perform, in an exceedingly gorgeous and truly exceptional fashion. [F.40.b] Such is the magical creation that Śakra, ruler of the gods, conjures upon his supreme elephant, Airāvaṇa.
- 3.297 “The body of this elephant measures a thousand leagues, and when Śakra, ruler of the gods, rides this supreme and beautiful white elephant to defeat the asuras, it is to the delightful accompaniment of the sounds of instruments, melodious songs, sweet noises, and playful antics. When they see him coming, the gods will mount their multicolored chariots, brandish their weapons, and adorn their bodies with various ornaments while they laugh and joke excitedly in a state of tremendous joy and exultation.
- 3.298 “Residing upon his seat, the ruler of the Heaven of the Thirty-Three is endowed with great powers of merit. Surrounded by many supreme gods, he displays an unrivaled splendor. In this fashion, encircled by numerous gods, the lord of the Heaven of the Thirty-Three now fills the sky with a light that is brighter than a hundred thousand suns. Then, as beautiful songs resound across a span of twenty thousand leagues, he launches into the war between the gods and the asuras.
- 3.299 “The guardians of the world will then come before Śakra and tell him in trembling voices, ‘Ruler of the gods, the asura rulers Overjoyed and Vemacitrin are intent on defeating the gods. They have stirred the entire ocean and shaken the mountains in a thousand different ways. The asuras have produced an awesome, terrifying sound that pains the fish and nāgas in the sea and intimidates even the rākṣasas and piśācas. The sound

thoroughly emboldens Pramatha and other such unrighteous nāga kings, so that they make thunderclaps. [F.41.a] On the other hand, thinking that the asura kings Vemacitrin and Overjoyed are on the way, the righteous nāga kings, such as Takṣaka and Vāsuki, have become downcast and do not create any thunder. Sixty thousand gold mountains, and Mount Sumeru as well, have been rumbling. All the spirits have lost heart and thus the garland bearers, the ever-infatuated, the vessel bearers, and the triple-lute-bearers have become extremely dejected. They have therefore sent us before you, ruler of the gods, with the request that you offer a proper response from the gods. We, for our part, have already won hundreds and thousands of times over the asura rulers of the three levels: Puṣpamāla, Rāhu, and Firm.’

3.300 “In response to these words from the guardians of the world, the ruler of the gods will say, ‘Guardians of the world, I am completely aware of all this. Overjoyed and Vemacitrin have set out, and now I am here to punish them. I am here to protect and guard those gods, and that is how I shall proceed. I am the protector of the Dharma, the guardian of the Dharma, the support of the Dharma, the victory banner of the Dharma, the patron of the Dharma. I do not like non-Dharma and have no concern for non-Dharma. Since we possess such qualities, they will never defeat us. Have no fear of them. Do not be afraid. With this great army I am on my way to confront the asuras, so fear them not. In Jambudvīpa, people still respect their mothers, their fathers, mendicants, and brahmins. They repay kindness. They are righteous and nurture the Dharma. [F.41.b] They take delight in the sacred Dharma, revere the sacred Dharma and the Saṅgha, understand the reality of karmic action and its effects, practice mending and purification, engage in generosity, sustain those who create merit, and train in wakefulness and commit themselves to it. I also act in accordance with the Dharma, so even if we should be fewer in number than them, those asuras will be unable to harm us.’

3.301 “Having spoken those words, the ruler of the gods will then proceed to the beryl mountain where the gods of the Four Great Kings are assembled. When he sees them, the ruler of the gods will say, ‘Guardians of the world, these gods of the realm of the Four Great Kings have assembled to defeat the asuras.’

“The guardians of the world will reply, ‘These gods of the Four Great Kings rely on you, Śakra. They take refuge in you, follow you, and have no regard for the hosts of asuras, including their rulers.’

3.302 “The gods of the Heaven of the Thirty-Three will then march ahead to welcome Śakra, ruler of the gods. They shall sincerely beseech him, ‘Proceed and be victorious!’ and shall offer him their praise. Thus, while receiving the praises of the gathering of gods, he will proceed to where the gods of the

Four Great Kings are staying. Surrounded by many hundreds of thousands of chariots, the ruler of the gods and his party will proceed, while Śakra rides his elephant, Airāvaṇa. He is adorned with the seven precious substances, and his body fills the sky with bright light. In all ten directions, the sounds of cymbals in myriad sizes can be heard as he travels with a retinue of many hundreds of thousands of ecstatically joyful gods. He is accompanied by the gandharvas that live throughout Mount Sumeru and is extolled by great hosts of gods and sages. Thus, he travels in unparalleled comfort, [F.42.a] enjoying the karmic effects of his superb actions.

3.303 “When they see him in this way, the gods of the realm of the Four Great Kings will be completely overjoyed. As Śakra beholds the gods, he will tell them, ‘I have come to conquer the asuras. Have no fear! Have no fear!’

“When they hear this message, the gods will be exultant and reply, ‘Ruler of the gods, even on our own, we would have been able to defeat the asuras—so no need to mention that we will be able to do so now that you are here. With the protection of your army, we have no fear of the asuras at all!’

3.304 “Eager to see the asuras, the gods who follow Śakra will proceed to form a circle around the ruler of the gods and take up their positions, thinking, ‘When will the asura ruler Vemacitrin arrive accompanied by the asura rulers Rāhu, Firm, and Puṣpamāla?’ Donning their indestructible iron armor and gripping their various weapons, they will thus prepare to defeat the asuras in battle. With one mind, they will line up in their chariots, which are adorned by numerous jewels.

3.305 “At this time Takṣaka and Vāsuki and the other righteous nāga kings will also prepare themselves for war. Looking toward Śakra, and respectfully heeding his command, they will think, ‘What shall Śakra’s order be?’

3.306 “At this point, just as the gods are eagerly watching the entire subterranean world, the four asura rulers also stand surrounded by their retinues of asuras. Clenching many millions of weapons and arms in their hands, [F.42.b] they are arrayed in their various formations.

3.307 “As the asura rulers are surrounded by billions of asuras, they will shake the entirety of Mount Sumeru with their might. Displaying tremendous military force and ambition, their army is expert at deploying an infinite array of weapons. As mighty as a second Mount Sumeru, Pramatha and the other unrighteous nāga kings who do not follow the Dharma will now also encircle the lords of the subterranean world, Vemacitrin and Overjoyed.

3.308 “In this way the assembly of gods will take their positions by filling the sky, whereas the assembly of asuras will take their positions by covering the sea. With minds filled with determination, the two armies thus stand before each other, eager to wage battle.

- 3.309 “Hungry for action, the army that includes Takṣaka and Vāsuki and other such nāga kings, as well as the guardians of the world, will now say to the ruler of the gods, ‘Ruler of gods, the asuras stand before us. Why do you not give the command for us to instigate the battle between the gods and the asuras?’
- 3.310 “To this the ruler of the gods will reply, ‘Guardians of the world, I dispatch you to Jambudvīpa. Find out whether people respect their mothers and fathers, and whether they are righteous and follow the Dharma. Once you have examined this matter, we shall proceed to defeat the asuras. The gods are protected by the Dharma and supported by the Dharma. When the Dharma flourishes, the gods flourish. When the Dharma declines, so do the gods. Therefore, guardians of the world, I now dispatch you to the human realm of Jambudvīpa.’
- 3.311 “Śakra, the ruler of the gods, will then instruct the guardians of the world, ‘You must quickly set out for Jambudvīpa. Look for those who respect their mothers and fathers, [F.43.a] who follow their family leaders, who practice mending and purification, engage in generosity, observe discipline, are careful as appropriate, and observe their Dharma.’
- 3.312 “When they have been given this instruction, the four guardians of the world will leave for Jambudvīpa as fast as when an arrow is released. As they visit every place, village, town, city, crossroad, land, and district in Jambudvīpa, they will inquire, ‘Among the people here, who respects their mother, father, mendicants, and brahmins? Who takes care of the elders in their family?’ In this regard, they will find that in Jambudvīpa people are righteous and follow the Dharma. They will see that people respect their mothers, their fathers, mendicants, and brahmins, that they take care of the elders in their families, and that they thus are endowed with all good qualities.
- 3.313 “All this the guardians of the world will observe with joy, and, with the speed of an arrow released, they will return to stand before Śakra, ruler of the gods. With tremendous joy they will inform him, ‘Śakra, ruler of the gods, please rejoice! In Jambudvīpa, people are righteous and follow the Dharma. They respect their mothers, their fathers, mendicants, and brahmins. They take care of the elders in their families, they practice generosity, and they engage in that which is virtuous. They are causing the forces of the gods to increase tremendously and the forces of the asuras to decline profoundly.’
- 3.314 “With great joy, Śakra, ruler of the gods, will then say, ‘Since there are people in Jambudvīpa who are righteous and follow the Dharma, [F.43.b] I shall defeat the forces of the asuras. You gods, rejoice!’

- “When they hear this the gods will be tremendously happy, and with great exultation they will call out to Śakra, ‘Lord of gods, proceed, proceed!’²⁴⁷ May you be victorious over the asuras! By your kindness we shall defeat the asuras!’
- 3.315 “To Takṣaka, Vāsuki, and other such nāga kings the ruler of the gods will then say, ‘Rush forth, rush forth to demolish Pramatha and the other nāga kings who lack the Dharma, and to vanquish Vemacitrin, Overjoyed, and the rest of the asuras.’
- 3.316 “Takṣaka, Vāsuki, and all other such nāga rulers will then proceed toward Pramatha and the other unrighteous nāga rulers who do not follow the Dharma and who are allied with the asuras. With great fury, they will bring down a rain of fire upon them. In the meantime, however, Pramatha has similarly been counseled by Vemacitrin and Overjoyed. Thus, as they see them coming, they will, in turn, bring down flashes of lightning upon the advancing nāgas. Yet feeling the burning pain, the unrighteous nāgas will be forced to retreat to the asura army. With their military might and strength weakened, they will tell the asuras, ‘We have been beaten so far, and winning will be difficult. Still, if we rally together, we might be able to defeat the gods after all.’ With this, they will once more surge toward Takṣaka, Vāsuki, and the other righteous nāga kings.
- 3.317 “When Takṣaka and Vāsuki see them approaching, they will say, ‘Pramatha is surging toward us. We must punish him severely, because otherwise he will continue to harm us, again and again.’ [F44.a] They will then storm toward Pramatha, seize him, and strike him with a rain of fire. The fire will even burn down mountains, and so, wishing to save their lives, Pramatha and the others will retreat back to the asuras.
- 3.318 “When the asura ruler Rāhu sees them coming, he will call to the other asura rulers, ‘Take a good look at those defeated nāgas!’ They and their armies will then surge ahead. When the vessel-bearer gods see them coming, they too will surge forward, and, as their armies clash, the gods and asuras will proceed to hurl giant mountaintops at each other and engage in an extremely terrifying and totally excruciating battle in the middle of the ocean. In the course of their fighting, some among the hundreds of thousands of asuras that thus glide upon the sea will either lose their hearing or lose their lives. The battling gods and asuras will release a rain of hundreds of thousands of dreadful weapons upon each other.
- 3.319 “A special feature of the gods is that whenever they lose a leg, it will grow out again, and whenever one of their arms is cut off, a new one will likewise grow out to replace it. Thus, whatever major or minor body part a god may lose, a new one will grow out in its place. Consequently, they do not become incapacitated, nor is their healthy complexion ruined or lost. The only

exception is when a god is decapitated, in which case even the enemy of the gods will be pacified.²⁴⁸ The asuras, on the other hand, are hurt by weapons in the same way as humans. Such are the differences between gods and asuras, or between the vessel-bearer gods and the asuras belonging to Rāhu's level.

3.320 “The vessel-bearer gods will lift up numerous mountain peaks [F.44.b] and then storm the asuras, releasing a rain of falling mountains on them that will smash the asura army in hundreds and thousands of ways. When Rāhu sees that, he will himself lift up a mountain measuring three leagues. Noticing that he is rushing toward them, the vessel-bearer gods will take up their weapons and arms and race toward him. As they rain down their weapons upon Rāhu's mountain, it will be reduced to dust and crumble into the sea. Seeing this, the animal Rāhu, the most inferior among sentient beings, will completely lose heart and, in a rain of the weapons, run back toward the asura army.

3.321 “When the asura ruler Firm sees this, he will tell his retinue, ‘Rāhu is twice as big as Mount Sumeru, so he should be able to punish these gods single-handedly. Yet, in spite of his size, he shows only meager power, and so the gods are now shaming him as he runs back to the asuras, yearning for safety, refuge, and protection. He is no more than an ordinary asura. He is weak and loathsome. The vessel-bearer gods who are fighting him have more courage than he does.’

3.322 “When he has uttered these words, the asura ruler Firm will then, assisted by his own retinue and the very large necklace asuras, launch an attack on the vessel-bearer gods. When the vessel-bearer gods see them coming, they will call to the garland-bearer gods, ‘Firm is attacking us, the vessel-bearer gods, so the gods should counterattack now! The gods must go on the offensive!’ With this, they race forth toward the asura rulers Rāhu [F.45.a] and Firm.

3.323 “At this point, Firm will make Rāhu turn around with renewed courage. As Rāhu's physical strength and his wish to pursue the army combine, he once more returns to battle. The vessel-bearer gods and the ‘necklaces’ that belong to the level of the asura Rāhu will thus meet as enemies, and the two great armies will enter a battle that is horrific on both sides. As mountaintops, rocky summits, arrows, weapons, and trees shower down like rain, the sky above the two armies becomes thoroughly dark, without a trace of light. In this manner, they will struggle to defeat each other in an unrivaled battle.

3.324 “When a god's major or minor body part is severed, the limb in question will grow out again just as before. However, when an asura loses a body part, he will be afflicted by the loss and no replacement will grow out. Just as

with humans, neither will the head of an asura grow out again once it has been cut off. As for the gods, they only die once they have been decapitated or cut through at the waist. In this way, the gods will not suffer losses as great as those of the asuras. Consequently, although the gods and asuras both sustain losses, the gods do not face total annihilation in the same way as the asuras. When their numbers have been halved at the hands of the gods, the asuras will flee below the ground, yearning for refuge and protection, while the gods triumphantly laugh, 'The asura rulers Firm and Rāhu have little vigor, their refuge is weak, and their life force is inferior—now they flee all together!'

3.325 "When Puṣpamāla sees that the strength and support of the former two asura rulers have thus been eroded, he will say to the third asura ruler, 'Let us rush to the side of our asuras! [F.45.b] The vigor of the gods is weak, and we shall defeat them in accordance with our superior might and potency!' At that point Puṣpamāla begins charging the gods.

3.326 "When they see him coming, the remnants of the asuras who were defeated by the great army will regain their vigor and strength and will tell each other, 'Must the so-called "asura" always be merely someone who runs away, someone who lacks ambition, and someone who cannot stick to his weapons? Is he someone who sits defeated at home—someone who sits at home with his wife, overpowered?' Thus, with great might and strength, they will once again charge toward the gods, brandishing their various weapons. Like blazing mountain peaks, they shall return to battle with a speed like the wind.

3.327 "At this point, the wandering gods, the garland-bearer gods, the ever-infatuated gods, and the vessel-bearer gods will all say to each other, 'How sad—the whole league of asuras has such a fickle mindset. Although these asuras have understood that their army is inferior to ours, they nevertheless come against us.' At this point, they will run forth to meet the asuras head-on, and, as the two armies clash, the gods and asuras will wage a battle like no other. Sending rains of mountains upon each other, as well as rains of fire, stone, and weapons, the two armies will clash and destroy each other. With numerous weapons, kinds of destruction, horrors, and killings, they will fight a battle beyond compare, [F.46.a] covering the entire surface of the sea. Since this battle is unlike any other, there is no example for it. Thus, the two sides will wage war, and the nāgas will likewise remain engaged in a war that defies example.

3.328 "When Śakra, ruler of the gods, witnesses the many battles, he will tell the gods of the Heaven of the Thirty-Three, 'Overjoyed is still holding out, but the rest of the asuras are all on the run now. So, get ready, get ready! I shall ride forth on my elephant, Airāvaṇa, to fight whomever remains.'

- 3.329 “Having given the gods that message, he shall now, with one-pointed mind, say to his elephant, Airāvaṇa, ‘Riding on your back, my elephant, I shall defeat Vemacitrin, Overjoyed, and any other remaining asura!’ He will then hold up his vajra and keep his gaze fixed on the asuras.
- 3.330 “In the utterly unbearable battle that ensues, the asuras will suffer a crushing defeat. The victorious gods will be filled with elation and continue pursuing the asuras. Smiling, Śakra, ruler of the gods, will set out to vanquish all the asuras.
- 3.331 “When Overjoyed beholds all this, he will think to himself, ‘Alas, the three asura rulers and the inhabitants of their realms, numbering many millions, have all been defeated. That which was seen reflected in Mirror Lake has indeed come to pass. Alas, the omen observed upon the lake was not mistaken. I must nonetheless set out to defeat Śakra and crush all the gods! Ah, these gods are not different from me at all!’
- 3.332 “With such thoughts in mind, he will proceed to take a position at the gateways to the subterranean world, seeking to quickly enter into warfare. When Overjoyed [F.46.b] and Vemacitrin, afflicted by anger, thus take their positions too, all the mountains will shake, waves will swell throughout the ocean, and red sunrays will fall upon the mountains.
- 3.333 “Meanwhile, the gods will talk among each other about the way Rāhu and the other asuras have been defeated and beaten, and how they have fled to the gateways of the subterranean world—miserable, without protector, harmed from all sides, distraught, and humiliated by the sounds of laughter.
- 3.334 “Yet at that point some other asuras will call out, ‘Asuras, do not flee, do not flee! Come back, come back!’ As the asuras relay this message to each other, they will once again begin to hurl a torrent of mountaintops at the gods.
- 3.335 “In response the joyous gods will say, ‘The asuras are unrighteous and do not follow the Dharma! Therefore, let’s seize them and take them captive! Those animals keep getting furious at us for no reason and when they do, they have no fear of combat. Those unholy gods have no fear of war! Still, they have no skill with weapons and arms, so we shall defeat them to ensure that they never come back. Ah, since they are so obsessed with fighting untimely wars, let us vanquish them, so they never again return!’
- 3.336 “In this manner, the gods will encourage each other. With their minds set on crushing the asuras, they will now charge, eyes red with rage, releasing upon them a steady downpour of swords, weapons, and fire.
- 3.337 “Yet the hordes of asuras assembled at the gateways to the subterranean world shall now ride forth upon hundreds of thousands of chariots, each surrounded by numerous other asuras, and they will also bring down a great downpour of different weapons upon the gods and hurl mountains that

- measure three, four, and even five leagues upon them. [F.47.a] When the other asuras witness that display of tremendous force, they will regain their strength and rejoin the battle.
- 3.338 “To bolster the asuras, Overjoyed will cry, ‘I have set out to vanquish all the gods. Asuras, return, return! Rulers of asuras, don’t run, don’t run! Ah, what would you say to your women back home? We are men, but if we flee, would we be worthy of that name? Calling us men would be meaningless.’
- 3.339 “Having said that, Overjoyed will proceed to storm the gods. When the gods see him coming, they will exuberantly rush forward to meet him in battle. As the gods and asuras clash, the noise will resound everywhere, from the lowest of the mountains to Mount Sumeru itself.
- 3.340 “Rāhu will for his part set out against the vessel-bearer gods, and the asura ruler Firm will charge the garland-bearer gods, brandishing his staff. The asura ruler Puṣpamāla will pick up a mountain that measures three leagues and race toward the triple-lute-bearer gods and the wandering gods. The battle that ensues will become known as *that which causes everyone’s hair to stand on end when recounted*. Needless to mention how hair-raising it would be to actually behold or hear that battle!
- 3.341 “The asura ruler Overjoyed will crush the gods like a wind that scatters clouds in the sky, and no god will be able to withstand his extremely powerful attack. When the gods of the Four Great Kings thus suffer devastation, the lord of the Heaven of the Thirty-Three, Śakra, will say to the gods in his realm, ‘Without exception the asuras are bringing harm upon these gods. [F.47.b] So now the next army of gods must advance. Would you like to defeat the army of asuras, who are beating and crushing the gods? Everyone except those posted at the divine assembly hall of Sudarśana must now move forward! Forward, everyone!’
- 3.342 “When they receive this command, the gods will then race to confront Overjoyed and Vemacitrin. Against Overjoyed the gods of the Heaven of the Thirty-Three will volley incessant swarms of arrows and a downpour of mountains, filling the sky. In return, Overjoyed will rain down mountains on the gods of the Heaven of the Thirty-Three and storm them. The whole sky will be filled with cacophony as the gods and asuras seek to defeat each other and the entire extent of their armies clash. As they lift up hundreds of thousands of golden mountains and fling them at each other, the sky fills with dust, so that soon the sky becomes completely filled with gold dust for up to a thousand leagues. Swarms of arrows from the two sides fall like a constant rain between the dust particles, and the warring parties likewise release a downpour of mountains upon each other. As the battle rages, many millions of asuras are destroyed, but many thousands of gods are likewise crushed in the terrible battle.

- 3.343 “As the battle progresses, those asuras with lesser courage will retreat below the earth, defeated and fearing for their lives. Seeing those losers, the asura women will ask, ‘Oh, where are those of our husbands that were left behind?’
- 3.344 “The asuras will reply, ‘They have triumphed in the battle between the gods and asuras and are on their way.’ The asura women will then go to Mirror Lake, [F.48.a] but, as they behold its surface, they will see how the asuras have been defeated and destroyed by the gods. When they see the myriad ways in which the asuras suffered defeat, they will realize that their husbands have been killed. Overwrought by pain and despair, they will stand crying and wailing on the banks of the lake. In this way, Mirror Lake will become encircled by suffering asura women beating their chests, tearing out their hair, and scratching their bodies, with their faces covered in tears. As the women thus witness the defeat and killing of their husbands, they will cry out in anguish.
- 3.345 “While the gods and asuras are engaged in their terrible battle, the asura ruler Overjoyed, surrounded by millions of asuras, will move on Śakra, ruler of the gods. When Śakra sees that, he will tell the gods, ‘The asuras are coming to attack us. Their trifling army may be hard to control, but, friends, just like light disperses darkness, we shall defeat them with the Dharma.’
- 3.346 “When he has given this instruction to the gods, he will proceed to ride forth on his elephant, Airāvaṇa, while shooting iron arrows at Overjoyed. As Śakra advances, the gods inhabiting the divine assembly hall of Sudarśana will surround him and charge forward while throwing rocks and trees. Some of them will also fire off a rain of arrows as they march on Overjoyed.
- 3.347 “Overjoyed will then drive his chariot against Śakra, shouting, ‘Against Śakra I shall prevail!’
“At this point Śakra will tell Overjoyed, ‘You animal wandering the path of non-Dharma, where are you going now? I have come here to vanquish you. I shall relieve you of your arrogance and send you back, below the ground.’ [F.48.b]
- 3.348 “Overjoyed and Vemacitrin will jointly reply, ‘Śakra, we are here to chastise you and all the gods.’ With this, they will hurl a gold mountain measuring five leagues at Śakra, but when his elephant Airāvaṇa sees that, he will exhale so forcefully that the mountain is pulverized and dissolves into the sea as though it were a handful of sand.
- 3.349 “When they see how the mountain is reduced to dust and dispersed, the asuras will proceed to pick up a mountain that also measures five leagues but has a vajra core, and hurl it at Śakra. However, when Airāvaṇa sees that, he will catch the mountain in his trunk and hurl it back at the asura rulers. Indeed, that elephant is a thoroughbred. When the mountain that Overjoyed

threw in that way is thrown back at him, he will be hurt and fall from his seat. As he tries to stand up, however, he will be struck once again, and thus become devastated.

3.350 “As the gods of the Heaven of the Thirty-Three see this, they fill the sky with their exclamations: ‘The ruler of the gods has defeated that animal! If a blow caused merely by Lord Śakra’s perfect elephant can make Overjoyed fall and roll over, then just imagine what a strike by his vajra would do!’

3.351 “The gods of the Heaven of the Thirty-Three will then surge toward the asuras. Some will fight with rocks and trees, some with mountains, some with tridents, some with axes, some with lightning, some with plowshares, some with their powers, some with disks, some with swords, some by flying, some with various maneuvers, some with hammers, some with sophisticated weapons, some with stainless weapons, some with common weapons, some with scything weapons, some with blades, some with fire, [F.49.a] some with water, some with streams of water, some with combinations of sundry weapons, some with black weapons, some with magic, some with noise, some with nails, some with clamor, some with unbearably loud noises, and some by kicking. Fighting in these ways, and with their bodies well protected by various types of armor, all the gods headed by Śakra shall set out to conquer the asuras.

3.352 “Seeing that Overjoyed has become pale, Vemacitrin and the other asura rulers will come to support him. Brandishing various weapons, they will approach Śakra to destroy²⁴⁹ him. Noticing that all four of the asura rulers are coming to attack Śakra, the gods will in turn come forth to offer their military assistance to Śakra and to display their own prowess.

3.353 “When Śakra sees the approaching asuras, he will become furious and shout, ‘Animals, why are you so stupid? Even if all the asuras were to join your army, I alone could defeat it. Why? Because our army is righteous. The army of the gods is righteous. The army of the asuras is unrighteous. The difference between Dharma and non-Dharma is tremendous. They are as different as darkness and sunshine, truth and lies, Mount Sumeru and a sesame seed, liberation and bondage, the edible and the inedible, ambrosia and poison, night and day, trinkets and jewels, [F.49.b] poverty and wealth, right and wrong, the sun and a firefly, a great storm and a mosquito,²⁵⁰ the seen and the unseen, the true path and the false path, buddhas and non-Buddhists, heaven and earth, an eon and an instant. You and I are that different! You take unrighteousness to be the most important thing while I hold righteousness to be the most important. Your intelligence is inferior, whereas the gods are intelligent. You have no vigor, whereas the gods do. You are animals, whereas the gods are gods. Once you comprehend this, you will understand that it makes no sense to run up against me.’

3.354 “Having made such statements, Śakra will steer Airāvaṇa toward the asuras. Thus directing Airāvaṇa toward the asuras, he will say:

“ ‘Dharma defeats non-Dharma,
Truth defeats falsity,
Knowledge defeats ignorance,
And gods defeat asuras.’

3.355 “While creating the same kinds of emanations as before, Śakra, leader of the gods, will gallop toward the four asura leaders, brandishing his thousand-pointed vajra. Without any evil thoughts and having no intent to kill or capture anyone, he will rush ahead with a speed that is greater than the wind.

3.356 “When they see Śakra storming ahead while the attacking asuras come up against him, the gods of the Four Great Kings and the Heaven of the Thirty-Three will also charge forward. Thus, when the gods and asuras clash and combat each other [F.50.a] in pursuit of victory, they will strike each other and become pale, and some asuras will die. Some asuras will be distraught by suffering and retreat. Some will lose all courage and retreat. Some will just stand there, staring blankly ahead. Some will linger, though they long to return home. Some will become overcome by anger. Some will be dazed and stupefied. Some will be damaged and depressed. Then, to all who linger, Śakra, riding upon Airāvaṇa, will display his emanations.

3.357 “As he does so, the rulers of the asuras will behold a lotus flower upon each of Airāvaṇa’s heads. Upon each of the lotuses stands a separate Śakra, who brandishes a vajra and is equipped with arms and weaponry as described before. Moreover, upon each of the thousand heads of Airāvaṇa, the elephant of the lord of the gods, they will behold a thousand lotus pools, and in each pool will lie a thousand lotuses. Each of the lotuses has a thousand petals and a hundred stamens, and upon each lotus and each stamen stand trillions of Śakras, brandishing vajras, weapons, and arms.

3.358 “The sight of these emanations terrifies the asuras, because all these Śakras, brandishing numerous forms of weaponry and taking a variety of forms, will fill the sky in its entirety, displaying unimaginable power and might. Horrified, the asuras will gasp at one another, ‘This multitude of weapons extends throughout all directions without any gaps between them. I fear that these Śakras have also infiltrated the ground beneath us in the same way!’

3.359 “To those who speak in this way, Overjoyed will reply, [F.50.b] ‘Asuras, I shall repel Śakra and his Airāvaṇa! Fear not, fear not!’ With these words Overjoyed will charge Airāvaṇa, the king of elephants. [B25] When Airāvaṇa sees him coming, the elephant will snatch Overjoyed up with the tip of his

trunk and twirl him around as if he were light as air. Having swung him around like that, he will finally let go of him when only a trace of life is left in him. When Overjoyed regains consciousness, he will ask the asuras, 'Is this the only army that has any courage? All you rulers of asuras, are you incapable of attacking the ruler of the gods?'

3.360 "The gathered asura rulers will then once more charge Airāvaṇa. But when Śakra sees them coming, he will send down magical, vajra-like hailstorms, not in order to kill anyone but only with the purpose of conquering them. In return, the asuras will bring down rains of mountains and hurl myriad kinds of weapons at the ruler of the gods. The downpour of mountains will be beautiful, like a timely rain. In this way, the gods and asuras will continue waging numerous battles that defy any comparison.

3.361 "When the gods see the asuras coming, they will surge forth against their army, and the asuras will, for their part, maintain their defensive stance against the gods. In this way the war will rage on, with all sorts of upheavals and horrors, as the gods and asuras keep on fighting great and unparalleled battles with their destructive weapons and vajras. When Śakra beholds the numerous and diverse asuras, he wages battle not with the intention of taking anyone's life, [F.51.a] but simply to vanquish them.

3.362 "In the end, all the asura rulers, including Overjoyed and Vemacitrin, will, without exception, be defeated. Yearning for protection, refuge, and support, they will be bereft of all joy and thus flee below the ground. As Overjoyed beats a hasty retreat along with the other three asura rulers and their hundred thousandfold retinues, all howling and miserable, Śakra will call out to Airāvaṇa, 'Lord of elephants, Overjoyed and Vemacitrin have lost their spirit even though their chariots are still functional. Now, I cannot kill the asuras because the Great Sage has taught that renouncing killing is the basis for transcending suffering. For all sentient beings, this remains the unerring basis. Therefore, let the asuras escape with their lives, but go and smash their chariots into hundreds and thousands of pieces.'

3.363 "When he has given this command, Śakra, along with his emanations and the lord of elephants, will then rush toward the gateways to the subterranean world as swiftly as the wind. Seeing this advance, Overjoyed and Vemacitrin will be terrified. Powerless, they will race toward the gateways to the subterranean world. However, Airāvaṇa will grab them as they flee and lift them out of their chariots. With a furious gaze in his eyes, Airāvaṇa will crush the chariots, smashing them into hundreds and thousands of pieces with his trunk as if they were heaps of straw.

3.364 "Puṣpamāla, who has also lost his power and might, will likewise seek to escape toward the gateways to the subterranean world. Fearing for his life, having lost all vigor and joy, and intensely concerned about his wife and

children, [F.51.b] he will race toward the gateways to the subterranean world. Firm, too, seeking to save his life, will rush toward the gateways to the subterranean world and his home. Even Rāhu, with his huge body, will seek to save his own life and thus dash toward the gateways to the subterranean world.

3.365 “With the asura rulers and their retinues thus conquered, the gods will be elated and say, ‘The asuras have now faced their final defeat as an effect of their flawed conduct. As they now run for a hole to hide in, we shall look toward the Dharma and occupy the gateways to the subterranean world.’²⁵¹ Thus, with a force like the wind when it scatters clouds, the exhilarated gods will bring devastation to the asuras.

3.366 “However, the ruler of the gods will say to them, ‘Why would you meaninglessly seek to destroy your own bodies and slay asuras? Why would you hold grudges and misbehave? Whether the gods win or lose depends on humans. In the world of humans, there are still people who are righteous and steadfast in following the Dharma. So, when you are mindful of both object and time, it is pointless to make enemies of those who will surely slay you.’²⁵²

3.367 “Thus, as the defeated asuras continue to flee below the ground to save their own skins, the ruler of the gods will command the others, ‘Gods, return, return! Let those losers who are still alive go free.’

3.368 “But the gods will reply to their ruler, ‘Those arrogant asuras do not understand how their own army stacks up against that of others. We must ensure that they do not return and shall therefore do away with this enemy. We never harmed them, but while we lounged in the higher realms [F.52.a] enjoying the effects of our own karmic action, they created obstacles for the people in the realm of those humans who are righteous and follow the Dharma. Why did they do that? We shall not turn back until we have gotten rid of this enemy!’ The gods will then once again equip themselves with arms, weapons, and armor, and proceed to fiercely pursue the asuras, seeking to completely exterminate them.

3.369 “Filled with compassion, Śakra will once more say, ‘Do you not have any love in your hearts for Overjoyed and the other defeated asuras?’ Having spoken these words, he will summon the gods that belong at Sudharma, the assembly hall of the gods, and return home.

3.370 “When they see the ruler of the gods departing, the gods of the Four Great Kings will say to the gods of the Heaven of the Thirty-Three, ‘The ruler of the gods is now returning home. Since the ruler of the gods is going home, all of you should do so too.’

- 3.371 “At this point, the victorious gods all take leave and with joyous minds return to their respective homes. Praised by the gods of the Heaven of the Thirty-Three, Śakra, the ruler of the gods, will joyfully ride Airāvaṇa to Sudharma, the assembly hall of the gods of the Heaven of the Thirty-Three, and there will once again take a seat upon his throne. The gods will return to their homes and deposit their armor, weapons, and arms at Caitrarathavana. Airāvaṇa will reabsorb his emanations, return to his ordinary form, and proceed to enter his pool of pink and blue lotuses. Thus, the gods will return to their divine world where they enjoy delightful forms, sounds, scents, and tastes, [F.52.b] as well as all the other divine pleasures of the five senses. Takṣaka, Vāsuki, and the other victorious nāga rulers will likewise be delighted and return to their homes in Endowed with Enjoyments.
- 3.372 “Beaten, defeated, and completely broken, the asuras will return in humiliation and anguish to their realm, where they will be received by wailing and despairing women. To the asura rulers, who now have lost their courage, Rāhu will say, ‘I told you that this was not the time to fight. In the world of humans, there are still people who are righteous and follow the Dharma, who respect their mothers, their fathers, mendicants, and brahmins, and who follow the elders in their families. Hence, the forces of the gods are flourishing, whereas ours are on the wane. I told you this already, but you did not listen. This is what happens when you do not heed my words!’
- 3.373 “When Rāhu recounts the hundreds of thousands of miseries that the asuras have suffered at the hands of the gods, other asuras will say, ‘This is indeed the effect of having ignored his warning that this was not the time for war.’
- 3.374 “Moreover, the necklace asuras will say, ‘This all happened because we did what should not be done. This failure is all due to our own feeble intelligence.’²⁵³ Lamenting like this to one another, they will then return to their homes.
- 3.375 “Likewise, with his head hanging in shame, Vemacitrin will return to the fourth asura level, where despairing asurīs will surround him, wailing, their faces filled with anguish. In addition, Pramatha and the other unrighteous nāgas who do not follow the Dharma [F.53.a] will return defeated to their homes in Endowed with Enjoyments.
- 3.376 “Thus, poisoned by the venom of craving, sentient beings cause each other’s ruin. Cycling and roaming through cyclic existence, they never meet with any happiness. Recognizing this, the noble hearers become free from desire.
- 3.377 “At this point the monk, the spiritual practitioner who abides by the observation of inner phenomena, will enter onto the sixteenth ground,²⁵⁴ and his mind will become thoroughly focused on reality. When the terrestrial

yakṣas learn of that attainment, they will become overjoyed and convey the news to the celestial yakṣas. The latter will in turn inform the Four Great Kings, and so the message will, in the same way as before, pass all the way to the Heaven of Limited Virtue. Thus, it will be related: 'In Jambudvīpa, the noble son known as so-and-so, who is from such and such an area, and such and such a town, has shaved off his hair and beard, donned the saffron-colored robes, and has with faith gone forth from the household to become a homeless mendicant. He has no interest in anything belonging to the māras, does not remain among the objects that are associated with affliction, and is totally free from the desires of cyclic existence. As his endeavors have become all-encompassing, he has now entered the sixteenth ground.'

3.378 "When the gods hear this, they will become extremely delighted and offer their praise, saying, 'We rejoice in the one who causes the forces of the māras to wane and the forces of the sacred Dharma to increase.' "

3.379 *This completes the chapter on the animals.*

4.

Chapter 4

THE GODS

- 4.1 “The monk who has knowledge of the ripening of the effects of karmic action has now carefully examined and understood all the extremely subtle karmic ripening that ensues from the misdeeds associated with hell beings, animals, and starving spirits. Having internalized this understanding, he will next begin to examine the karmic effects that ripen due to wholesome actions. All sentient beings are opposed to suffering [F.53.b] and wish for happiness. As for the gods, they take delight in accumulating happiness, so now the monk will examine the extremely subtle karmic phenomena, ripening, birth, and death of such beings.
- 4.2 “It must be clearly understood that the experience that follows from a completed and accumulated virtuous act represents the ripening of a karmic effect that is desirable, attractive, and delightful.

The Six Classes of Gods in the Desire Realm

- 4.3 “In this regard there are seven forms of discipline that lead to birth in the higher realms: three of the body and four of the voice. By resorting to, becoming habituated to, and increasing such acts, one will be born as a member of the six classes of gods who live in the desire realm. Based on whether the acts were lesser, intermediate, or great, the existences of those gods are, correspondingly, lesser, intermediate, or great. Thus, they may experience short, intermediate, or long lives; inferior, intermediate, or excellent food; inferior, intermediate, or excellent bodies; inferior, intermediate, or excellent vigor; or lesser, intermediate, or great happiness. Two of these six classes of gods live upon Mount Sumeru, and the remaining four live in the sky above it, as if in cloudbanks.

4.A. The Heaven of the Four Great Kings

4.A.1 “Put concisely, the first class of gods comprises those in the realm of the Four Great Kings.

. The Garland-Bearer Gods .

4.A.2 “The first of their subclasses are the garland bearers, who live and reside upon all four sides of Mount Sumeru. The garland bearers differ in terms of the directions. They have different names and distinct karmic actions, and so they spend their lives—produced by numerous karmic actions—experiencing happiness but having many different types of bodies, youthfulness, and agility. The web of karmic action is like the imprint of a seal: it is not uncaused, not random, and not produced by any other action. Therefore, those who wish for happiness [F.54.a] should pursue wholesome qualities.

4.A.3 “Since time without beginning, sentient beings have been caught in the web of karmic action that consists of their wholesome, unwholesome, and neutral deeds. Ensnared in this web, they roam through cyclic existence, spinning through the worlds of hell beings, animals, and humans as if caught on the rim of a water wheel. Such beings are like actors in a play where those who engage in wholesome deeds take birth in the world of the gods.

4.A.4 “The divine abode of Sumeru, the king of mountains, is surrounded by sixty thousand mountains and illuminated by the light from garlands of various blazing jewels. Adorned with cascades, ponds, and lotus pools, its surface measures eighty-four thousand leagues. Its four sides are made of precious stone and surrounded by gods who have previously engaged in good deeds. The ground is pleasant and brightly illuminated in many delightful ways. The monk will begin by the examining the various aspects of that ground.

- 4.A.5 “The first of the abodes on that ground is that of the garland-bearer gods, which includes ten distinct realms: Peripheral, Lateral, Sustained by Fruition, Experiencing Wholesome Qualities, Universal Joy, Swift Movement, Attached to Objects, Attached to Pleasures, Moving Mind, and Living in Forests and Parks. Thus, ten realms are discerned. The side of Mount Sumeru that faces Jambudvīpa is called Peripheral, and the adjacent realm just below it is known as Lateral. On the side that faces Godāniya in the west lies Sustained by Fruition, and close to that is Experiencing Wholesome Qualities. [F.54.b] In the eastern direction toward Videha lies Universal Joy, and close to that is Swift Movement. On the northern slope facing Kuru is Attached to Objects, and after that lies Attached to Pleasures. Close to that realm lie Moving Mind and Living in Forests and Parks. Each of these realms measures one thousand leagues, the first of which begins at sea level. As for their lifespans, fifty human years equals one day and one night for those gods, and they may live for up to five hundred of their own years. Some die after reaching such a timespan, whereas others die prematurely.
- 4.A.6 “Next, the monk who has knowledge of the effects of the ripening of karmic actions will examine the joys of those realms, wondering, ‘What actions may cause birth in those places?’ As he examines this question with knowledge derived from hearing, he will see that the following positive deed leads to such a birth. When people with extremely devoted, clear, undistracted minds take refuge in the Buddha, the Dharma, and the Saṅgha, they will later, when they separate from their bodies, proceed to the joyful higher realms and be born in the world known as Peripheral—taking refuge with an extremely devoted mind is the cause of such a birth. When born in that realm, one’s body will be splendid and adorned with a natural radiance, and one will live in happiness. To give a slight indication, the pleasures of a universal monarch cannot match as much as a sixteenth of the pleasures of this divine realm.
- 4.A.7 “The sand inside the waters of this realm is composed of pearl and is known as *wishes fulfilled*. The power of that sand is such that the gods who inhabit Peripheral and Lateral can obtain whatever they wish for from water from their rivers. [F.55.a] There is also a river known as Flow of Pearls and Coral, which is always lined by goddesses. Numerous jewels flow with the river, and thus it yields beryl sticks, vajra pieces, sapphires, great sapphires, and various stones with the color of fire. Such stones emerge so that the gods in Peripheral can adorn themselves with them. Whichever ornament the gods may wish to wear will surface in the river.
- 4.A.8 “In this realm also flows the so-called Incense River, adorned with swans, ducks, and geese. On both banks of the river grow regular trees and trees of gold. These trees have myriad shapes and colors and are home to a variety of

birds. The scents of the trees are enrapturing to the gods, and so, as they continuously indulge in the smell of these scents, their pleasures are multiplied a hundredfold and satisfy all the five senses. Some of the trees have red branches and green leaves, others have green branches and red leaves. There are also trees bearing foliage of five colors, displaying leaves that are blue, yellow, green, black, and white. Beautiful multicolored bees swarm around the trees with a most charming humming. In this way, the gods relish, savor, and enjoy the effects of wholesome actions.

4.A.9 “Mount Sumeru also features various peaks, cliffs, and caves comprised of various jewels. On this tall and colorful mountain are cooling waterfalls, [F.55.b] birds singing delightfully, and an environment rich in fragrance and always in season. The mountain is adorned with the seven precious substances, and here the gods in Peripheral amuse and enjoy themselves, intoxicated by their numerous pleasures. Surrounded by various goddesses, they laugh, pose, and play around. Thus, until the desirable, attractive, and delightful ripening of the act of taking refuge in the Three Jewels comes to an end, they will continue to experience the pleasures of the five senses. And in the future they will even attain the limit of the transcendence of suffering. If they are born with the general lot in life of a human, they will, in accordance with their causal actions, experience constant and supreme pleasures and be wealthy.

4.A.10 “The monk who has knowledge of the effects of the ripening of karmic actions will continue to examine the world of the gods, and so, applying knowledge derived from hearing, he will perceive another realm of the garland-bearer gods, known as Lateral. Wondering what action may cause one to be born in that god realm, he will examine this matter with knowledge derived from hearing. Thus, he will perceive how someone who observes discipline may be considerate toward others who also observe discipline and may construct a bridge or a boat for them so that they might be free from discomfort when having to cross a large river. If such people otherwise abstain from negative actions, they will, upon separating from their bodies, go to the joyful higher realms and be born among the gods in the divine realm of Lateral. Born there, they will experience the consequences of their wholesome actions, and thus enjoy the various pleasures of that god realm.

4.A.11 “This realm is surrounded by lotus pools full of water that is cool, limpid, fragrant, and unpolluted. [F.56.a] The place is also always full of joking, flirtatious, and playful goddesses who engage in lovemaking. The gods born there are worshiped by great harems of goddesses and wear various precious ornaments on their bodies. They listen to the five types of instruments and enjoy themselves as the goddesses play around with them. In forests, groves, pools, and parks, they experience happiness. The pools

are known as Easy Flow, Lovely Girl, Delightful Sight, Ever-Joyous, Cloud Garland, Garland of Pools, Fulfillment of Wishes, and Non-perception of Time.

4.A.12 “It also has forests that present a most delightful and agreeable spectacle and that are fanned by pleasant breezes. Studded with beautiful flowers, the four forests of this realm are known as Fragrant, Colorful, Happy Bees, and Always Delightful. Surrounded by many different goddesses, the gods partake of the five sense pleasures in those forests, enjoying themselves with passionate minds.

4.A.13 “And so, adorned with numerous precious ornaments, the gods move without impediment or discomfort to wherever they please. Their attachment to the objects of the five senses is like a mountain stream, and with each day their pleasures increase. Their senses are like the water and their desires like waves. Rollicking in this way, they roam from grove to grove, forest to forest, pool to pool, and from one golden mountain peak adorned with numerous jewels to the next. The playful goddesses are enrapturing and delightful, holding excellent and exquisite flower garlands. Their varied foods and beverages are deeply satisfying. Thus, as long as these incomparably desirable, attractive, and propitious emanations, [F.56.b] produced by incomparably propitious causes, have not come to exhaustion, the gods will continue to experience pleasure.

4.A.14 “However, once the effects of their actions are exhausted, they will die. If at that point they are reborn with the general lot in life of a human, they will be honest, upright, wealthy, and manage royal treasuries.

4.A.15 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the world of the gods, he will apply knowledge derived from hearing and thus correctly perceive a third realm of the garland-bearer gods, known as Sustained by Fruition. Wondering what karmic action may cause one to be born among the gods there, he will apply knowledge derived from hearing. He will then notice how some people, who observe physical and verbal discipline and have serene and loving minds, may arrive in a region afflicted by bad harvests and think, ‘Let me satisfy and bring happiness to starving travelers by providing them with fine crops.’ Thus, to benefit and provide for sentient beings, they may plant fruit trees or construct parks, thereby bringing tremendous happiness to others. When such people later separate from their bodies, they will go to the joyful higher realms and be born among the gods in the divine realm known as Sustained by Fruition.

4.A.16 “In that realm they will be surrounded by youthful goddesses with incomparable figures and indulge in unparalleled pleasures. In the forests and groves grow exquisite divine flowers and fruits, and the trees bear thick

golden foliage that resounds with the tinkling of bangles. There these gods will enjoy themselves tremendously as their five senses, which are so attached to pleasure, meet with the most exquisite enjoyments.

4.A.17 “The parks in that realm include the following: Yielding All Fruits, [F.57.a] Ground of Constant Joy, High and Low, Thoroughly Enjoyable, Always Joyous, Constantly Crazy Bees, and Golden Shadow. In these forests the gods enjoy themselves surrounded by goddesses, among lotus pools and ponds, and to the delightful sound of flowing water. The environment is illuminated by the light of their own bodies and the glimmering trees. The birds sing in constant delight, the food is plentiful and unconsumed, and the myriad mountain peaks are adorned with the seven precious substances. Among those mountain peaks the gods enjoy their pleasures. The summits on Mount Sumeru are known as Mountainous Light Garland, Jambu Forest, White Water, Joyful Garland, and Constant Joy. Among those summits the gods enjoy the results of their positive actions. Due to their own good actions they remain constantly enamored by the objects there. In the places just described, they enjoy such pleasures and gratify themselves together with hundreds of goddesses.

4.A.18 “At this point, there are some verses:

“The wish for heaven
Can be fulfilled even by a minor cause.
Therefore, give up flawed actions
And always pursue good deeds.

4.A.19 “Those whose minds are accustomed to generosity
And the observance of discipline
Encounter a wealth of sense pleasures
And journey to the realms of the gods.

4.A.20 “One’s parents, friends,
And good companions can never provide
Happiness like that resulting
From the observance of discipline.

4.A.21 “Such discipline protects both here and beyond
And is the supreme support.
The person who maintains discipline
Will progress from one happy state to the next. [F.57.b]

4.A.22 “Since one’s own actions bring transformation,
Train in generosity and discipline.
Those who practice pure conduct

- Will travel to the realms of the gods.
- 4.A.23 “The treasure of discipline is inexhaustible,
And the pleasures of discipline are infinite.
The person who observes discipline
Will experience constant happiness.
- 4.A.24 “People want praise, wealth,
And, beyond this life, heaven.
Those who seek such threefold happiness
Will intelligently observe discipline.
- 4.A.25 “A person who is disciplined
Will rely on discipline itself.
Achieving deathless happiness,
Such people go beyond all pain.
- 4.A.26 “In cyclic existence without beginning,
One remains in the dark due to desire and ignorance.
Discipline is the supreme illuminator;
Therefore, observe it well.
- 4.A.27 “Discipline is like an immaculate lake.
Discipline is praiseworthy.
No king, thief, fire, or water
Can take away the wealth of discipline.
- 4.A.28 “Therefore, always rely on discipline.
Flawed discipline is the object of scorn.
Those who delight in discipline
Are close to the transcendence of suffering.
- 4.A.29 “Those endowed with discipline are praised,
And others place their trust in them.
Discipline is beautiful like the sun,
While flawed discipline is scorned.
- 4.A.30 “Stainless and free
From harm, disease, and suffering—
So the perfect buddhas praise such discipline,
Which lies close to the city beyond suffering.
- 4.A.31 “Those who observe constant discipline
Shall find fulfillment everywhere.
Those who observe discipline well

- Shall be fearless at the time of death.
- 4.A.32 “Discipline is wholesome from beginning to end,
And leads to all forms of happiness.
Thus, the disciplined receive praise,
While those fond of flawed discipline are oxen.
- 4.A.33 “People with broken discipline
Are no different from animals,
Having no clue about what to do and not to do.
Therefore, you should pursue discipline. [F.58.a]
- 4.A.34 “Whoever wears the robes of discipline
Is indeed well covered.
But whoever gives up discipline
Is like a naked cow.
- 4.A.35 “People endowed with discipline
Stroll as if in their private gardens.
When those endowed with discipline arrive
They are received as friends.
- 4.A.36 “Practicing pure discipline
And endowed with wholesome karmic actions,
The doers of good will travel
To the world of the gods.
- 4.A.37 “Whatever they wish for and pursue,
Those who constantly observe discipline
Will experience success and flourish in it
By means of their discipline.
- 4.A.38 “In this world and beyond,
Discipline is the best of friends.
Therefore, always practice discipline,
This friend whose qualities are supreme.
- 4.A.39 “Against hunger, thirst, terror, and despair,
This is the supreme protector.
Those who observe and practice discipline are praised
And will pass beyond the world.
- 4.A.40 “When the disciplined understand
That discipline has such effects
They will even be capable of deeds such as taking up a sharp weapon

And cutting off their own heads.

- 4.A.41 “Beyond example and indescribable,
The virtue that comes with this is tremendous.
The effects of discipline are immaculate—
That is what the well-gone ones teach.
- 4.A.42 “Discipline is virtuous in the beginning,
And also in the middle and the end.
The effects of discipline are immaculate.
Thus, from virtue follows the attainment of great bliss.
- 4.A.43 “Hence, those who become aware of these qualities
Will always observe discipline.
Granting protection both in this life and what follows,
There is nothing at all like discipline.
- 4.A.44 “Thus the monk will examine the nature of the qualities of discipline, offer
praise to discipline, and scorn flawed discipline.
- 4.A.45 “The gods continue to enjoy the wealth of the five sense pleasures in the
divine realm for as long as they had observed virtuous discipline. [F.58.b]
Once that is exhausted, they will die. If at that point they are born with the
general lot in life of a human, they will, in accordance with their causal
actions, possess miraculous powers, be extremely attractive, and be born in a
park near a holy place.
- 4.A.46 “As the monk who has knowledge of the effects of the ripening of karmic
actions continues to examine the realm of the garland-bearer gods, he will
apply knowledge derived from hearing and thus correctly perceive a fourth
realm, known as Experiencing Wholesome Qualities, in which the garland-
bearer gods delight. Wondering what karmic actions may cause beings to be
born among the gods there, he will apply knowledge derived from hearing
and will notice how some feeble-minded people who make a living from
making flower garlands develop a state of mind that is only somewhat
faithful. This causes them to follow a path where only the recipient and the
offering are thought to have special qualities, whereas the attitude is not
thought to have special qualities. If such a person then offers a handful of
flowers to the Buddha or a stūpa, he or she will, upon separating from the
body, be born in the joyful higher realms among the gods in Experiencing
Wholesome Qualities.
- 4.A.47 “On the bodies of the gods born in that realm hang white flower garlands.
The realm itself is filled with beryl and adorned by stones made of the seven
precious substances. Birds sing delightfully and fly throughout the realm.

The birds sport bright ornaments made of the seven precious substances that increase the shining beauty of this realm a hundredfold. Adorned with numerous ornaments, this realm is also filled with beautiful trees, at the feet of which grow lotus flowers. As if they wanted to adorn themselves, the trees are permeated by delightful fragrances that spread for up to a league away. They are in constant bloom and always yield fruits. The beauty of this realm includes these and many other special features.

4.A.48 “The happy beings who live there enjoy parks, rivers, [F.59.a] and beavies of goddesses singing songs. The gods wander blissfully from place to place, park to park, and garden to garden. In this fashion, they frolic, play, enjoy themselves, indulge in pleasures, relish their enjoyments, and experience incomparable bliss.

4.A.49 “The ground of this realm is springy. That is to say, being soft like fresh butter, the ground gives way when one places a foot on it and comes back up when one lifts the foot again. Elsewhere, the ground is soft like cotton and springy in just the same way. All the trees emit their own light, which is pleasant like that of the sun. The leaves of the golden trees do not wither, nor do their flowers. Instead, by the power of discipline produced by karmic action, they bloom perpetually. In this way the gods continue to enjoy an incomparable happiness that is produced by positive karmic actions, as if it were the imprint of a seal.

4.A.50 “In their delightful parks, forests, and pools, the gods frolic and enjoy themselves based on their respective lesser, intermediate, or excellent karmic actions. The bodies of the gods, which are adorned due to their own karmic actions, emit a natural light as the gods experience form, sound, smell, taste, and texture. Their bodies do not degenerate, nor are they prone to hunger or thirst.

4.A.51 “The gods never have enough of their various sounds, tastes, forms, and scents. Yet, even though they are continually attached and crave for more, they always manage to get what they wish for. Moreover, whatever they receive will never be destroyed by extraneous factors. Thus, the gods are always happy, delighted, and overjoyed.

4.A.52 “Wherever these joyful gods wish to go, their journey takes place miraculously and with ease. Moreover, although their bodies are very large, they are at the same time very light. [F.59.b] Therefore, in the blink of an eye the gods are able to travel across billions of leagues without becoming weary. Being so light, they accomplish this instantly. Just as the wind in the sky never tires, so the gods are free from the flaws of weariness. The minds of the gods are bright and their bodies stainless. Capable of traveling anywhere, they can shape their bodies as they please. Their realm abounds

with happy gods and goddesses, and divine youths reside in the forests and groves. The gods and goddesses together indulge the pleasures of the senses, happily enjoying what is beautiful, attractive, and blissful.

4.A.53 “Among the heavenly mountains, rocks, forests, and groves, the gods spend their time without any thought of the suffering of separation. Intoxicated by unreliable objects, they spend each day in carelessness, deceived by the craving that accompanies desirous excitement. Until their completed and accumulated acts that served as the causes for their desirable, beautiful, and attractive lives in the higher realms have been exhausted, they continue to live happily. Later, however, they die, and will then, in accordance with their actions, be born as hell beings, starving spirits, or animals. If at that point their previous positive acts cause them to experience a human life, they will take birth as humans. In that case, in accordance with their causal actions, they will become the head of a city or even a country. They will be born in a place where people are happy, they will be free from diseases, and they will be physically attractive.

4.A.54 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the realm of the garland-bearer gods, [F.60.a] he will apply knowledge derived from hearing and thus correctly perceive a realm of the garland-bearer gods known as Universal Joy. Wondering what karmic actions may cause beings to be born among the gods there, he will apply knowledge derived from hearing. He will then notice how some people who observe discipline may grow or purchase flowers without harming others, and subsequently offer them to the blessed buddhas. When they later separate from their bodies they will be born among the gods in Universal Joy.

4.A.55 “The gods in that realm enjoy a fourfold happiness, for they are free from rivals, can go wherever they please, and are not overcome by other gods, and their goddesses do not associate with other gods. Thus, to the sounds of the five types of instruments, they merrily frolic, play, and enjoy themselves to their hearts’ content. Their play assumes numerous forms and so they enjoy themselves in the water, by lotus pools, amid flowers, with fruits, with incense, among birds, on forest walks, and amid the sounds of buzzing bees. Gazing insatiably at each other, the gods and their harems of goddesses thoroughly enjoy themselves.

4.A.56 “Because the gods and goddesses are free from mutual jealousy, they will exude a tremendously delectable fragrance. They also have at their disposal an abundance of lotus pools that are extremely fragrant and beyond decay, studded with pink and blue lotuses and other such flowers. Such ponds lie throughout the realm, full of many kinds of lotuses. [F.60.b] Alongside those pools, the joyous gods savor all the enrapturing, supreme pleasures they

offer. They indulge in their love amid bees that swarm through luminous forests of trees, all of which bear golden leaves. The air carries the fragrance of many kinds of incense, and the birds sing such delightful songs that the five types of human instruments cannot match even a sixteenth of their beauty.

4.A.57 “The eyes of the gods are wholly satisfied by the various forms they see, their ears listen to pleasant music and songs, their skin senses the smooth textures of woven fabrics, and their noses are filled with various divine scents. Attached to the five objects, they thus experience numerous pleasures. The forms that they enjoy are continuous and abundant. They cannot be robbed from these gods, nor can others carry²⁵⁵ them away. Their divine food and drink is beautiful to behold and has numerous exquisite smells and tastes. And so these gods wander happily and joyfully, roaming where they please in accordance with their karmic actions. Surrounded by numerous goddesses, they wander from forest to forest, lotus pond to lotus pond, and park to park, partaking of diverse pleasures.

4.A.58 “As they thus experience the desirable, attractive, and delightful effects of their karmic actions, they are surrounded by naturally shining trees and listen to the sweet melodies of golden birds. The abundant pleasures that these gods experience by means of their divine bodies are incomparable and cannot be stolen by anyone. Thus, until those karmic actions have been exhausted, these gods will continue to experience such desirable, attractive, and delightful results, which have been produced in relation to a sacred recipient and therefore eventually will lead to the transcendence of suffering. Only when these karmic actions have been exhausted will they die and leave their divine world behind. [F.61.a] In accordance with their karmic actions, they will then be born among hell beings, starving spirits, or animals. If karmic actions to be experienced as a human lead them to rebirth as a human, they will become the head of a city or a town. They will have much wealth, great intelligence, and an extremely enjoyable life. Finally, due to having performed positive actions in relation to an excellent recipient, they will pass beyond suffering.

4.A.59 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the garland-bearer gods, he will apply knowledge derived from hearing and thus correctly perceive a realm within the world of gods known as Swift Movement. Wondering what karmic actions may cause beings to be born among the gods there, he will apply knowledge derived from hearing. He will then notice how during a forest fire some people who observe discipline may save living beings from the fire by spraying water and so, in an instant, protect those beings that were

otherwise on the verge of death. When such people later separate from their bodies, they will ascend to the joyful higher realms and be born among the garland-bearer gods.

4.A.60 “In that realm, they will experience unrivaled divine pleasures caused by their acts of protecting others from fear and their observance of a discipline aimed at giving others freedom from fear. Forms, sounds, smells, tastes, and textures will constantly delight them, and they will be surrounded by coteries of hundreds of goddesses playing musical instruments, with whom they will joyfully engage in the ways of love. Their great palaces are decorated with golden fences and resound with the ringing of small bells. In the windows dangle nets of pearls and hundreds of blue jewels festoon the rooms. There, the gods enjoy themselves surrounded by many harems of goddesses. Whichever goddess they lay their eyes on [F.61.b] will arouse them and bring them pleasure. Liking what they see, they will become captivated and harbor thoughts of pleasure. Such are the goddesses that surround them, adorned by a multitude of ornaments and costumes, always fragrant with perfumes, and always impassioned. The sight of these goddesses is deeply gratifying.

4.A.61 “The beautiful sounds that they hear are desirable, attractive, and delightful. All around the mountains, rivers, and shrubbery sing numerous kinds of golden birds with legs and beaks of coral. It is not possible to provide any simile for the beautiful sounds that these gods hear when they travel to the mountains, canyons, and flower meadows, or when they swim in the waters, fly through the sky, wander the cliffs and flatlands, or enter the caves in the mountains of gold. Moreover, their ears also perceive only what is desirable, attractive, and delightful.

4.A.62 “Their noses sense the most exquisite fragrances. Thus, they smell aromatic flowers that are delightful beyond compare, goddesses of the sweetest fragrance, and numerous other types of gratifying aromas. In this way, their noses also only sense what is desirable, attractive, and delightful. Their tongues also taste various ambrosias that are so sumptuous that no human honey wine could equal even a hundred thousandth of their taste. This is just a small illustration of their flavor. Their bodies enjoy the texture of natural garments that have not been produced by weaving. This cloth is smooth, soft, fine, pleasing to the touch, and brings much joy to those who wear it. As for the minds of these gods, whatever they may wish for comes to pass, [F.62.a] and so they experience nothing but desirable, attractive, delightful, and extraordinary events.

4.A.63 “So, with their minds attached to these six types of enjoyment, the gods partake of abundant pleasures and enjoy themselves by lotus pools, in forests of coral and pure gold, among numerous delightful songbirds, on

visits to goddesses, within jewel palaces, surrounded by divine lotus ponds, and among halcyon rivers and cascades. Having examined these various enjoyable ripenings by means of knowledge derived from hearing, the monk will think the following:

- 4.A.64 “ ‘The fire of craving burns the fuel
Of the objects that emerge from the six senses.
Firewood could never burn in the way
That craving burns the gods.
- 4.A.65 “ ‘Those who are deceived by pleasures
Enjoy themselves, yet are obscured by pleasure.
Those deceived by enjoyment
Do not know that they are falling.
- 4.A.66 “ ‘All pleasures come to an end;
There is no permanent pleasure.
When the gods leave their divine world,
Their death is painful.
- 4.A.67 “ ‘The sufferings of hell and separation
I shall recollect in advance,
And if I wish myself happy
I shall not be desirous.’ [B26]
- 4.A.68 “With such thoughts, the monk will consider how all worldly pleasures are beyond one’s control, unstable, and lead to a fall. He will further think, ‘Alas, these beings are completely fooled by their pleasures and so they do not realize that they are about to fall.’ In this manner, he becomes free from attachment to even the higher realms. [F.62.b]
- 4.A.69 “Meanwhile, in their divine world, the gods continue to enjoy themselves with the goddesses until finally their completed and accumulated acts that bring desirable, attractive, and delightful effects have been exhausted. Then they will die, and after their death, they will be reborn among hell beings, starving spirits, or animals, in accordance with their karmic actions. If they are born with the general lot in life of a human, they will, in accordance with their causal actions, possess tremendous enjoyments and live in freedom from fear. Appreciated by everyone and respected by kings, they will be free from harm for as long as they are alive. Those who previously gave the gift of freedom from fear will eventually go beyond suffering.
- 4.A.70 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the garland-bearer gods, he will apply knowledge derived from hearing and so correctly perceive a realm of the

garland-bearer gods known as Attached to Objects. Wondering what karmic actions may cause beings to be born among the gods there, he will apply knowledge derived from hearing. He will then notice how some people who maintain a wholesome livelihood may reconcile friends, companions, and relatives who have fallen into discord and are otherwise intent on harming one another. When later such people, who reconcile opposing parties out of a wish to help them, separate from their bodies, they will go to the joyful higher realms and take birth among the gods in the heaven of Attached to Objects.

4.A.71 “Once born there, they will experience the consequences of their positive actions, and so whatever they wish for will come to pass. Likewise, whatever they want to acquire they will obtain. In this way their various ornaments, robes, bracelets, and diadems are all divine in nature. Their realm features rivers, waterfalls, and canyons, and it resounds with numerous kinds of song and music. [F.63.a] At home, the gods enjoy the warbling of divine birds,²⁵⁶ and their homes resonate with the melodious songs of the goddesses, thus causing them constant happiness.

4.A.72 “Adorned with numerous jewels of the Swan Charioteer and the seven precious substances, these gods roam through forests and parks, among waterfalls and lotus pools. Surrounded by goddesses, they live amid bountiful forests and groves and romance among golden lotuses. Their forests are of the following kinds: coral forests, beryl forests, plantain forests,²⁵⁷ forests with exhilarated birds, forests filled with lotuses, forests with divine birds, and forests with cuckoo birds. In these forests, they enjoy themselves, supported by the seeds of their previous positive actions.

4.A.73 “Moreover, their rivers are divine. Adorned with cascades, lotus flowers, parks, and jewels, these wish-fulfilling rivers flow with an enrapturing sound that is accompanied by the cheerful warbling of birds. Wherever the rivers flow, there such beauty always abounds. However, wherever the rivers do not reach, even though there are numerous forms, sounds, smells, and tastes, and plenty of women, they are not of the best kind and the women appear unattractive, as if they were pregnant. In such cases, this heaven is not so delightful. For this reason, in this divine world, water is of foremost importance. Birth takes place from water and water causes delight. Among all the afflictive tastes that those gods may experience within their parks and resorts, the flavor of their water is supreme. Thus, water is an ornament and a practical necessity for gods as well as humans. All the objectives and pursuits of both gods and humans depend on water. Understanding water to be endowed with such qualities, [F.63.b] these gods who delight in water will partake of water with tremendous appreciation, enjoying the rivers and their melodious sounds as they flow by.

- 4.A.74 “As the gods frolic on the banks of the rivers, they will go to those places where the water is clear like a mirror. There they will see the heavenly pleasures of their divine forests reflected as if in such a clear mirror. The trunks of the trees will also appear as clearly as reflections in a mirror. On the trees they will see reflected all that they are to experience due to their previous positive karmic actions. By the power of those positive actions, they will in this way see both good and bad actions reflected among the trees, on the open ground between the groves, upon the golden, mirror-like ground, or on the cleared ground between the groves. Thus, among the trees, the patches of land between the groves, and the cleared ground, they will see those pleasures that are due to positive actions, just as they will see any negative actions that they may have accumulated throughout hundreds of previous lives. Whenever they see the products of their good actions, the whole environment will appear as delightful as before.
- 4.A.75 “As the gods correctly perceive all the effects of the actions they engaged in as they lived and died in the past, they will notice how karmic actions produce the pleasures and pains that pertain to the five classes of beings. Therefore, if they have undertaken filthy acts that are associated with life in hell, they will see those as well. In other words, they will witness all the previously described tortures of the Reviving Hell, the Black Line Hell, the Crushing Hell, the Howling Hell, the Great Howling Hell, and so forth. In this way they will perceive all the circumstances in all the various realms, down to the hells, just as described before. Just as they see the unparalleled pleasures of the gods, [F.64.a] they will also perceive the numerous sufferings of the beings in hell. Thus, they will witness the most excruciating suffering of the beings in hell.
- 4.A.76 “Due to this perception, which is exclusively their own, as they now look at the divine world with its heavenly pleasures, they will no longer be able to forget those experiences that pertain to their different lives. As they perceive the numerous, extremely unpleasant, painful features of life in hell, they are no longer able to experience their pleasures as enjoyable. As an analogy, if an ounce of salt is added to the river Gaṅgā, it will not be noticeable. In the same way, such a god’s mind will now be unable to notice the pleasures that are otherwise to be experienced in the heavens. The god’s enjoyment of melodious songs to the accompaniment of instruments, and the various delightful birdsongs, can at that point of recollection no longer be noticed within the clearing of the forest.
- 4.A.77 “If, however, at some point the god becomes distracted by the heavenly pleasures, he may go somewhere else. Yet, upon the trunk of a tree he may then see reflected his own suffering as a starving spirit, experiencing the torments of hunger and thirst. As he thus perceives karmic action that is

certain to be experienced, he will be frightened and ask some other gods, 'Friends, do you see those horrendous things on the trees? Do you see what I see?'

4.A.78 "The others may then tell him that they cannot see what he is talking about, because they will be unable to see karmic actions that they did not carry out. They will only see the things they themselves did.

4.A.79 "However, those gods who are about to go to the world of starving spirits may converse among themselves. Thus, one god will say, 'Friend, do you see this?' and the other god will reply that indeed he does see what the other god is talking about. Since both of them thus perceive the great suffering of the world of starving spirits, [F.64.b] which will continue for thousands of lives, they will become extremely distraught and immediately leave that part of the forest. Then, as they once again come under the influence of their divine pleasures, they will regain their attachments to beautiful forms, sounds, smells, tastes, and textures. They will once again enjoy themselves in the forests and parks, on the banks of the various lotus ponds, in places where the birds sing in numerous ways, and within the clearings of the forests. There, they will enjoy themselves together with goddesses adorned with sundry accessories and fashions.

4.A.80 "Driven by craving, they may at a later point go into the mirror-like forest again. Impelled by karmic action that is certain to be experienced, they may then see themselves as animals that prey on, and become the prey of, other animals. In accordance with their past actions, they will thus witness the tremendous suffering of the animals that feed on one another. When they see themselves in that way, they become extremely displeased, wondering, 'Why do I see myself with such a huge and ugly body, undergoing so much suffering?' They will also inquire with others in the same way as before. In this manner, these gods, whose minds are so attached to objects and who have fallen under the power of attractive forms, sounds, smells, tastes, and textures, are introduced to the sufferings of cyclic existence.²⁵⁸

4.A.81 "The gods may also perceive their former lives as humans. Thus, they will see how they were disciplined people who created harmony and reconciled friends, companions, and relatives. Seeing that, the gods will think, 'Due to those causes, conditions, and bases, after separating from my body, I went to the higher realms and was born among the gods.' These gods will see for themselves how karmic action is appropriated and how one's experience is one's karmic allotment. Seeing that will make them unhappy. However, as their minds are fickle, they will again come under the sway of their divine pleasures, [F.65.a] and so they will return to their enjoyment of attractive

forms, sounds, smells, tastes, and textures. Completely infatuated, crazed by pleasure, and absorbed in distractions, they will again carelessly indulge in their enjoyment of the fruits of virtuous actions.

4.A.82 “These gods may also perceive their own deaths in the divine worlds and their subsequent rebirths in other realms. Thus, they may see how they are to be born among hell beings, starving spirits, or animals. As they see themselves turning into such beings, they will become extremely distraught. At that point they will think, ‘This place is impermanent, unstable, and subject to change. I will have to die and leave it behind. These goddesses I cannot keep. Alas, all phenomena must fall apart. All conditioned things are short-lived, because they are unstable and subject to harm. We will all have to leave one another.’

4.A.83 “At that point the guardians of the world will tell them, ‘Cheer up and rejoice! People in Jambudvīpa are still righteous. People follow the Dharma and respect their mothers, their fathers, mendicants, and brahmins. Therefore, the forces of the gods are increasing and the forces of the māras are on the wane. The perfect Buddha resides in the world. He is knowledgeable and virtuous, a well-gone one, a knower of the world. There is no one superior to him, the great guide who trains beings. He teaches a Dharma that is virtuous in the beginning, virtuous in the middle, and virtuous in the end. With excellent meanings and excellent words, this Dharma is clear, complete, pure, and perfect. It is the Dharma of peace that leads to all pleasures. This Dharma teaches form and explains how this form is also origin, cessation, and the path leading to cessation.’

4.A.84 “When they hear these words, the gods will understand that the images that appear in the mirror-like forest [F.65.b] are reflections of their individual karmic effects. They will then ask the guardians of the world, ‘Who is this blessed buddha that has appeared in the world? Who is that worthy one, the perfect buddha, the one who is knowledgeable and virtuous, the well-gone one, the knower of the world, the unsurpassed one, the great guide who trains beings?’

“The guardians of the world will reply, ‘He resides in Jambudvīpa and he teaches the Dharma to all beings.’

4.A.85 “When they hear this, the gods will decide to leave for Jambudvīpa, because they are so frightened by the suffering of death in world of the gods, frightened by death in the world of humans, frightened by the mutual consumption in the world of the animals, frightened by the suffering of hunger and thirst in the world of starving spirits, and frightened by the tortures in the realms of hell. In this way, they are terrified by the five destinies.

- 4.A.86 “As the gods arrive before the Blessed One, they will first see him from afar. The Blessed One is beautiful and shining, and his faculties and mind are serene. He is gentle and perfectly calm. He is like an elephant among men, an all-knowing one. Like a heap of gold, he shines in splendor; like a second sun, his presence is luminous. He is stable like Mount Sumeru and deep like the sea. In this manner, they will see him residing, like a golden mountain, underneath a tree.
- 4.A.87 “Seeing him like a god of gods, these gods will feel faith in the Blessed One and approach him. Bowing their heads to his feet, they will prostrate to him and then stand to one side. From there the gods will address the Blessed One: ‘Blessed One, is there any place where we may find something that is permanent, stable, enduring, and immutable?’
- 4.A.88 “In response, the Blessed One will teach the gods about the four truths of noble beings. [F.66.a] When they have heard the Blessed One’s teaching, the gods will keep it in mind and return to their divine world. Endowed with the five divine pleasures, they will then keep enjoying the desirable, attractive, and delightful effects of their completed and accumulated actions until they have become exhausted. When they later die in the world of gods, they will be born among hell beings, starving spirits, or animals, in perfect accordance with their karmic actions. If they are born with the general lot in life of a human, they will, in accordance with their causal actions, fail to see reality but always have extremely loyal friends, associates, and relatives, and they will be endowed with fine wealth.
- 4.A.89 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the realms of the garland-bearer gods, he will apply knowledge derived from hearing and so correctly perceive a divine realm known as Attached to Pleasures. Wondering what karmic actions may cause beings to be born among the gods there, he will apply knowledge derived from hearing. He will then notice that when people who listen to the Dharma separate from their bodies they may go to the joyful higher realms and be born among the gods in Attached to Pleasures.
- 4.A.90 “When born in that realm, the following effects of positive karmic actions will occur. One will live in beautiful houses of silver and in spacious palaces made of the seven precious substances, which rest on golden foundations. These structures are frequented by an abundance of divine birds. The birds are gorgeous, warble beautifully, frolic in the waters, and appear like gold. This realm features streams, cascades, ponds, and parks, and it is home to a hundred thousand species of birds. [F.66.b]
- 4.A.91 “The gods there enjoy the four, and in some cases five, desirable sense objects they possess. Whichever forms they behold with their divine eyes will be desirable, attractive, and delightful. Whatever they hear will be

desirable, attractive, and delightful. Any aroma that their nose faculties sense will be desirable, attractive, and delightful. All tastes that they experience with their tongues will be desirable, attractive, and delightful. Whatever they touch with their bodies will be desirable, attractive, and delightful. Likewise, all that they think of will be desirable, attractive, and delightful, and all their wishes will be fulfilled. In this way, they remain attached to the five objects of the senses and experience extreme bliss.

4.A.92 “The realms of the gods that are attached to desirable objects are heavenly and unlike any other. Until those desirable, attractive, delightful, blissful, and utterly enjoyable effects are exhausted, the gods continue to experience their pleasures, which were created through disciplined karmic actions that affect both current and future lives. At that point, however, they will die, leaving behind their desirable, attractive, and delightful realm. Thereafter, in accordance with their karmic actions, they will take birth among hell beings, starving spirits, or animals. But if, due to karmic actions to be experienced in other lives, they are born with the general lot in life of a human, they will, in accordance with their causal actions, be born in a great and extremely wealthy country, such as Kāśī or Kosala, and there live as members of a great kṣatriya or brahmin house.

4.A.93 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the realms of the gods, he will ask himself, ‘What type of positive action [F.67.a] may cause one to be born among the garland-bearer gods in the realm known as Moving Mind?’

4.A.94 “As he examines this matter with knowledge derived from hearing, he will notice how some disciplined people with inspired minds may respectfully and faithfully sweep the site of a buddha, a stūpa, or the saṅgha while being aware that this is an excellent field. When such people later separate from their bodies, they will go to the joyful higher realms and be born among the gods in Moving Mind.

4.A.95 “Once born there, their bodies will have no flesh, bone, or lymph and their delightful fragrance will permeate one hundred leagues. Just as everything is reflected within a stainless mirror, so the bodies of these gods are mirror-like, reflecting one another and their environment. Such are the effects of positive actions that these gods experience.

4.A.96 “Their realm has four forests: Flawless Forest, Clear Forest, Fragrant Forest, and Mandārava Forest. Within them are lotus pools, the flowers of which have stems made of beryl and anthers of silver. Swans, ducks, and yellow geese call out, and the pools are studded with lotuses of numerous colors and fragrances. Never muddy, murky, or prone to weeds, the pools always exude delectable fragrances. The forests go through six delightful seasons, and the birds can be seen mating as they come to the pools to frolic

and enjoy the effects of their former actions. The trees are in bloom throughout the seasons, and their foliage never withers; they exhibit their blossoms as if in competition with each other.

4.A.97 “In such forests and parks, the gods are, in consequence of their positive actions, always surrounded by ravishing goddesses with numerous ornaments, outfits, and ladies-in-waiting, and so they partake of their desirable, attractive, and delightful enjoyments. [F.67.b] Enjoying the objects of their craving with attachment, they remain enthralled by the six objects. Just as a fishing net catches and gathers fish in the water, the gods never tire of their pleasures, even in the slightest, but continue to enjoy lavish divine pleasures until finally their desirable, attractive, and delightful karmic actions have been exhausted. At that point, however, they will die and leave their divine world. In accordance with their karmic actions, they will then be born among hell beings, starving spirits, or animals. If, due to karmic actions to be experienced in other lives, they should be born with the general lot in life of a human, they will, in accordance with their causal actions, become great captains who are extremely wealthy and venerated even by kings.

4.A.98 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the realms of the garland-bearer gods, he will apply knowledge derived from hearing and so correctly perceive a divine realm known as Living in Forests and Parks. Wondering what karmic actions may cause beings to be born among the gods there, he will apply knowledge derived from hearing. He will then notice how some disciplined people with inspired minds may recognize the saṅgha as worthy recipients and thus offer a single pomegranate toward their Dharma robes. Once they have made their offerings they may also rejoice in those acts and congratulate themselves. When such people later separate from their bodies, they will go to the joyful higher realms and take birth among the gods in Living in Forests and Parks.

4.A.99 “Once born there, they will live in forests and parks, enjoying and pursuing their pleasures to their hearts’ content. These gods will not sink into water but walk on its surface, as if on a plain. They also travel unimpededly through space. In this realm, the gods wear divine flower garlands and fabrics and they possess tremendous pleasures. [F.68.a] Thus they live, joyfully indulging their pleasures and enjoying themselves.

4.A.100 “Amid delightful and extremely fragrant forests, parks, cascades, and ponds, they are attended by bevvies of goddesses. They shine with their own splendor, like a second sun, and their divine pleasures arise from causes that they have previously created themselves. In this manner, they partake of

bliss due to the power of, and their relationship with, those causes, and none of their pleasures were created by anyone else. Thus, they only experience the effects of their own actions.

4.A.101 “If living beings, who appear due to karmic actions, engage in good deeds, they will be born among gods or humans, but if they engage in misdeeds, their birth will be among hell beings, starving spirits, or animals. Having thus been born in this realm due to positive actions, these gods continue to experience happiness until finally their good deeds are exhausted. They will then die and, in accordance with their actions, be born among hell beings, starving spirits, or animals. If, due to karmic actions to be experienced in other lives, they should be born as humans, they will, in accordance with their causal actions, be born as wealthy members of a forest-dwelling community. They will not suffer any from harm from others but be free to enjoy themselves as they please.

· The Vessel-Bearer Gods ·

4.A.102 “When the monk who has knowledge of the effects of the ripening of karmic actions has in this way concerned himself with all ten realms of the garland-bearer gods, he will next examine the realms of the vessel-bearer gods. Wondering how these gods live, enjoy themselves, and indulge their desires, he will apply knowledge derived from hearing. In this way, he comes to understand that the realms of the vessel-bearer gods likewise number ten: Sporting Among Lotuses, Pleasant Humming of Bees, Attached to Sound, Enraptured by Smell, Enjoying the Wind, Delighting in Flower Garlands, [F.68.b] Viewing, Happiness, Attached to Smell, and Crown Escape. These are the ten realms of the vessel-bearer gods.

4.A.103 “Wondering what specific acts make the gods take birth in these divine worlds, the monk will apply knowledge derived from hearing. He will then notice how some people are disciplined, maintain a wholesome livelihood, and train their minds. If such people three times say, ‘Homage to Buddha, Dharma, and Saṅgha!’ then that constitutes a karmic action that ultimately will lead to the complete transcendence of suffering. Moreover, as it ripens in the human realm, when they die and separate from their bodies, they will go to the joyful higher realms and be born among the vessel-bearer gods in the realm known as Sporting Among Lotuses.

4.A.104 “Once born there, their eyes, which are attached to the sumptuous savors of the five sense objects, will never close. Their bodies are luminous like the sun and they will enjoy their divine desires, attractions, and delights.

- 4.A.105 “Their realm is adorned with lotuses that are white like cranes. These lotuses never wither, and the fragrance of each one of them can be sensed for up to a league away, dulling all other divine fragrances and flower aromas.
- 4.A.106 “The bees of that realm are beautiful and have myriad colors. Some are colored like golden birds, others like the eye of a buffalo, and still others are colored like beryl. Their various ways of humming are so delightful that even the most wonderfully enrapturing music played by a human virtuoso of the *vīṇā* cannot equal even a hundred thousandth of its beauty. How can that be? Because there are no human examples for the pleasures of the gods. No human can listen to divine sound. Why is that? Because, except for a universal monarch or someone free of desire, [F.69.a] such sounds are not objects accessible to humans. A universal monarch is powerful, and his faculties are powerful. That is why he can experience the enjoyments of both gods and humans. Likewise, the senses of someone who is free of desire do not become excited and are not subject to vacillations. That is why such people can hear the humming of these bees.
- 4.A.107 “If this is so with regard to the sounds made by animals with obscured minds, needless to say it also applies to the songs and sounds of the gods themselves, who are attached to their own pleasures. No example can illustrate this. The gods never tire of these captivating sounds, nor do they ever become weary of their forms, smells, tastes, or textures. Thus, by sundry means and through numerous sources of craving, they experience copious enjoyments. This will continue until finally the desirable, attractive, and delightful actions that made them take birth in the higher realms are exhausted, at which point they will die. After their death they may, due to karmic actions to be experienced in other lives, take birth as humans rather than as hell beings, starving spirits, or animals. In that case they will, in accordance with their causal actions, become extremely wealthy leaders of their towns, or otherwise wealthy merchants. Beyond that they will, due to such causes, conditions, and bases, finally go beyond suffering.
- 4.A.108 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the realms of the vessel-bearer gods, he will apply knowledge derived from hearing and so correctly perceive a divine realm known as Pleasant Humming of Bees. Wondering what karmic actions may cause beings to be born among the gods there, he will apply knowledge derived from hearing. He will then notice how some disciplined and insightful people train their minds and, with their minds suffused with compassion, act to benefit sentient beings. If such people offer music or

incense before a stūpa, they will, after separating from their bodies, go to the joyful higher realms [F.69.b] and be born among the vessel-bearer gods in the divine world known as Pleasant Humming of Bees.

4.A.109 “Born there, they will experience the effects of their own actions, and so experience copious pleasures in the form of music, song, dance, laughter, beauty, and other enjoyments. As the gods hear the singing of the goddesses, who are infatuated by the scents of lotus flowers, they will be captivated by their songs. Within gorgeous parks, many troupes of affectionate goddesses sing. Their bodies are fragrant with perfumes extracted from a wide variety of flowers. As the gods listen to their beautiful songs on the jeweled peaks of Mount Sumeru, they will be overjoyed. Then, they will come together and enjoy one another’s company.

4.A.110 “When the monk sees how they experience the effects of their positive actions, he will praise good deeds and utter the following verses:

“ ‘Such actions form the staircase
To the three realms of the gods.
The people who ascend it
Reach the heavenly happiness of the gods.

4.A.111 “ ‘Abstinence from the four in terms of speech
And the three that pertain to the body
Serves as a staircase that allows one to ascend
Into the three divine realms.

4.A.112 “ ‘Those who are disciplined reap a happiness
That is much greater than that of wealth.
Wealth makes people confused,
But discipline does not.

4.A.113 “ ‘With discipline, people do good,
And will always be beautiful.
Thus, the perfect sages praise virtue
As the means for reaching the higher realms.

4.A.114 “ ‘Those who practice virtue
Will stroll in pleasure groves.
In the plentiful divine worlds,
Virtue is the supreme source of happiness.

4.A.115 “ ‘Enjoying the light that shines
From their own bodies,
Those who are inspired by their own actions
Will enjoy themselves in the heavens.

- 4.A.116 “ ‘Always living happily,
Always living in bliss,
Such is the god’s life in the heavens,
For which discipline is the effective cause.
- 4.A.117 “ ‘The various forms of discipline [F.70.a]
That the disciplined observe well
Will ripen their effects in the higher realms.
Therefore, practice discipline at all times.
- 4.A.118 “ ‘Discipline is the stairway to the higher realms,
The basis for the creation of happiness.
Those who give up discipline
Will never be happy anywhere.
- 4.A.119 “ ‘The water of discipline is bright,
And the people who bathe in it
Will journey to the homes of the gods,
Entering the divine worlds.
- 4.A.120 “ ‘Their adornment with divine garlands
And endowment with divine pleasures
Are due to causal virtues,
Allowing them to enjoy their divine abodes.
- 4.A.121 “ ‘Surrounded by goddesses,
They are like the sun and moon,
Yet it is due to causal virtues
That they enjoy themselves as gods among gods.
- 4.A.122 “ ‘Whatever they wish for manifests
And does not disappear,
As their virtues continue to increase—
Yet all of that is due to causal virtues.
- 4.A.123 “ ‘Humans who observe discipline
Will enjoy the attainment
Of ever-increasing,
Innumerable pleasures.
- 4.A.124 “ ‘Humans who always act with virtue
Will always be respected, even by kings.
Virtue brings humans fortune;
Therefore, practice discipline at all times.

- 4.A.125 “ ‘Those who practice virtue and are always gentle,
Have a supremely loving heart for all beings,
And are always generous and caring
Will join the assembly of the gods.
- 4.A.126 “ ‘Those who give up killing,
Have a supremely loving heart for all beings,
And maintain a genuine livelihood
Will join the assembly of the gods.
- 4.A.127 “ ‘Those who never take what was not given
But always delight in generosity
And are wise, intelligent, and serene
Will join the assembly of the gods.
- 4.A.128 “ ‘Those who abstain from sexual misconduct
And always enjoy the genuine path
Will certainly transcend suffering
And walk among the gods.
- 4.A.129 “ ‘Drinking alcohol creates
Numerous problems for people.
Those who steadfastly abstain from alcohol
Will walk among the gods.
- 4.A.130 “ ‘As it produces abundant happiness
And relief in all regards, [F.70.b]
Discipline should be practiced well,
And flawed conduct always abandoned.’
- 4.A.131 “ ‘As the monk thus beholds his numerous enjoyments, he will offer praise to the gods in Pleasant Humming of Bees. As the many bees who live in this divine world continue humming, the gods will continue to experience delightful sounds, smells, tastes, and textures until their completed and accumulated acts that produce desirable, attractive, and delightful effects have finally been exhausted. At that point they will die and leave their divine world. If, due to karmic actions to be experienced in other lives, they avoid birth among hell beings, starving spirits, or animals after their death, they may instead be born with the general lot in life of a human. In that case they will, in accordance with their causal deeds, wear fine flower garlands and always be happy. They will be free from harm, enjoy long lives, and have abundant enjoyments.

4.A.132 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the realms of the vessel-bearer gods, he will apply knowledge derived from hearing and so correctly perceive a divine realm known as Attached to Sound. Wondering what karmic actions may cause beings to be born among the gods there, he will apply knowledge derived from hearing. He will then notice how some people, who are disciplined and have trained their minds very well, offer a parasol to the buddhas, they who have such boundless glory. When such people later separate from their bodies, they will go to the joyful higher realms and be born among the gods in Attached to Sound.

4.A.133 “Once born there, they will enjoy heavenly pleasures as they roam among mountains of gold, silver, and beryl. Surrounded by throngs of goddesses, they will partake of diverse enjoyments. They will move among the peaks of mountains made of the seven precious substances and also enter the forest known as Forest of Music. [F.71.a] Wearing their divine garlands and garments, and adorned with flower garlands, powders, and ointments, as well as their own innate fragrance, they will enter the grove of beautiful trees of this forest, which is sometimes also referred to as Forest of Incense. This forest is beautiful and replete with streams, cascades, ponds, lotus pools, and trees. The forest is adorned by numerous attractive birds and is also illuminated by stunning divine lights that shine in blue, yellow, and dark red hues. In this regard, the colors of the forest are exquisite. In this forest, which is a creation of the gods’ former deeds, the many flowers produce a deeply fragrant breeze, which stirs the leaves of the plants and trees in the forest, causing music to be heard. The tunes that the asuras enjoy in their realm cannot match even a sixteenth of the enjoyableness of this music in the divine forest. Every time a leaf is stirred by the breeze, wonderful musical sounds of the five types of instruments ring out. These exceedingly delightful and charming sounds drive the gods crazy. As they crave and lust for these musical sounds, they experience a wide range of unfathomable pleasures. In this way, they become completely enamored of, smitten by, and mesmerized by these sounds. Consequently, they continue to partake of the most delightful sounds, smells, tastes, and textures, until their completed and accumulated acts that produce desirable, attractive, and delightful effects have finally been exhausted. At that point they will die and leave their divine world. If, due to karmic actions to be experienced in other lives, they avoid birth among hell beings, starving spirits, or animals after their death, they may instead be born with the general lot in life of a human. In that case they will, in accordance with their causal deeds, be fond of music

[F.71.b] and extremely wealthy in terms of finance, grain crops, household, and spouse. They will live a long time and be treated with respect even within royal palaces.

4.A.134 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the realms of the vessel-bearer gods, he will wonder, ‘What actions cause them to take birth, and what are these gods called?’ When he applies knowledge derived from hearing, he will correctly perceive a divine realm known as Enraptured by Smell. Wondering what karmic actions may cause beings to be born among the gods there, he will apply knowledge derived from hearing. He will then notice how some disciplined people with well-trained minds offer perfume at the dome or canopy belonging to a stūpa. When such people later separate from their bodies, they will go to the joyful higher realms and be born among the gods in Enraptured by Smell.

4.A.135 “Once born there, they will enjoy divine delights, live from food that yields incomparable pleasures, and be satiated by divine elixirs. Their bodies and minds will be free from ailments, and they will wear divine garlands and robes. Constantly playing the five types of instruments, laughing, and enjoying themselves with dear friends and throngs of goddesses who all sing beautifully, they will spend every single day in a bliss that is continuous and increasing, like a waterfall in the mountains. In this manner, they will enjoy themselves among summits of sapphire, coral, and silver. In the forests they will encounter various streams, waterfalls, and pools, as well as cuckoos and other birds. They will thereby intoxicate themselves with these numerous sights, gazing at the ravishing parks and forests within their divine world without ever feeling sated. In their rivers, waterfalls, pools, forests, and parks flow a heavenly water that tastes like the best vintages [F.72.a] of winter wine, blended wine, or sugarcane wine ever made in Jambudvīpa.

4.A.136 “In this way they enjoy the effects of their positive actions, and, until those acts have been exhausted, they will continue to enjoy themselves in their heavenly realm, surrounded by bebies of goddesses. When they later die and leave their divine world, they may, after their death, due to karmic actions to be experienced in other lives, avoid rebirth among hell beings, starving spirits, or animals, and instead be born with the general lot in life of a human. In that case they will, in accordance with their causal deeds, be extremely affluent in terms of servants, household, possessions, finance, and grain crops.

4.A.137 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the realms of the vessel-bearer gods, he will apply knowledge derived from hearing and so correctly perceive a divine realm known as Movement of Wind.²⁵⁹ Wondering what karmic actions may cause beings to be born among the gods in that realm, he will apply knowledge derived from hearing. He will then notice how some disciplined people with well-trained minds will fan monks who suffer due to oppressive heat. Thus, by sensing the cooling breeze that carries a pleasant scent,²⁶⁰ the tormented monk may become able to meditate, recite, or engage in other proper practices. Due to that condition, those benefactors who perform such an act will, upon separating from their bodies, go to the joyful higher realms and be born among the gods in Enjoying the Wind.

4.A.138 “Those who are born in that realm will, as a consequence of their positive actions, experience breezes of incomparable fragrance. It is not only the breeze that wafts through the Heaven of the Four Great Kings that is beyond compare. The aromas of the breezes in the other divine realms may be even a hundred thousand times more fragrant and cooling. [F.72.b] Thus the excellent karmic ripening is multiplied either one, two, three, four, or five times. The breezes from the Heaven of the Four Great Kings are doubly delightful.²⁶¹ Compared to that, the breezes from the Heaven of the Thirty-Three are three times greater. Compared to that, the breezes from the Heaven Free from Strife are four times greater. Compared to that, the breezes from the Heaven of Joy are five times greater. Compared to that, the breezes from the Heaven of Delighting in Emanations are six times greater. Compared to that, the breezes from the Heaven of Making Use of Others’ Emanations are greater still. Thus, the realms differ according to the different karmic actions of sentient beings.

4.A.139 “Having witnessed such different karmic creations, the monk will notice how the gods in Enjoying the Wind also experience the incomparably fragrant and delightful breezes of the six heavenly abodes due to their positive karmic actions. The powers of those winds can be explained individually, but there is no way to describe them all. The winds of these gods bring them many pleasures. Thus, if they desire the sounds of music, the breezes will blow through their mountains and forests. Hearing this, even the melodies of the goddesses will lose all their appeal. Likewise, if the gods wish for delightful aromas, the winds will gather all the best fragrances from the realms up to the Heaven of Making Use of Others’ Emanations and bring them before these gods. If they wish to be cooled, the winds will cool them according to such wishes. Whenever they want to go to another place, or whenever they long to behold the beryl peaks of Mount Sumeru, or its silver peaks, or the gold of the Jambu River, or crystals, flowers, fruits, rivers,

waterfalls, ponds, forests, groves, or lovely [F.73.a] flower gardens, the winds will bring copious delightful sounds, smells, and pleasures to these gods, who long to go elsewhere, as they are surrounded by numerous goddesses. The winds will likewise carry pleasures from various groves, parks, meditation groves, or mountain retreats. Thus, these gods who are fond of the five sense pleasures are delighted by the stirrings of these winds, and thus they frolic and enjoy themselves.

4.A.140 “These gods do not suffer from envy or strife. They are friends with each other and do not harm one another. Rather, they live in harmony with each other and with their environment, enjoying the transfigurations that occur due to their own karmic actions.

4.A.141 “The gods who inhabit the divine worlds experience the effects of their actions—be they minor, intermediate, or excellent—as if they were the imprint of a seal. As if lifted by the power of winds that are free from envy and stinginess, only to return to the surface of the earth once that power is exhausted, these gods enjoy the forces of their own positive actions—be they minor, intermediate, or excellent—until finally those powers are exhausted. At that point, they will then die and leave their divine world.

4.A.142 “Thus, sentient beings are born into realms caused by karmic action, and they remain supported by those actions. Wherever they end up depends on their actions. There is no birth that is uncaused. As the monk sees that, he will utter the following verses:

4.A.143 “ ‘The seasons change according to the sun
And crops grow according to the seasons.
Similarly, life changes according to karmic actions
And no one is born independent of causes.

4.A.144 “ ‘The bonds of corporeal beings
Extend throughout thousands of lives,
As the actions of numerous attachments
Continuously bind them within the three realms.

4.A.145 “ ‘Just as one would discard
Honey mixed with poison,
So one should discard the pleasures [F.73.b]
Of the gods, who must eventually fall.

4.A.146 “ ‘Dying in pain
As one’s merit is exhausted,
Weak and forsaken by one’s spouse—
For such a situation there is no example.

- 4.A.147 “ Weakened by the depletion of positive actions,
They are like bright candles burning out.
Others say, “God, where are you going?”
So does their great suffering become manifest.
- 4.A.148 “ ‘Burned by the great poison of craving,
Mentally weakened by suffering,
And acting poorly with body and speech,
Gods are thus terrified by their fall.
- 4.A.149 “ ‘Fooled completely by their desires,
The more pleasures they enjoy,
The more lost they become.
Their suffering is intense.
- 4.A.150 “ ‘The suffering in the realms of hell
Cannot compare
To even a sixteenth of the unique pain
Experienced by a falling god.
- 4.A.151 “ ‘Craving creates all of cyclic existence
And raises the garlands of flames.
Thus, bound by the shackles of existence,
Sentient beings are headed for the lower realms.
- 4.A.152 “ ‘Life in heaven ends in death;
Life on earth ends in death.
Seeing that without going beyond cyclic existence
There will be suffering, one should relinquish it.
- 4.A.153 “ ‘People fond of carelessness
Will not gain liberation.
Obscured by their carelessness,
They remain far from suffering’s transcendence.
- 4.A.154 “ ‘Carelessness is the worst of all enemies.
Therefore, do not become fond of carelessness.
Extremely careless, the gods
Plunge into hell, again and again.
- 4.A.155 “ ‘The three realms whirl like a spinning wheel,
And karmic action makes beings roam within that spinning wheel.
Therefore, give up craving for pleasure.
Freedom from desire is the abode of peace.’

- 4.A.156 “Thus, seeing that the world of the gods is bound to fall, the monk becomes free from desire for pleasures and understands, ‘The gods in Enjoying the Wind are impermanent; their happiness is due to karmic causes, and that too I see to be impermanent.’
- 4.A.157 “Moreover, these gods will only continue to experience their enjoyments [F.74.a] until their positive acts are exhausted. As long as their positive karmic actions remain in play, the gods will continue to experience their divine world. Only once those acts are exhausted will they fall and take birth in the realms of hell beings, starving spirits, or animals. If, however, they should be born with the general lot in life of a human, they will, in accordance with their causal karmic actions, become captains who sail to sea, pushed by the winds, and make their living on the oceans. [B27]
- 4.A.158 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the realms of the vessel-bearer gods, he will apply knowledge derived from hearing and so correctly perceive a divine realm known as Delighting in Flower Garlands. Wondering what karmic actions may cause beings to be born among the gods there, he will apply knowledge derived from hearing. He will then notice how some disciplined people, who practice good deeds with their bodies and speech and train their minds attentively, may offer a jug of water to members of the saṅgha during the hot season, or likewise give a jug of water to travelers or people going to isolated places. When such people later separate from their bodies, they will go to the joyful higher realms and be born among the gods in Delighting in Flower Garlands.
- 4.A.159 “Once born there, they will partake of copious physical pleasures and entertainments. Together with goddesses who play music, they will journey into various remote areas. In grottoes on Mount Sumeru that are made of beryl, gold, and silver, they will frolic and rest together with the goddesses. In such alpine retreats, fragrant breezes will caress their bodies and they will wear flower garlands. Thus, in an environment adorned with waterfalls and ponds, they will enjoy themselves for many hundreds of thousands of years [F.74.b] in the company of many goddesses.
- 4.A.160 “Living in this way, the gods will at times frolic in the park known as Cascade. Some of its trees are made of beryl and have golden leaves, others are made of gold and have beryl leaves, and still others are made of silver and have golden leaves. Those who enter this forest are always joyful and their bodies shine with a natural luster.
- 4.A.161 “Due to the former positive deeds of the gods, the trunks of the trees in this forest break open and produce a divine drink. The taste of this beverage resembles the winter wine, blended wine, and sugarcane wine that humans produce, as well as fruit cordial,²⁶² yet it is of divine taste, color, and potency.

The fragrance of this drink can be sensed for up to a league away, and when the golden- and silver-hued birds partake of it, they become absolutely exhilarated and warble delightfully throughout the forest. Likewise, swarms of bees buzz around the tree trunks to savor the drink. This drink that the trees yield may have the colors of gold, beryl, coral, ruby, or emerald. It streams forth so copiously that it forms a river, which is known as Limitless Flow. This river spans two full leagues between its delightful banks. Singing gods and goddesses frequent the riverbanks, and the river itself abounds with golden lotuses. The goddesses delight themselves at the river and drink from it. They jest and frolic and play with the beryl lotus stems. The gods of this realm set out on tours in various chariots [F.75.a] and sprinkle one another with divine water that has eight features. These gods also possess a lotus pond known as Continuously Cultivated, which is unique and unlike any other pond.

4.A.162 “Thus, due to their positive actions, these gods continue to enjoy desirable, attractive, and delightful effects until their acts are finally exhausted. At that point they will die and leave their divine world. Due to karmic actions to be experienced in other lives they may, after their death, avoid birth among hell beings, starving spirits, or animals, and instead be born with the general lot in life of a human. In that case they will, in accordance with their causal deeds, be born in a wealthy nation where hunger and thirst are unheard of. There, they will be extremely well-off and appreciated by everyone.

4.A.163 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the realms of the vessel-bearer gods, he will apply knowledge derived from hearing and so correctly perceive a divine realm known as Viewing. Wondering what karmic actions may cause beings to be born among the gods there, he will apply knowledge derived from hearing. He will then notice that there are some disciplined people who pursue a wholesome livelihood, have minds that are trained in the qualities of contemplation, are free from weariness, and are very happy. Although it is not for their own benefit, such people may care for someone with flawed discipline who has fallen ill. In that case they will, upon separating from their bodies, go to the joyful higher realms and be born among the gods in Viewing.

4.A.164 “Once born there, they will wear divine flower garlands and the most delightful garments. They will possess an abundance of divine pleasures of the five senses and live in bliss. Always joyous, they will delight in desirable experiences of the five senses as they travel from one pleasure garden to the next. Reveling with numerous bebies of lovely goddesses [F.75.b] to their hearts’ content, they will shine like the sun. Their virtues flourish

tremendously and they are worshiped by all the congregations of the gods. Resplendent and illuminated by the light of the many jewels of Mount Sumeru, they wear silver brocades and are adorned with numerous heavenly jewels. The gods who rove in the forests frequent pleasing groves,²⁶³ where they visit lotus ponds, pools, springs, waterfalls, rivers, streams, and various platforms for sitting. In this way, they act in accordance with their own karmic actions.

4.A.165 “While roaming about in this fashion, the gods will see a forest draped with nets of bells and decorated with a golden enclosure. The forest is home to a wide range of species of birds that chirp and warble delightfully, and there the breezes make the wide variety of bells tinkle. The forest shines with the light of a hundred thousand suns and is surrounded by Mount Sumeru’s seven golden mountains: Extremely Exalted, Well-Endowed, Delightful Rain, Broken by Nāgas, Luminous Formation, Precious Rain, and Garland of Planets.

4.A.166 “The gods will then enter this forest, which is draped with nets of bells. Within the forest appear goddesses adorned with divine flower garlands and the like. Sporting and frolicking in the forest, the goddesses shine with hundreds of thousands of light rays. As they stand between the shining trees, the gods will notice the goddesses and, being attached to the five sense pleasures, they will step forth and quickly rush toward them. Thus, they will play with golden lotuses, enjoy themselves, laugh, and have fun, [F.76.a] and they will be enthralled by music.

4.A.167 “In this fashion, with their minds attached to pleasures, they never tire of looking at beautiful divine forms, never tire of listening to clear and endearing sounds, never tire of smelling heavenly scents and fragrances, never tire of savoring rich and delicious flavors, and never tire of touching soft and delightful textures. In this manner, they burn, surrounded by the fires of the six types of craving. Seeing how in this way the gods remain insatiable, the monk will speak these verses:

4.A.168 “ ‘In the worlds of the gods,
Beings are surrounded by the fires of craving.
Driven by their muddled desires,
They keep craving, helplessly attached.

4.A.169 “ ‘The more fuel there is,
The greater will be the fire.
The more pleasures they have,
The greater grows the fire of craving.

4.A.170 “ ‘Humans can avoid the calamities
That are due to the fire that burns wood,

But they cannot seem to give up
The fire of craving that burns the world.

4.A.171 “ ‘Those who wish to cross a great river,
Yet are terrified of crocodiles,
Will, upon happily reaching their goal,
No longer be harmed by craving.

4.A.172 “ ‘Breaking the shackles of craving,
Abandoning desire and anger,
And becoming free from misdeeds and unwholesome actions,
The wise go beyond suffering.

4.A.173 “ ‘Those who observe discipline
Will enter the heavens.
Discipline combined with unwholesome actions
Is like food mixed with poison.

4.A.174 “ ‘Throughout billions of eons
People have been deceived by craving.
Still, extremely bewildered, they cannot give it up,
As their minds are ruled by ignorance.

4.A.175 “ ‘As when someone tormented by thirst
Proceeds to drink salty water,
So beings fooled by craving
Will pursue this very craving. [F.76.b]

4.A.176 “ ‘In an instant people are satisfied,
And in an instant they are thirsty.
Tormented by craving, inferior people
Keep searching in the wrong direction.

4.A.177 “ ‘Therefore, do not follow your craving,
Because craving is difficult to follow.
People under the power of craving
Will not become free from cyclic existence.

4.A.178 “ ‘Those who delight in the highest bliss
In the pleasure grove of concentration
And reveal the city of liberation
Will reap true bliss accordingly.

4.A.179 “ ‘Those who partake of the highest bliss
Within the realms of the gods

Will again and again be dragged down to hell
By the shackles of craving.

4.A.180 “ ‘First, death is not virtue.²⁶⁴

The teacher of the true path
Has taught that those who always follow craving
Will suffer tremendous pain.’

4.A.181 “Thus, as he sees how the gods are tossed around by the waves desire and how they suffer at death, the monk will lose his taste for cyclic existence.

4.A.182 “Until their completed and accumulated acts that served as the cause for their desirable, beautiful, and attractive life in the higher realms have been exhausted, the gods will continue to enjoy themselves in Viewing. Later, they die and leave their divine world. If, due to karmic actions to be experienced in other lives, they avoid birth as a hell being, starving spirit, or animal, they may instead be born with the general lot in life of a human. In that case they will, in accordance with their causal actions, always possess children, spouses, servants, workers, and temporary employees, and they will be extremely wealthy.

4.A.183 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the realms of the vessel-bearer gods, he will apply knowledge derived from hearing and so correctly perceive a divine realm known as Happiness. Wondering what karmic actions may cause beings to be born among the gods there, [F.77.a] he will apply knowledge derived from hearing. He will then notice how disciplined people with attentive, bright minds may offer all their wealth to free those who are in jail awaiting their execution by the king, or similarly offer their wealth to princes or the like in order to free such prisoners. Subsequently, they may not take any valuables from the former prisoners, and thus their good acts may be done with a heart filled with compassion and exclusively for the benefit of sentient beings. When such people later separate from their bodies they will go to the joyful higher realms and be born among the gods in Happiness.

4.A.184 “The gods born there are by nature filled with happiness, and their joys keep multiplying hundreds of times. Such is the way they experience the effects that manifest in causal accordance with their actions. The gods in this realm are surrounded and catered to by many coterie of goddesses who sing, dance, laugh, play, and frolic with them. They travel to mountains, hills, mountain caves, and highlands. Upon fine flat stones of beryl that are very agreeable to the touch, they partake of their enjoyments, just as they enjoy themselves in extremely delightful rivers, waterfalls, ponds, forests, and parks. The pleasures of a universal monarch cannot match even a hundred thousandth of their unique enjoyments. The reason for this is that their

pleasures accord with their realm, and that these gods have no flesh, bones, or lymph.

4.A.185 “They wear divine jewel garlands and adorn their bodies with garlands of flowers and sundry garments and fabrics. When they sport on Mount Sumeru, they may scale the golden summits where the gold will make their bodies turn golden as well. If they climb the beryl summits, [F.77.b] their bodies will turn a color like beryl, so it will look as if they have entered a lake, but without becoming stained by the mud. When they scale the crystal peaks, the crystal will make them shine as if they were a second moon. If they climb the silver summits, the power of the silver will make all their major and minor body parts appear like snow or white water lilies. Thus, amid circles of goddesses who play the five instruments, they will frolic and enjoy themselves within the forests and parks, experiencing incomparable divine pleasures.

4.A.186 “At some point, the gods will from afar perceive the so-called Forest of Divine Joys. Since it abounds with beautiful trees, the gods will approach it, riding chariots made of gold from the Jambu River. Many kinds of birds will warble in the forest, and, when the gods in their chariots enter the forest with its fresh shoots, birds known as *playing in the language of the gods* will become inspired due to the power of the gods’ virtuous actions. They will then sing the following verses in a way that is comprehensible to the gods:

4.A.187 “ ‘Those who engage
In actions that create joy
Will experience the excellent
Ripening of such deeds.

4.A.188 “ ‘Gods who gain happiness will,
If they avoid carelessness,
Go from joy to joy,
And toward the transcendence of suffering.

4.A.189 “ ‘Happiness comes to an end and is exhausted;
It is not permanent and will not endure.
Thus, the palaces that you have won
Are not sources of attachment for great beings.

4.A.190 “ ‘Happiness always ends in downfall,
And there is no permanent happiness.
Therefore, understanding all the causes,
You must develop certainty.

4.A.191 “ ‘In the end, all that is hoarded will be used up;

In the end, the high will be cut down;
In the end, meeting ends in parting;
And, in the end, life ends in death.

4.A.192 “ ‘The living always have to die; [F.78.a]
There is no permanence to life.
Within the three realms of existence
There is neither “before” nor “after.”

4.A.193 “ ‘Just as the sun can be seen
To rise and set,
In the same way, all beings
Will in the end come to die.

4.A.194 “ ‘Knowing that by their very nature
All phenomena arise and cease,
Do not let your minds be careless,
For carelessness is the greatest of poisons.

4.A.195 “ ‘In caution resides immortality;
In carelessness resides death.
The cautious shall not die,
But the careless will always end up dying.

4.A.196 “ ‘To living beings
Carelessness is like poison or fire.
Intoxicated by carelessness,
Beings go from one suffering to the next.

4.A.197 “ ‘People who remain cautious
Receive the entire world’s homage.
Those who avoid carelessness
Proceed to supreme peace.

4.A.198 “ ‘In the end, everything will be exhausted.
Dull-minded beings do not realize
How, later, they will die, while tormented
By all that was not done or was pointless.

4.A.199 “ ‘If you want lasting joy for yourself,
Then do what is virtuous for as long as you live.
“Dharma practice is happiness”—
That is the instruction of the wise.

4.A.200 “ ‘The buddhas, who explain the reality of causes,

Teach always that cyclic existence
Is impermanent and unreliable,
That it changes and that it burns.'

4.A.201 "When the gods hear these words from the birds, it will make them think carefully. With joy they will contemplate the effects of their past lives, and for a short while they will not be careless. Thus, with the reins of inspired thought they will keep their minds from acting carelessly with regard to the beautiful forms, sounds, smells, tastes, and textures that they encounter. Then, their fickle minds will fall under the control of their divine pleasures, and so they will once again enjoy their attractive objects. This will go on until finally the desirable, attractive, and delightful effects of their former actions have been exhausted. At that point they will die and leave their divine world. [F.78.b] If, due to karmic actions to be experienced in other lives, they avoid birth as a hell being, starving spirit, or animal, they may instead be born with the general lot in life of a human. In that case they will, in accordance with their causal actions, always be free from bondage, experience constant enjoyments, and live free from hardships.

4.A.202 "As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the realms of the vessel-bearer gods, he will apply knowledge derived from hearing and so correctly perceive a divine realm known as Attached to Smell. Wondering what karmic actions may cause beings to be born among the gods there, he will apply knowledge derived from hearing. He will then notice how there are some disciplined people whose hearts are trained by means of reflection, who possess clear and stainless minds, and who refrain from harming others. Knowing the Buddha, Dharma, and Saṅgha to be magnificent recipients, some such people offer a sumptuously fragrant fabric to any one of these jewels, and subsequently recognize that this action was a good one. When such people later separate from their bodies, they will go to the joyful higher realms and be born among the gods in Attached to Smell.

4.A.203 "Once born there, they will feel deeply joyful, and their bodies will be lustrous. Accompanied by melodies of the five types of instruments, they will feel overjoyed as they indulge in their pleasures. Although long periods will pass in this way, the gods do not notice it, because their objects are so enjoyable. Since their pleasures never satisfy their sensory faculties, these gods pursue their objects insatiably, and have done so since time without beginning. As such, they are unable to tell how long a time they have spent in this way.

- 4.A.204 “Adorning their bodies with all the flower garlands, powders, and perfumes of their hearts’ desires, these gods rove from park to park. [F.79.a] Thus, they live in delightful lands that are adorned with luminous trees and beautiful rivers, platforms, groves, and pleasure gardens. Attached to numerous delights, they partake of enjoyable objects without comprehending that they will ultimately fall from their divine world. Fooled completely by their craving for those objects, they continue to experience and enjoy their divine world until, finally, the desirable, attractive, and delightful former karmic actions that they accumulated have been exhausted. At that point they will die and leave their divine world. If, due to karmic actions to be experienced in other lives, they avoid birth as a hell being, starving spirit, or animal, they may instead be born with the general lot in life of a human. In that case they will, in accordance with their causal actions, be born where the climate remains cool. They will live free from harmful factors in lands where there is no suffering due to weapons, wilderness, or failed harvests, and they will receive everyone’s reverence.
- 4.A.205 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the realms of the vessel-bearer gods, he will apply either knowledge derived from hearing or the divine eye. He will then correctly perceive a divine realm known as Crown Escape. Wondering about what karmic actions may cause beings to be born among the gods there, he will examine this with knowledge derived from hearing. He will then notice how when people cause harm to the king, some people may catch them by grabbing them at the crowns of their heads, thus freeing the king from his suffering.²⁶⁵ When such people later separate from their bodies, they will go to the joyful higher realms and be born among the gods in Crown Escape.
- 4.A.206 “In this realm manifest all that is delightful, ravishing, and pleasurable and may otherwise be found within three different abodes of the Four Great Kings. Thus, this realm gathers all that is naturally enjoyable, and its abundant pleasures manifest continuously. [F.79.b] In this delightful realm, these gods passionately indulge their pleasures. Until their desirable, attractive, and delightful karmic actions have been exhausted, they will remain surrounded by hosts of goddesses. To the tunes of the five instruments, they will keep enjoying their desirable objects and sensations.
- 4.A.207 “When they later die and leave their divine world, they may, due to karmic actions to be experienced in other lives, avoid birth as a hell being, starving spirit, or animal, and instead be born with the general lot in life of a human. In that case they will, in accordance with their causal actions, be free from suffering, fear, and harm. Their physiques will be flawless and exquisite.

They will be appreciated by everyone and exceedingly wealthy. As time passes, their physical appearance will remain excellent and they will pass away without having encountered any obstacles to their lives.

4.A.208 “When the monk has in this way concerned himself with the ten realms of the vessel-bearer gods, he will think, ‘This is as far as the realms of the vessel-bearer gods extend.’ Thus, understanding that there is no eleventh realm beyond these ten, he will see that they together constitute all the realms of the vessel-bearer gods.

· The Ever-Infatuated Gods ·

4.A.209 “When the monk has thus examined all ten realms of the vessel-bearer gods, he will proceed to examine the realm of the ever-infatuated gods, the third greater realm of the gods of the Four Great Kings. Thus, he will ask himself, ‘How many abodes might there be among the ever-infatuated gods?’ As he examines this matter with knowledge derived from hearing, he will see that there are ten such abodes: Special Joy, Utpala Colors, Enjoying White Lotuses, Red City, Diversity, Lofty Abode, Drunk on Winter Wine, Delighting in Objects, Cool Water Home, and Constant Joy. [F.80.a] These are the ten realms of the ever-infatuated gods.

4.A.210 “Wondering what karmic actions may produce birth on these various grounds, the monk will apply knowledge derived from hearing. He will then notice how some people with pure minds and stainless hearts, who are good-natured and have the genuine view, may save a tree that is the home of starving spirits, yakṣas, or rākṣasas from being felled, thus protecting such beings from harm due to the loss of their home and thereby giving them relief. When such people later separate from their bodies, they will go to the joyful higher realms and be born among the gods in Special Joy.

4.A.211 “This distinctive realm is adorned with a wide, golden pool known as Cool Waters. This pool is home to golden swans, ducks, and yellow geese with delightful calls, and its surface is studded with lotuses made of the seven precious substances. Surrounding the lotus pool of Cool Waters stands the Ever-Golden Forest, with its trees of gold and silver. The trees line the banks of the lotus pool, casting their shadows and reflections on the surface of the water to create myriad appearances. Whenever Śakra wishes to play there, beautiful pink, blue, and white lotuses will manifest according to his wishes.

4.A.212 “When war is about to break out between the gods and the asuras, Śakra will notice hundreds of thousands of lotus flowers that shine with the colors of the rising sun. Having examined this sight, Śakra will say to the gods, ‘Ah, this flawless pool of Cool Waters [F.80.b] is extremely delightful!’

- 4.A.213 “At pools endowed with such qualities, the gods and their harems of goddesses remain totally enraptured, and amid the sounds of the five types of instruments they delight in incomparable enjoyments to their hearts’ content. Experiencing deep pleasure, they revel in their environment and partake with complete abandon. Should they wish to venture elsewhere, they will travel there with little hardship and without their bodies or minds experiencing any discomfort. Ecstatically joyous, blissful, energized, and lusting, the gods and goddesses are constantly entertained as they frolic, sing, and dance.
- 4.A.214 “Any physical or mental pleasure they may wish for will be obtained effortlessly, painlessly, and in full measure. Still, as they enjoy the five sense objects in this manner, they are never content. This is because their craving burns like fire, and therefore no object will ever truly satisfy them.
- 4.A.215 “Their various gardens, rivers, palaces, ponds, and springs are bejeweled and decorated with the seven precious substances. While numerous kinds of birds chirp and warble delightfully, the gods experience their sundry enjoyments together with their companions. In beryl forests that offer delightful shade, birds sing lovely tunes. In such forests and groves, the gods continue to enjoy themselves as they frolic, indulge, and take pleasure in countless ways. These gods are freely dispersed over Mount Sumeru’s beryl, gold, silver, and coral summits. Some are magnificent like the sun, some are bright like the moon, and some have bodies that are beyond compare. [F.81.a] In this way their bodies, which are formed by positive karmic actions, become objects of special beauty even within the heavenly realms.
- 4.A.216 “In this way, the experiences of these gods are in accordance with their relevant causes and conditions, and they thus continue to enjoy themselves, frolic, and savor their pleasures in their divine realm to the accompaniment of the five types of instruments, until eventually their completed and accumulated actions with desirable, attractive, and delightful effects have been exhausted. At that point, they will die and leave their divine world. If, due to karmic actions to be experienced in other lives, they avoid birth among hell beings, starving spirits, or animals, they may instead be born with the general lot in life of a human. In that case they will, in accordance with their causal deeds, be born in an extremely pleasant land where harvests are abundant and grow easily. There, they will be prosperous and experience tremendous pleasures.
- 4.A.217 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the abodes among the ever-infatuated gods, he will apply knowledge derived from hearing and so correctly perceive a realm of the ever-infatuated gods known as Utpala Colors. Wondering what karmic

actions may cause beings to be born there, he will apply knowledge derived from hearing. He will then notice how some people who are righteous, who follow the Dharma, and who are disciplined may form the wish to offer an utpala flower for the enjoyment of the Buddha, the Dharma, or the Saṅgha. If such people proceed to make such an offering and subsequently rejoice in it, they will, once they separate from their bodies, go to the joyful higher realms and be born among the gods in Utpala Colors.

4.A.218 “Once born there, they will revel in their divine realm and freely indulge in playful pleasures on a vast scale. Enjoying the beauty, charm, music, song, and dance of the goddesses, they will live in copious bliss. [F.81.b] Roaming from park to park, they will visit beautiful shady forests of beryl and frolic upon the even ground made of pure gold and coral. There, they will be surrounded by harems of goddesses, partake of divine foods, and by mere thought they will obtain any type of pleasure or enjoyment whatsoever. Among the many shapely summits, they will obtain the most exquisite of pleasures. In this manner, with their five faculties attached to and enraptured by the five objects, they will spend every single day in enjoyment.

4.A.219 “The body color of these gods is like a blue utpala or the color of beryl. They rove from one utpala grove to the next, and the delectable aroma of the divine utpalas can be smelled for up to one hundred leagues. Their fragrance outdoes that of any other divine flower, and they display a regal beauty. The perfect buddhas teach that effects gradually manifest in accordance with their preceding causes. Therefore, once they have gone to the higher realms, these beings also achieve numerous joys that involve utpala flowers.

4.A.220 “In this manner, with their six faculties joyfully indulging in pleasures and enjoyments, these gods live happily until finally their completed and accumulated actions with desirable, attractive, and delightful effects have been exhausted. At that point, they will die and leave their divine world. If, due to karmic actions to be experienced in other lives, they avoid birth among hell beings, starving spirits, or animals, they may instead be born with the general lot in life of a human. In that case they will, in accordance with their causal deeds, be born in a prosperous land filled with flowers. They will be well respected, have perfect pleasures, and be free from harm.

4.A.221 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the abodes of the ever-infatuated gods, he will apply knowledge derived from hearing [F.82.a] and so correctly perceive a realm of the ever-infatuated gods known as Enjoying White Lotuses. Wondering what karmic actions may cause beings to take birth there, he will apply knowledge derived from hearing. He will then notice how some disciplined people, who are free from physical and verbal blemishes and

have trained their hearts thoroughly, may cultivate a lotus field for the purpose of making offerings to the Buddha, Dharma, and Saṅgha with a faithful frame of mind. When such people later separate from their bodies, they will go the joyful higher realms and be born among the gods in Enjoying White Lotuses.

4.A.222 “Once born there, they will experience the effects of their positive actions, and so their bodies will be adorned with ornaments, jewels, and various lights. They will be offered worship by the entire gathering of gods, and coteries of goddesses draped in flower garlands will cater to them. The radiance of vajra, sapphires, emeralds, coral, and various ornaments will adorn their bodies, and they will be entirely absorbed in utter joy and playful abandon. They will live in parks that befit the heavens and experience constant bliss. Thus, until their completed and accumulated actions with desirable, attractive, and delightful effects have finally been exhausted, they will continue to experience numerous incomparable joys that possess a vast range of qualities. They will be at peace with everyone around them and enjoy one another’s company without any problems.

4.A.223 “When they later die and leave their divine world, they may, due to karmic actions to be experienced in other lives, avoid birth among hell beings, starving spirits, or animals, and instead be born with the general lot in life of a human. In that case they will, in accordance with their causal deeds, possess great wealth and live very comfortably. They will have sons, hold great power, [F.82.b] and be venerated even by kings.

4.A.224 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the abodes of the ever-infatuated gods, he will apply knowledge derived from hearing and so correctly perceive a realm of the ever-infatuated gods known as Red City. Wondering what karmic actions may cause beings to take birth there, he will apply knowledge derived from hearing. He will then notice how some people who are attentive, who wish to be of benefit, and who are respectful may dye the Dharma robes of fully ordained monks, tinting them red using the bark of the bāla tree,²⁶⁶ or using saffron, madder, vermillion, āmalakī, ocher, orpiment, realgar, or bandujīva flowers. When such people later separate from their bodies, they will go to the joyful higher realms and be born among the gods in Red City.

4.A.225 “Those who are born there wear red garlands and robes, and their lustrous bodies constantly illuminate their realm. Thus, as these gods indulge in their enjoyments to their hearts’ content, their entire realm is bathed in a red light. Like the spotless light of a ruby, the luster of these gods is of a red hue. This light pervades everything so that their blue or yellow ornaments, and all the other ornaments that they wear, all take on a reddish

tint. Also, due to their positive deeds, all their radiant garments will appear red. In this fashion, they frolic in their palaces and at their lotus pools, ponds, forests, and parks, surrounded by bebies of goddesses who also wear red apparel and ornaments. Whenever they move, all the radiant colors of their ornaments [F.83.a] shimmer brightly. Thus, adorned with the bright light of jewels, these gods journey from forest to forest, summit to summit, lotus grove to lotus grove, river to river, waterfall to waterfall, pond to pond, and park to park. While playing the five types of instruments, they sing songs and make friends. With hearts filled with desire, they enjoy, frolic, and relish one another. Due to the six aggregations of pleasure, their minds are enraptured. They consume the fine, ambrosial food, and delicious, satisfying beverages that are free from the flaws of intoxication. When the monk sees how the large assembly of gods thus partakes of their various enjoyments, he will utter the following verses:

- 4.A.226 “ ‘Mount Sumeru is higher than the highest,
Yet higher still is constant virtue.
Virtue leads beings
To the unsurpassable realms of the supreme gods.
- 4.A.227 “ ‘Observing numerous different
Aspects of discipline
Will bring a ripening of virtuous actions
That matures among the gods.
- 4.A.228 “ ‘The water of discipline is extremely clear.
Those who pool that water
And bathe in it
Will meet with the pleasures of the gods.
- 4.A.229 “ ‘Those generous, disciplined, and gentle people
Who enjoy benefiting all beings,
Who strive for wakefulness and harbor a loving heart,
Will arrive in the assembly hall of the gods.
- 4.A.230 “ ‘Overcoming flaws,
Adorned with precious discipline,
And with love for all beings,
The wise will dwell in the land of the gods.
- 4.A.231 “ ‘The honest are like gold,
As they are purified of stains and misdeeds.
Pursuing a genuine means of conducting themselves,
The wise will dwell in the land of the gods.

- 4.A.232 “ ‘With love for all beings,
Wishing to do good to all beings,
Those who give up all that is unwholesome [F.83.b]
Will dwell in the land of the gods.
- 4.A.233 “ ‘Those who reflect well every single day
And observe discipline
Will every single day
Experience numerous pleasures.
- 4.A.234 “ ‘People who are attentive to reality
And ride the horse of discipline
Will revel in numerous enjoyments
And proceed to the home of the gods.
- 4.A.235 “ ‘The games in the land of the gods,
And their supreme pleasures,
Have been explained by the Thus-Gone One
As being the results of discipline.
- 4.A.236 “ ‘Being adorned and draped
With ornaments and divine garlands
While frolicking among the gods in the heavens
Is all due to virtuous causal factors.
- 4.A.237 “ ‘The delightful groves of lotuses and utpalas,
The decorated parks and forests,
And the joys of the gods in the heavens
Are all the result of virtuous causal factors.
- 4.A.238 “ ‘The palaces in the sky,
The jewel ornaments of the gods,
And the gods’ immaculate radiance
Are all the effects of discipline.
- 4.A.239 “ ‘The gold, the numerous flowers,
And the gods’ enjoyments
Upon their mountain summits
Are all the effects of discipline.
- 4.A.240 “ ‘Just as people feel relieved of fear
As they enter their own homes,
So those who genuinely practice discipline
Will similarly enter the home of the gods.

- 4.A.241 “The fragrances when one enters among the gods,
And the supreme, delicious scent of discipline,
Are unlike the scents of any screw-pine,
Or any jasmine or magnolia flower.
- 4.A.242 “Observance of discipline
Provides the most exquisite sustenance.
Relinquishment of discipline
Brings the most unbearable death.
- 4.A.243 “Those who wish what is best for themselves
Should understand these qualities.
They should always observe discipline
And give up flawed discipline.
- 4.A.244 “Those who observe discipline are always
Gentle, patient, and delightful to behold.
As if climbing a staircase,
They proceed to the assembly of the gods.’
- 4.A.245 “As the monk [F.84.a] witnesses the way the gods experience their own
karmic actions, and the way karmic actions produce numerous different
effects, he becomes free from any desire for cyclic existence.
- 4.A.246 “The gods in Red City continue to enjoy themselves, play, and frolic until
their completed and accumulated acts that produce desirable, attractive, and
delightful effects have finally been exhausted. At that point they will die and
leave their divine world. If, due to karmic actions to be experienced in other
lives, they avoid birth among hell beings, starving spirits, or animals after
their death, they may instead be born with the general lot in life of a human.
In that case they will, in accordance with their causal deeds, be adored by
the entire world, possess great wealth, and be born in the south where they
are free from harm.
- 4.A.247 “As the monk who has knowledge of the effects of the ripening of karmic
actions continues to examine the realm of the ever-infatuated gods, he will
apply knowledge derived from hearing and so correctly perceive a realm of
the ever-infatuated gods known as Diversity. Wondering what karmic
actions may cause beings to take birth there, he will apply knowledge
derived from hearing. He will then notice how some attentive people, whose
hearts are imbued with vigilance, may offer food and drink, edibles, or
various vegetables to those who observe discipline. When such people later
separate from their bodies, they will go to the joyful higher realms and be
born among the gods in Diversity.

4.A.248 “There they will experience diverse pleasures produced by diverse karmic actions. Surrounding themselves with various fabrics and cushions, they will enjoy themselves in their parks, engaging in various games and ventures. As they pass through the forests and parks, they are followed by troupes of goddesses dressed in diverse apparel. These gods live among various groves, forests, [F.84.b] mountains, rivers, lotus gardens, and parks that abound in utpala flowers, as well as other flowers and fruits. They also enjoy a variety of clothes, bedding, and pleasure groves. They make jokes and are fond of distractions, frittering away their lives in sundry ways with their minds caught up in obsessive attachments. They enjoy hatching ideas,²⁶⁷ and their minds are thoroughly inebriated by attachment. Thus, as they engage in sundry actions and create sundry causes, they experience sundry pleasures within sundry forests.

4.A.249 “At this point the monk will utter the following verses:

“ ‘An ordinary painter’s paintings
May not be greatly desired,
Yet the painter of karmic action
Is greatly desired in the heavens.

4.A.250 “ ‘Paintings in color do not themselves paint,²⁶⁸
And they can be counted.
Yet, the paintings of karmic actions,
Drawn by the mind, are innumerable.

4.A.251 “ ‘When a wall collapses, its paintings will definitely
Be destroyed along with it.
Yet, although the body may disintegrate,
The paintings of karmic action will not disappear.

4.A.252 “ ‘Just as a single painter
May produce a variety of paintings,
The single mind engages
In many different actions.

4.A.253 “ ‘Like five bright colors
Employed to produce a painting,
The actions of the five faculties produce
The paintings of revolving in cyclic existence.

4.A.254 “ ‘People who create paintings
May appear in many different ways,
But the painter of the mind is subtle

And can never be seen.

- 4.A.255 “ ‘Just as one fine design after another
May be painted upon a wall,
So one fine action after another
May be etched upon the mind.
- 4.A.256 “ ‘Throughout day and night
The continuum of the mind arises and persists,
And throughout day and night
Karmic actions follow.
- 4.A.257 “ ‘Just as the hazards of wind, smoke, and dust
Can destroy a painting,
So the designs of karmic action are destroyed
When virtue and nonvirtue are abandoned.’ [F.85.a]
- 4.A.258 “Thus, the monk sees the reality of karmic actions, recognizing that they depend on the painter-like mind, and so he develops renunciation for cyclic existence.
- 4.A.259 “The gods in Diversity will in this way continue to experience their karmic actions until their completed and accumulated acts that produce desirable, attractive, and delightful effects, which are certain to be experienced in the higher realms, have finally been exhausted. At that point they will die and leave their divine world. If, due to karmic actions to be experienced in other lives, they avoid birth among hell beings, starving spirits, or animals after their death, they may instead be born with the general lot in life of a human. In that case they will, in accordance with their causal deeds, become so-called *ever-moving ones*,²⁶⁹ who have great miraculous powers. They will be wealthy and live as various types of rulers.
- 4.A.260 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the realm of the ever-infatuated gods, he will apply knowledge derived from hearing and so correctly perceive a realm of the ever-infatuated gods known as Lofty Abode. Wondering what karmic actions may cause beings to take birth there, he will apply knowledge derived from hearing. He will then notice how some people, who have knowledge of good actions and have trained their minds thoroughly through reflection, may produce meritorious dwellings in order to protect others from the heat or cold. When such people later separate from their bodies, they will go to the joyful higher realms and be born among the gods in Lofty Abode.

- 4.A.261 “Once born there, they enjoy pleasures through touch and experience numerous delightful objects of the five senses. Within the forests and parks of this divine realm the gods frolic among mandārava flowers, possess great wealth,²⁷⁰ enjoy great amenities, play and sing, revel in illusions, [F.85.b] and are free from fear. In forests and parks, they are attended to by copious coteries of goddesses and thus enjoy, revel, frolic, and play. While they enjoy the music of the five types of instruments, these great beings will be carefree and commingle freely. Endowed with supreme pleasures, they live in happiness and journey from lotus grove to lotus grove. They are adorned with an abundance of precious substances befitting the heavens and live ever free from any anxiety, roving from one lofty abode to the next. Their bodies are illuminated by light rays that shine from the blazing golden mountains, and they are free of any physical ailments. In this way, they roam about, constantly drunk on the experience of bliss. Born in this way due to numerous positive deeds and desirable acts, these gods enjoy themselves, frolic, and revel freely.
- 4.A.262 “In their heavenly realm adorned with rivers, waterfalls, and ponds, they continue to enjoy themselves until finally their actions with desirable, attractive, and delightful effects have been exhausted. At that point they will die and leave their divine world. If, due to karmic actions to be experienced in other lives, they avoid birth among hell beings, starving spirits, or animals, they may instead be born with the general lot in life of a human. In that case they will, in accordance with their causal deeds, become kings who show a great concern for the Dharma and who are appreciated by the entire world. [B28]
- 4.A.263 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the realm of the ever-infatuated gods, he will apply knowledge derived from hearing and so correctly perceive a realm of the ever-infatuated gods known as Drunk on Winter Wine. [F.86.a] Wondering what karmic actions may cause beings to take birth there, he will apply knowledge derived from hearing. He will then notice how people who engage in positive actions, who are disciplined, who wish to benefit others, and who are kind and compassionate, gentle by nature, honest, unswerving, and do not bring harm upon others, may make vast donations to weary and unprotected mendicants or brahmins in the four directions for one day—not to speak of two, three, or four consecutive days. When such people later separate from their bodies, they will go to the joyful higher realms and be born among the ever-infatuated gods in Drunk on Winter Wine.
- 4.A.264 “Once born there, these gods live happily in divine parks. In forests draped with nets of golden bells that ring in numerous tones, they are surrounded by hosts of goddesses, and, filled with attachment, they revel in

desirable, attractive, and delightful objects. They are worshiped by numerous young gods and become intoxicated by numerous divine elixirs. Garlands of mandārava flowers adorn their heads. They live in rich lotus groves and scale mountains of gold, beryl, crystal, and silver. They sport among lotus groves where the delightful humming of bees can be heard. Surrounded by beves of goddesses, they reside in groves of lotuses and mandārava flowers that are as radiant as a hundred thousand suns. As golden birds warble sweet melodies and the beautiful sounds of the five types of instruments can be heard, they partake joyously of their pleasures. The ground consists of flat stones of gold and beryl, and there are lakes with powdery sand made of pearls where the gods can enjoy divine water that possesses the eight qualities. [F.86.b] They enjoy majestic mountains created by their own meritorious actions, and they further enjoy the summits of their fine mountains bedecked with gold, beryl, silver, and crystal. Absorbed in diverse joys and delights, the throngs of gods and goddesses thus passionately play and frolic among themselves.

4.A.265 “Attended to by hosts of gods and goddesses, they will in this way continue to enjoy the effects of their own positive actions until their relevant completed and accumulated actions with desirable, attractive, and delightful effects have become exhausted. Once that happens, they will die and leave their divine world. If, due to karmic actions to be experienced in other lives, they avoid birth among hell beings, starving spirits, or animals, they may instead be born with the general lot in life of a human. In that case they will, in accordance with their causal deeds, enjoy perpetual happiness, live in exquisite regions of the Vindhya, and gain the trust of kings.

4.A.266 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the realm of the ever-infatuated gods, he will apply knowledge derived from hearing and so correctly perceive a realm of the ever-infatuated gods known as Delighting in Objects. Wondering what karmic actions may cause beings to take birth there, he will apply knowledge derived from hearing. He will then notice how some attentive people, whether they are disciplined or not, or whether they have wrong view or not, provide medicine and medical care to the sick and thus cure them of their diseases. When such people later separate from their bodies, they will go to the joyful higher realms and be born among the gods in Delighting in Objects.

4.A.267 “Once born there, they will understand that they are free from all terrors. They will also perform worship in other divine realms and, as their karmic actions increase, [F.87.a] so does their happiness. Just as light emerges from a burning lamp, so the increase in their karmic actions causes an increase in

their happiness. In this manner, these gods experience the effects of their actions within their divine realm, enjoying a deeply pleasant ripening, which is so special that it surpasses any example.

4.A.268 “Produced by their former positive actions, their realm encompasses shining mountains of beryl, jewels, and silver. Upon their lofty summits lie the most delightful parks, and the ground is decked out with numerous gardens and platforms. Within their forests and parks, which are decorated with the seven precious substances and illuminated by various lights, the gods enjoy themselves for a long time, ministered to by hosts of goddesses. Thus, frolicking with each other, they revel freely while their five senses and minds are attached to their objects.

4.A.269 “Until their completed and accumulated acts that produce desirable, attractive, and delightful effects have been exhausted, they will continue to live in their divine abodes while their minds remain attached to all their pleasures. In this fashion, they enjoy themselves, luxuriate, and frolic. However, once their karmic actions have been exhausted, they will die and leave their divine world. If, due to karmic actions to be experienced in other lives, they avoid birth among hell beings, starving spirits, or animals after they have died, they may instead be born with the general lot in life of a human. In that case they will, in accordance with their causal deeds, have excellent physiques and be free from fear. They will possess fine wealth, receive the veneration of the royal court, have long lives, live in excellent lands, and be born at a time when people appreciate the good Dharma.

4.A.270 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the realm of the ever-infatuated gods, he will apply knowledge derived from hearing and so correctly perceive a realm of the ever-infatuated gods known as Cool Water Home. [F.87.b] Wondering what karmic actions may cause beings to take birth there, he will apply knowledge derived from hearing. He will then notice how some people whose minds are thoroughly trained in compassion seek to relieve the thirst of people who are on the verge of death, or try to assist dying people who are disturbed by the nightmarish visions of the henchmen of the Lord of Death by offering them a drink made from molasses or cold water. As the result of such positive actions, once they die, they will go to the joyful higher realms and be born among the gods in Cool Water Home.

4.A.271 “Once born there, they will enjoy a landscape with exquisite cascades and excellent rivers brimming with cool water. The divine drinks in that realm produce a maddening effect merely by being seen, smelled, touched, or heard. The drinks have no side effects but are incredibly enjoyable. When a god experiences such drinks, which possess five qualities, his divine powers will increase tenfold. When traveling through the sky, he will never tire or

fall. Nor will he ever sink into the earth. His vigor will not wane, and when he enjoys laughter and merriment his exhilaration will increase a hundredfold. The gods in that realm are also delighted by delightful sounds that they hear without any hindrance. Thus, as they indulge in great pleasure and lead a life that befits the heavens, they will experience all the captivating delights of their realm.

4.A.272 “Their groves consist of trees made of the seven precious substances. [F.88.a] They are beautified groves, joyful groves, happy groves, satisfying groves, cooling groves, melodious groves, groves with cascading light and music, pleasant groves, and delightful groves. Within such groves the gods frolic.

4.A.273 “Their eyes see desirable, attractive, and delightful sights. Their ears hear pleasing sounds that are meaningful and appealing. Their noses smell attractive scents and fragrances. Their tongues enjoy delicious and highly delectable flavors. With their hearts thus satisfied, they continue to engage their five faculties with the experiences of the enjoyable objects of their attachments.

4.A.274 “Thus, every single day, the fire of these six collections of craving burn the gods. Every single day, the fires of desire scorch them. Six tremendously powerful flames of desire and carelessness continuously blaze forth, and yet they do not realize it. Their minds are lost in carelessness and they live in a realm of carelessness. Ruined by carelessness, they live in unceasing joys and pleasures that ensue from their positive actions. Thus, their bliss is continuous until their completed and accumulated acts that produce desirable, attractive, and delightful effects have finally been exhausted. Whenever that point of exhaustion occurs, the gods will die and leave their divine world.

4.A.275 “If, due to karmic actions to be experienced in other lives, these gods avoid birth among hell beings, starving spirits, or animals after they have died, they may instead be born with the general lot in life of a human. In that case they will, in accordance with their causal deeds, live without any fear of hunger, thirst, exhaustion, or failed harvests. They will experience intense and constant happiness and be received with joy and appreciation even when they come to places where they have not been previously. [F.88.b] Without any action on their part, they will be provided with a sleeping place, medical facilities, and many other helpful amenities.

4.A.276 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the realm of the ever-infatuated gods, he will apply knowledge derived from hearing and so correctly perceive a realm of the ever-infatuated gods known as Constant Joy. Wondering what karmic actions may cause beings to take birth there, he will apply knowledge

derived from hearing. He will then notice how disciplined monks may observe a human corpse, or a depiction of a human corpse, in order to develop disenchantment. Such monks will then go to the joyful higher realms and be born among the gods in Constant Joy.

4.A.277 “There they will live in a realm of constant, lasting joy, a realm made of beryl, gold, coral, sapphire, and emerald. Experiencing its joys again and again, each day they will effortlessly experience hundreds of thousands of pleasures. Listening to hundreds of thousands of types of music, they will experience unhindered pleasures. It is not possible to illustrate the nature of their afflictions as they enjoy themselves, crazed as they are by their heavenly food, drink, clothing, flowers, and scents.

4.A.278 “The joys of these gods include forests that are delightful to behold, birds that are delightful to listen to, delightful music, goddesses that are delightful to behold, delightful infatuations, delightful fragrances, delightful unwoven fabrics, incenses that are delightful to sense, numerous delightful foods and drinks, delightful games, delightful journeys through the sky, delightful meetings with beloved gods, delightful vistas from the summits of jewel mountains, [F.89.a] and numerous other such joyful delights.

4.A.279 “In this way they remain deeply attached to their diverse and abundant delights, enjoying ravishing parks and melodious songs to the tunes of the five types of instruments. Thus, until finally their actions that bear desirable, attractive, and delightful consequences have been exhausted, they will continue to enjoy their happy lives, which are the products of their own previous positive actions. At that point, they will die and leave their divine world. If, due to karmic actions to be experienced in other lives, they later avoid birth among hell beings, starving spirits, or animals, they may instead be born with the general lot in life of a human. In that case they will, in accordance with their causal deeds, live among various parks and enjoy tremendous happiness. They will wear numerous kinds of clothing, take part in many delightful conversations, engage in numerous kinds of conduct, and behold numerous pleasant sights.

· The Triple-Lute-Bearer Gods ·

4.A.280 “When the monk has thus examined the third realm of the gods of the Four Great Kings, and the ripening of karmic results that pertains to it, he will proceed to examine the fourth abode. As he applies knowledge derived from hearing, he will then perceive the so-called triple-lute-bearer gods. Their ten realms are as follows: Enjoyment of Scents, Pleasant Sound, Attached to

That, Born in a Tank, White Body, Mutual Liking, Passionate Conduct, Engagement with a Retinue, Activity, and Born in a Lap. These are the ten realms of the triple-lute-bearer gods.

4.A.281 “As the monk examines the karmic ripening of these gods, he will wonder, ‘What actions may cause birth in those realms?’ When he investigates this matter with knowledge derived from hearing, he will see how [F.89.b] certain actions bring about lives of this kind, and how the karmic ripenings in those realms are in accordance with the respective karmic actions. Asking himself what karmic actions may cause sentient beings to be born in the realm of Enjoyment of Scents, the monk will apply knowledge derived from hearing. He will then notice how some attentive people who train their minds and bodies may, in order to accumulate merit, offer members of the saṅgha a park, a sugarcane field, a sugar date palm grove, or a mango grove, so that they can make use of that gift. When separating from their bodies, these people will go to the joyful higher realms and be born among the gods in Enjoyment of Scents.

4.A.282 “Once they are born there, they will procure and enjoy numerous pleasures. With their bodies slathered in ointments of sandalwood or white sandalwood, they will be attended to by harems of goddesses. With fine physiques and dressed in various kinds of apparel, they will be skilled in passion, play, and charms. Bearing flower garlands and garments, they will assemble by lotus groves, ponds, and parks, thoroughly enjoying themselves and reveling freely. Many divine fragrances will emerge from their lotus groves and divine flower garlands, scents that can be clearly sensed for up to a hundred leagues. The goddesses who sense these delightful, sweet fragrances become intoxicated by their scent and, as they detect these aromas of the gods, their inebriation increases a hundredfold.

4.A.283 “With their minds fettered by attachment, the gods in this divine realm of intense infatuation thus frolic and enjoy themselves in hundreds and hundreds of ways. Together they go to the banks of rivers known as Stream of Jewels, Stream of Jewel Pieces, Stream of Gold, River of Wine, Honey River, [F.90.a] and Stream of Dark Foam.²⁷¹ The banks of these rivers are adorned with swans, ducks, and yellow geese, as well as birds that warble delightfully. Studded with trees of the seven precious substances, the banks abound with birds that make beautiful calls. The singing of these birds is endearing to the goddesses who themselves are expert singers. When the gods hear the singing of these birds and also the singing of other birds that live in the forests, they listen keenly with their divine hearing. Although their minds are so attached to all the pleasures of their environment, their hearts become so fond of the birds’ singing that they abandon all other

pleasures in order to listen to the birds. As they hear the exquisite singing of the birds, they will experience numerous kinds of pleasure. In this way, they listen as the birds sing their sweet melodies in seven different tunes.

4.A.284 “By other rivers there are goddesses who sing beautifully and enjoy themselves with song and passionate dance, all the while savoring divine wines that are free from the flaws of intoxication. When the gods see these goddesses, they will enjoy themselves with them. Upon the summits of mountains of beryl, silver, crystal, and gold; at rivers, cascades, and ponds; and within beautiful forests and by lotus pools adorned with many kinds of birds, the gods and goddesses frolic. Likewise, they frolic at other locations that resemble blue beryl and that are covered with numerous flowers. In accordance with their causal positive acts, they will experience the numerous beautiful aspects of the higher realms to the tunes of the five types of instruments.

4.A.285 “When the monk in this way uses knowledge derived from hearing and comes to understand the nature of these divine pleasures, he will utter the following verses:

“ ‘Five clinging faculties
Remain bound to their five objects. [F.90.b]
Yet these objects will not even grant as much satisfaction
As a single moment free from desire.

4.A.286 “ ‘Among all objects here
Only one is of interest: that of women.
Women outshine all other objects
And cause desires to blaze.

4.A.287 “ ‘Whether assembled or not,
Whether in death or while talking,
Women are the cause
Of the fire that burns men.

4.A.288 “ ‘Fire burns when its conditions are assembled,
But not when they are not.
Yet the fire of the gods’ desire keeps blazing
Regardless of whether conditions assemble or not.

4.A.289 “ ‘Fire will not burn if its object
Is absent or far away.
Yet the fire of desire blazes with inexhaustible passion
Whether the object is nearby or far away.

4.A.290 “ ‘The dry firewood of thinking

Is dipped in the fueling butter
Of passion and powerful deception,
And thus the fire of desire burns with passion.

4.A.291 “ ‘When fire has consumed one single body,
It may indeed burn out.
Yet without separating from name and form
The fire of desire will never be pacified.

4.A.292 “ ‘Beings do not like it
When an ordinary fire burns unbearably.
Yet, although the fire of desire is fierce,
People seem not get weary of it.

4.A.293 “ ‘The fire that emerges from the five senses
Is concealed by the five objects.
Craving is forceful like the wind.
The fire of desire burns beings.

4.A.294 “ ‘The fire of desire is kindled by the fire sticks of thought,
While its objects make it grow in strength.
Thus, the body burns like wood,
And yet people do not see that.

4.A.295 “ ‘As much as the fire of desire
Rages and burns,
To that degree people will chase the smell of desire,
Thinking it is delightful.

4.A.296 “ ‘Ordinary fire is bright,
But the fire of desire is shrouded in darkness.
Therefore, steadfast ones, let go of the fire of desire,
Which is like a poison or an enemy.’

4.A.297 “When the monk sees all this, he will develop compassion for the gods who are burned by the fire of desire. Understanding that such defects can be found even within the divine existences, [F.91.a] he will refrain from craving.

4.A.298 “Thus, the gods in Enjoyment of Scents will continue to experience numerous pleasures until their completed and accumulated acts that produce desirable, attractive, and delightful effects have been exhausted. At that point they will die and leave their divine world. If, due to karmic actions to be experienced in other lives, they avoid birth among hell beings, starving

spirits, or animals after they have died, they may instead be born with the general lot in life of a human. In that case they will, in accordance with their causal deeds, live in a delightful area and be exceedingly wealthy.

- 4.A.299 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the realm of the triple-lute-bearer gods, he will apply knowledge derived from hearing and so correctly perceive a realm of the triple-lute-bearer gods known as Pleasant Sound. Wondering what karmic actions may cause beings to take birth there, he will apply knowledge derived from hearing. He will then notice how some attentive people, who engage in positive acts and possess the genuine view, may teach a stanza to people who have wrong view. If this causes them to feel faith in the Buddha for even just a moment, these teachers will, upon separating from their bodies, go to the joyful higher realms and be born among the gods in Pleasant Sound.
- 4.A.300 “Once born there, they will relish and enjoy the objects of the senses, and they will be fond of rollicking on the banks of divine lakes. Adorned with garlands from lotus groves, they live among golden mountains, where they enjoy playing divine music. They are attended to by smiling goddesses of exquisite beauty dressed in various attire. The goddesses enjoy flirting, their faces are beautiful and radiant, and they enjoy unparalleled perfection. Every single day, their happiness only increases.
- 4.A.301 “Residing upon the summits of mountains of beryl, these gods relish numerous pleasures while adorned with flower garlands, powders, [F.91.b] and ointments. They delight in the many features of their objects. Living upon mighty mountains and in spacious mountain retreats, they enjoy themselves among golden mountains and forests. Their gold mountains are known as Mount Sky Reacher, Mount Stainless, Mount Universal Joy, and Mount Wish-Fulfilling Emanation. All of them are gorgeously studded with jewels and forests of gold. Upon the summits of those mountains, the enraptured gods constantly gather to sing.
- 4.A.302 “Their rivers flow with cool, pure water, and their fields are always adorned with lotus pools. The birds there are always infatuated and delightful to listen to as they sing nearby. There, on the slopes of the strikingly beautiful mountains, these gods experience the effects of their own karmic actions as they enjoy themselves, sport, play, and frolic. Surrounded by fine goddesses, infatuated songbirds, and enchanted golden bees, they convene to enjoy themselves in cottages made of divine branches that are delightful to touch.
- 4.A.303 “In this way, these gods live on until finally their desirable, attractive, and delightful acts that maintain their divine existence have been exhausted. Once that happens, they will die and leave their divine world. They will then

roam among hell beings, starving spirits, and animals. If, however, they should be born with the general lot in life of a human, they will, in accordance with their causal deeds, always be born in an outstandingly great family. They will be venerated by everyone and have fine physiques that befit their pedigree. [F.92.a] Their fortunes will also be in accordance with their kind and they will not have any problems. At their beck and call will be sundry male servants, female servants, and people in general.

4.A.304 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the realm of the triple-lute-bearer gods, he will apply knowledge derived from hearing and so correctly perceive a realm of the triple-lute-bearer gods known as Attached to That. Wondering what karmic actions may cause beings to take birth there, he will apply knowledge derived from hearing. He will then notice how there are some people who maintain a wholesome livelihood, are considerate, and are highly attached to such wholesome actions. Such people may offer their friends a vessel with a beverage. Alternatively, such people may also cover a well in order to save travelers from the terror caused by poisonous insects²⁷²—even though they may not be directly aware that such creatures could threaten the lives of travelers by inserting their poisonous proboscises into the water. Still, as long as they have a loving heart and are motivated to benefit others, if they proceed to cover the well, such virtuous people will, after separating from their bodies, go to the joyful higher realms and be born among the gods in Attached to That.

4.A.305 “Once born there, their bodies will be as splendid as a second sun and adorned with many ornaments created by their past positive actions. Among the hills, mountains, ranges, and waterfalls, young, beautiful goddesses who have exquisite physiques and are adorned with numerous ornaments will attend to them. Thus, these gods live in intense pleasure while being highly attached to the numerous attractive forms, sounds, smells, tastes, and textures that they experience.

4.A.306 “In this realm, the mountains and parks are surrounded by trees made of the seven precious substances. [F.92.b] In these parks, where all the trees are always lush, the flowers never wither and are always fragrant. The so-called Park of Golden Shade is adorned²⁷³ with lattices of golden twigs and beautiful beryl bees. Peacocks and cuckoos with feathers of the seven precious substances cry out charmingly throughout the forest and present an extremely delightful sight. Their feathers are intensely colorful, and their songs impassion the gods. As they listen to the songs of the birds, the gods marvel at their tremendously agreeable character, amazed at the way the birds sing whatever they desire to hear.

- 4.A.307 “There is also a bird called *source of delicious liquids*, which produces pure wine with an exquisite taste and aroma from its beak. It offers the wine from its mouth to the other birds and, when they sip it, their infatuation increases tenfold. Fully aroused, they sing with a hundredfold greater intensity. Moreover, accompanied by the warbling of the birds, the singing among the gods becomes a hundred times more beautiful. When the gods who are attached to their pleasures hear the songs of the birds and the goddesses, their intense sensations of pleasure will be enhanced a hundred times, and thus they will develop attachment to the melodious tunes and sounds.
- 4.A.308 “There is also a bird known as *the beak of transformation*, which frolics among bushes that emit the sounds of the tinkling of nets of tiny bells. As the bird makes a similar sound, one cannot clearly tell whether the sound is that of the bird or the ringing of the bells. When this bird joins in, the melodious tunes will double in beauty.
- 4.A.309 “The so-called *bank dweller* bird lives on the banks of rivers that flow with streams of wine and are rife with blazing golden lotuses. The *shadow roamer* bird [F.93.a] transforms its shape by blending in with the features of whatever is craved for. When the gods enjoy impassioned pleasures together with the goddesses, the so-called *bird of attachment* will make their beauty increase a hundredfold, thus delighting those who live in constant bliss within their parks and forests.
- 4.A.310 “Whatever these gods wish for comes to pass—bountifully, delightfully, beautifully, and attractively. Attended to by bebies of goddesses, they frolic within their groves and parks. Moving from one summit of gold, silver, or beryl to the next, they enjoy pools with beryl lotuses that are frequented by swans and ducks. The pools are full of exceptionally fragrant water of a berylline blue color, from which numerous types of wine manifest. The land is studded with fragrant trees of beryl, gold, and silver. The mountains are such that they fulfill the various wishes of the gods. The land is vast, undulating, uniform, and delightful.
- 4.A.311 “Attended by hosts of goddesses, the gods fly through the sky from one location to the next, enjoying themselves and frolicking. They look at many hundreds of thousands of beautiful forms, listen to as many delightful sounds, and smell that many delicious fragrances. The same goes for the textures that they feel. Thus, all their senses are enraptured by the objects they experience. In this way, they will continue to enjoy themselves until finally their acts with desirable, attractive, and delightful effects have been exhausted. Once that happens, they will die and leave their divine world. In accordance with their karmic actions [F.93.b] they will then cycle through the realms of hell beings, starving spirits, and animals. If, due to karmic actions to be experienced in other lives, they should be born with the general lot in

life of a human, in accordance with their causal deeds they will always be happy, live in pleasure gardens, and be cherished by the king and all the people.

4.A.312 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the realm of the triple-lute-bearer gods, he will apply knowledge derived from hearing and so correctly perceive a realm of the triple-lute-bearer gods known as Born in a Tank. Wondering what karmic actions may cause beings to take birth there, he will apply knowledge derived from hearing. He will then notice how some people who pursue a wholesome means of livelihood, who have trained their hearts thoroughly with attentiveness, and whose minds are saturated with compassion, may offer a drink or medicine to relieve beings who are on the verge of death and tormented by thirst, who are hoarse, whose throats are obstructed, and who only have a little bit of life left in them. When such people later separate from their bodies, they will go to the joyful higher realms and be born among the triple-lute-bearer gods in Born in a Tank.

4.A.313 “Once born there, their bodies will be equal to that of the king of the gods. They will be surrounded by gatherings of goddesses, and they will enjoy lasting and continuous happiness. In consequence of their own actions they will perceive numerous groves, rivers, and waterfalls. At times they will roam, attended by coterie of goddesses, to the park known as Garland, which is adorned by numerous rivers, ponds, and lotus groves. It resounds with exquisitely divine music and is filled with immensely joyful gods and goddesses. The trees of the forest bear copious flowers and fruits, produce divine music, [F.94.a] and are home to delightful songbirds. Throughout the park rise trees of various jewels as well as mandāra flowers, lotus flowers, and flowers with pleasing aromas that all yield constant happiness and enjoyment. The scents of the flowers conform to the wishes of the gods. Thus, they produce any fragrance the gods may desire, and each one of the flowers is just as fragrant as all of them combined.

4.A.314 “Dancing together in exhilaration within the Garland Park, the gods will befriend one another and then travel to the park known as Five Flowers. Therein lives the bird known as *timely reminder* and, when it sees the gods, it will sing the following verses:

4.A.315 “ ‘Those with merit enjoy themselves,
And their fruits are supremely virtuous.
There is nothing that liberates like merit.
Therefore, do what is meritorious.

4.A.316 “ ‘Merit is the best of friends;

Merit is an inexhaustible treasure.
Merit is like a lamp,
And merit is like a father and mother.

4.A.317 “ ‘When gods do what is meritorious,
Their merits will lead them to realms of goodness.
Those who do what is meritorious in the human realms
Will be joyous in the realms of the gods.

4.A.318 “ ‘Thus, the person of great merit
Will always be happy.
There is no happiness like that of merit.
Therefore, do what is meritorious.

4.A.319 “ ‘That which benefits in both worlds
And is the cause of joy and wealth
Is always observed to be merit.
Thus, merit is endowed with supreme happiness.

4.A.320 “ ‘Happiness always follows merit
As if it were its shadow,
Thus, merit is supreme happiness—
There is no happiness like that of merit.

4.A.321 “ ‘Gods whose merits are exhausted
Fall in conformity with their own actions.
The world is the result of virtue and nonvirtue.
Therefore, practice what is meritorious.

4.A.322 “ ‘Although beings like us live in heaven,
We live as if in the realms of animals. [F.94.b]
We created unvirtuous causes,
And hence our minds remain ignorant.

4.A.323 “ ‘Those with deficient merit
Are hard to train and go to the lower realms.
Like a moth flying into a candle,
How could they possibly be happy?

4.A.324 “ ‘The ignorant who are fooled by their own minds
Are deprived of merit.
They have no happiness,
But only infinite suffering.

4.A.325 “ ‘Again and again, they are born;

Again and again, they die.
Gods crazed by happiness
Find no lasting happiness.

4.A.326 “ ‘Caught in the trap of karmic action,
They are fooled because of stupidity.
In cyclic existence without beginning
They keep circling like a spinning wheel.

4.A.327 “ ‘No hell can provide an example
Of the hell encountered
By the suffering god
Who dies in heaven.

4.A.328 “ ‘Happiness always ends in downfall—
Why do they not understand this?
Believing they live in deathlessness,
The gods are stupefied by their bliss.

4.A.329 “ ‘The worlds of birth and death
Are beyond number and count,
And yet people fooled by craving
Do not become weary of them.’

4.A.330 “When the gods hear these words of the divine bird, they will keep them in mind for a little while. Then again they will be taken by carelessness and continue to enjoy their lives based on craving. In this way, they are constantly beholden to their minds.

4.A.331 “In Garland Park, the gods go from happiness to happiness, dancing to the music of the five types of instruments and experiencing great excitement. Thus, as the fire of carelessness ceaselessly burns the firewood of its objects, the gods and goddesses rove together from place to place, park to park, peak to peak, palace to palace, lotus grove to lotus grove, jewel summit to jewel summit. Driven by craving for their objects, they continue to enjoy themselves in their divine world, [F.95.a] until finally their acts with desirable, attractive, and delightful effects have been exhausted. Once that happens, they will fall and then, in accordance with their karmic actions, cycle through the realms of hell beings, starving spirits, and animals. If, due to karmic actions to be experienced in other lives, they should be born with the general lot in life of a human, they will, in accordance with their causal deeds, be free from diseases and afflictions in their successive lives. They

will be holy beings, who are pleasing to everyone. They will be born in a fine land free from hunger and thirst, and will wear flower garlands as an adornment.

4.A.332 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the realm of the triple-lute-bearer gods, he will apply knowledge derived from hearing and so correctly perceive a realm of the triple-lute-bearer gods known as White Body. Wondering what karmic actions may cause beings to take birth there, he will apply knowledge derived from hearing. He will then notice how some people, who are aware of the distinction between sacred and non-sacred fields of generosity, who have tremendous faith, who have trained their hearts thoroughly with attentiveness, and who maintain undistracted awareness of the effects of karmic action, may restore the plaster on a temple when it has been damaged by the wind, sun, or rain. Having done so, such people may then rejoice in the result and inspire others to take up such actions. When such people later separate from their bodies, they will go to the joyful higher realms and be born among the gods in White Body.

4.A.333 “Once born there, their appearance will be completely white, so white that conches, snow, white lotuses, and milk cannot compare to even a sixteenth of their whiteness. Moreover, their palaces, chariots, seats, and the like [F.95.b] will have the same pristine white color as their bodies. Joyful, they will participate in celebrations in their various parks. In the so-called Coral Forest, they will play instruments, sing songs, and frolic with their deeply beloved friends. As they enter the Coral Forest, myriad birds will be warbling, and the forest will be adorned with trees made of pure gold. The power of this Coral Forest, which is adorned with various groves, is such that the trees shine with a crimson light, the color of which is unlike any other. Hence, by the power of the forest, the gods will lose their whiteness and instead turn completely red. As that happens, they will say to each other, ‘The natural beauty of our bodies has become invisible due to the color of the forest. The trees here are all red. Let’s go to another forest.’

4.A.334 “Together with the goddesses they will proceed to the Beryl Forest, which is the color of beryl, a blue like the sky above Jambudvīpa. Again, the white color of the gods’ bodies will be outshone by the appearance of the beryl trees. The birds perching in the trees will also turn blue, and so will the lotuses there. Everything within the Beryl Forest is blue. Accompanied by divine music, scents, and songs, the gods and their numerous throngs of goddesses will in this way and for a long time enjoy themselves, play, and frolic within the forest, experiencing divine bliss through the five senses pleasures. [F.96.a]

- 4.A.335 “When this long period has elapsed, these gods will proceed to the Silver Forest wherein their divine bodies turn white as they frolic. Everything in the Silver Forest is exceptionally white. The lotus flowers in this forest are made of silver and extremely delightful. Moreover, the birds in the forest are made of silver. Thus, when they enter this forest, the gods are as beautiful as reflections of the moon that appear upon milk. In this forest the gods will enjoy themselves for a long time, reveling freely and savoring bliss as they experience incomparable, divine pleasures.
- 4.A.336 “When they have thus enjoyed themselves in that forest, they will next proceed to a variegated forest that is adorned with trees of many different kinds. Some of the beautiful trees are of gold, others of silver, still others of beryl, and the trees also have many different types of exquisite leaves. The trees are all gorgeous, sporting luxuriant foliage in various colors. The gods will adorn themselves with many of these natural ornaments within this forest. In this manner, they will enjoy themselves for a long time, reveling and carousing with their multitudes of goddesses and singing melodious songs.
- 4.A.337 “When the gods have played for a long time in that forest, they will proceed to a golden mountain that offers spectacular views. This mountain is adorned with copious streams, waterfalls, and pools and is endowed with groves and forests. It is surrounded by many lotus ponds and is home to many songbirds. As the gods climb the mountain, they will be able to catch sight of Mount Sumeru, the king of mountains, in the midst of its circle of six great summits. [F.96.b] The gods in White Body will then frolic and revel for a long time with the goddesses upon this mountain that affords such fine views. Once they finally descend, they will next journey to another mountain called Pure Direction, which they will also proceed to climb. That mountain is also visited by gods from other realms who come there out of passionate joy. The gods in White Body will play the five types of instruments and enjoy themselves and frolic together there with the other visiting gods.
- 4.A.338 “In this way, these gods live joyfully in all those delightful places. Still, a lamp burns out when its oil is exhausted, and when the day is over the sun sets. Likewise, when their positive actions have been exhausted, these gods will die and leave their divine world. In conformity with their actions they will then be born among hell beings, starving spirits, and animals. Should they instead be born with the general lot in life of a human, they will, in accordance with their causal actions, have a pure and fine white complexion, like the root of a lotus. They will be born in highlands, vast countries,²⁷⁴ or the like. They will enjoy constant happiness, and great leaders will befriend them.

- 4.A.339 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the realm of the triple-lute-bearer gods, he will apply knowledge derived from hearing and so correctly perceive a realm of the triple-lute-bearer gods known as Mutual Liking. Wondering what karmic actions may cause beings to take birth there, he will apply knowledge derived from hearing. He will then notice how some people, who support each other’s virtue, who are attentive and disciplined, and who are the foremost members of the liberated saṅgha, may practice generosity and observe discipline. [F.97.a] When such people later separate from their bodies, those causes and conditions will make them take birth among the gods in Mutual Liking.
- 4.A.340 “Once such beings, who in this way facilitated each other’s happiness and ensured harmony, are born in that realm, their accumulated merits will ripen. They will bathe in divine lotus pools, savor divine food, live in a lovely land, and experience happiness. The music of the five instruments will exhilarate them and thus they will play, delight, revel, and frolic. Attended to by bevy of goddesses of myriad shapes and draped in myriad kinds of apparel, they will frolic upon a ground made of gold and numerous precious substances, and among the mountains there.
- 4.A.341 “As these gods enjoy the effects of their own previous actions, they frequent beryl riverbanks that are equipped with jewel bannisters and are home to beautiful golden swans and geese. On the banks of the rivers lie groves and delightful flatlands wherein the gods enjoy themselves together with their attending goddesses. While thus frolicking, they will arrive at a river known as Pearl Stream. The water in this river has a taste like wine and is free of any impurities. Its sand is made of pearl and its mud of gold. Many jewels give the river a beautiful color and gorgeous fish swim within it. Upon both its banks grow trees of gold with beryl leaves, and also trees of beryl that have golden leaves. These lush trees are filled with exquisite fruits and flowers throughout all seasons. Flocks of birds frolic there continuously and sing enrapturing tunes. The birds are beautiful to behold [F.97.b] and it seems that they always enjoy the company of the joyous gods.
- 4.A.342 “Having spent happy times by the river, the gods will next go to a different location, known as Melodious Experience. At this place stand homes with roofs made of twigs and siding fashioned from elongated slabs of emerald. The land is undulating and adorned with lotus pools. This very special site is home to beautiful birds. In some places, beryl shrubs cover a lovely golden ground and bees and flowers abound. The land is full of ecstatic gods and goddesses, who blissfully enjoy the effects of their own karmic actions.

- 4.A.343 “The gods will also visit another region that abounds in streams, pools, forests, and ponds for bathing. Water birds in striking colors flock to these bathing ponds and to the forests. Singing, the birds fly into the sky and fill it completely. Abundant rivers flow with wine free of any impurities, and the sounds of waves and spraying water can be heard as the streams splash against rocks of gold. Infatuated birds cry as the streams swirl by. On both riverbanks, the gods frolic and enjoy themselves among throngs of goddesses. The gods and goddesses stroke each other with golden lotus flowers in a playful and endearing manner, and spend much time in this way. [B29]
- 4.A.344 “Next the gods will travel with their beloved companions to the so-called Grove of Infatuation, a place enveloped in a darkness of complete infatuation. The birds there [F.98.a] are infatuated by the taste of the fruits, the beryl bees are infatuated by the taste of the flowers, the cuckoos are infatuated by the sight of spring, the birds on the riverbanks are infatuated by the taste of wine, the gods are infatuated by their divine sense pleasures, and the goddesses are likewise infatuated by their pleasures with the gods. Intoxicated by passion, the females have no other thought in mind and thus they eagerly pursue their passion, letting themselves become completely absorbed, engulfed, and consumed by it. As the gods see this, their own lust increases a hundredfold and so they too pursue their pleasures.
- 4.A.345 “In this way the gods will enjoy themselves until finally their acts with desirable, attractive, and delightful effects have been exhausted. Once that happens, they shall die and leave their divine world. In accordance with their karmic actions, they will then cycle through the realms of hell beings, starving spirits, and animals. Should they be born with the general lot in life of a human, all those with such merit will be born in the same country, region, and city. They will enjoy perfect material circumstances and be born into a great and noble family. They will be fond of each other, engage in the same sorts of activities, and be born in virtuous circumstances. Thus, whatever virtue or nonvirtue they may encounter in accordance with their causal actions, it will be experienced in unison and never separately.
- 4.A.346 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the realm of the triple-lute-bearer gods, he will apply knowledge derived from hearing and thus correctly perceive a realm of the triple-lute-bearer gods known as Passionate Conduct. Wondering what karmic actions may cause beings to take birth there, he will apply knowledge derived from hearing. He will then notice how disciplined monastic administrators may inspire and encourage householders [F.98.b] to develop appreciation and faith, thus causing them to be generous toward

recipients with special qualities and making them observe discipline themselves. When such people separate from their bodies, they will go to the joyful higher realms and be born among the gods in Passionate Conduct.

4.A.347 “Once born there they will have special powers that allow them to recollect their human lives whenever they wonder what actions caused their birth in that realm. They will then think, ‘In the world of humans such and such a person was my spiritual teacher and I was his benefactor. Due to such causes, conditions, and bases, our merits turned out similarly. So, I hope he’s also here.’ In this way they recollect the hearer who was their spiritual teacher and think, ‘He made me practice generosity with buoyant faith, and due to such causes, conditions, and bases I was born in this god realm as an attentive being.’

“In this way such people are born in the divine realm of Passionate Conduct.

4.A.348 At this point, however, things change as they lay their eyes on numerous goddesses, who, like a bouquet of lotus flowers, all have gorgeous faces and figures, as well as exquisite complexions and youthfulness. As soon as the gods see these goddesses, they will no longer remember the least bit of their previous lives but instead become attached to their present objects. As a consequence, they are born in a state of carelessness where the experience of pleasure overtakes their minds and their consciousnesses are consumed by desire.

4.A.349 “In this way, the gods in Passionate Conduct come to see gatherings of hundreds of thousands of goddesses with faces and figures so beautiful that nothing compares to them. The fire of desire that has been ablaze since time without beginning will thus consume and burn their minds for a long time, like a fire that is fed by dry kindling. In this manner, they will approach these goddesses, who are constantly and exclusively immersed in passion. As the sweet fragrance of their breath fills the atmosphere, the goddesses will likewise move toward the gods, proffering various divine objects [F.99.a] and holding lotus flowers in their hands. Then the gods and goddesses will experience numerous forms of divine desire and bliss. Understanding the carelessness of these gods, the monk will then become disenchanted by the many sufferings of cyclic existence, and he will utter the following verses:

4.A.350 “ ‘Like the dawning of a new day,
Which makes everything appear as though it lasts,
New pleasures and pains erase the understanding
Of the fact that everything is aging.

4.A.351 “ ‘Those who feel attached
To the pleasures in the divine realms

- Live a life that ends in death,
Yet they are unaware of their final parting.
- 4.A.352 “ ‘Like wood mixed into honey,
Or food mixed with poison,
All these pleasures end unhappily.
Yet the gods do not know this.
- 4.A.353 “ ‘How could those who have arrived in the land of the gods
Possibly be satisfied by just looking at objects?
Insatiable because of their craving,
How could they be happy?
- 4.A.354 “ ‘The force of their tremendous pleasure
Keeps them craving in their heavenly realm.
Those tormented by the fire of craving
Do not experience any happiness.
- 4.A.355 “ ‘Yet those who do not have such all-consuming craving,
Who are without ego and who are free from hopes,
Proceed to the city of the transcendence of suffering.
They are the ones who gain happiness.
- 4.A.356 “ ‘Those who do not even retain
Any imprints of craving in their minds,
But are stainless from beginning to end,
Will achieve the bliss of all bliss.
- 4.A.357 “ ‘Those whose minds are composed,
Who have no hopes about anything,
And who are free from confusion about right and wrong,
Remain in constant bliss.
- 4.A.358 “ ‘Crushing the causes of cyclic existence,
Including the pleasant ones,
The chiefs among the steadfast go beyond,
And abide in the bliss of the transcendence of suffering.
- 4.A.359 “ ‘The desirous, aggressive, and craving
Do not have any happiness.
Those who are free from the fires of desire
Are held to have uncorrupted happiness.’
- 4.A.360 “ ‘Thus, as the monk sees how every single day the gods who are lost in
carelessness keep feeding the fire of craving, he develops compassion.

- 4.A.361 “Together with troupes of goddesses, these gods will proceed to the forest called Thick Smoke. [F.99.b] The charming goddesses play instruments, sing songs, and laugh. Surrounded by such goddesses, these happy gods go to the pleasure grove to enjoy each other. Surrounded by goddesses, some travel through the sky like birds, some travel in chariots pulled by swans, some travel with companions in their chariots, and some travel on foot, surrounded by goddesses. Thus, singing and free from any physical discomfort, such happy gods will travel to the forest of Thick Smoke.
- 4.A.362 “As they arrive, the gods who arrived there earlier will welcome the newcomers with great jubilation and tremendous appreciation, and thus the newly arrived and the older gods will mingle among one another, chattering, singing, having fun, and thoroughly enjoying themselves.
- 4.A.363 “The grove of Thick Smoke resounds with the sounds of flutes, lutes, earthen drums, gongs, and the sounds of the goddesses’ jewelry. Similarly, one hears the sounds of songs and laughter; streams, pools, and cascading water; the singing of exquisite birds with beautiful colors; and the captivating songs of gods. Thus, the forest is filled with many endearing sounds. It is also filled with perfect herbs, birds, streams, pools, flowers, and fruits, and within it the gods passionately enjoy their divine sense pleasures, lost in happiness.
- 4.A.364 “Later, the gods will leave the forest, and together with the goddesses venture to the summit of the mountain known as Peak of Distinct Appearance. The summit of Peak of Distinct Appearance features lotus ponds, pools, and parks [F.100.a] that are of divine perfection. Upon the summit of this mountain resides the great king Virūḍhaka with his retinue of goddesses. Working to benefit the entire world, he keeps track of how many people in the world of humans live by the Dharma and are righteous, and how many people are unrighteous. He sees how many people benefit the world and how many do not, whether the forces of the Dharma or non-Dharma prevail, and whether the forces of the māras, such as the asura Firm or the nāga Pramatha, may be gaining strength. In this way, he resides upon Peak of Distinct Appearance, guarding humanity.
- 4.A.365 “The sun passes not very far from the summit of this mountain as it circles Mount Sumeru, and the great king Virūḍhaka examines how the sun shines on the world of humans due to the presence of factors of the Dharma. Being an expert concerning the sun’s circular movement, he examines the sun. If there are people who are righteous and rule according to the Dharma, the sun will be full, its colors clear, and it will rise in a timely and luminous manner. People will then be free of physical illness and the crops will be free of disease. If, on the other hand, people are unrighteous and do not pursue the Dharma, the sun will not rise with brilliance, and, due to the power of

non-Dharma, crops will not grow and harvests will fail. Such events are the effects of Dharma and non-Dharma, respectively, and they do not occur uncaused.

4.A.366 “The mountain is called Distinct Appearance with reference to the light of the sun, and this is where the great king Virūḍhaka resides as he examines the world. When the gods of Passionate Conduct arrive at the summit of Mount Distinct Appearance, they will be overjoyed and when they behold its brilliance, their joy will increase a hundredfold. [F.100.b]

4.A.367 “As Virūḍhaka examines the world in this way, he sees how the splendor of these gods and goddesses increases a hundredfold due to their own karmic actions. Seeing this, Virūḍhaka, guardian of the world, will become most delighted and utter the following verses:

4.A.368 “ ‘When three causes manifest from three features,
And one engages in three positive actions,
One will achieve three great effects and three qualities
And remain in three ways at the three levels.

4.A.369 “ ‘You immersed yourselves in the Dharma,
You refrained from harm and practiced supreme generosity,
You were truthful, patient, and gentle,
And thus you have all come to the higher realms.

4.A.370 “ ‘The gods in their divine realms,
Perfectly adorned
With divine jewelry and garlands,
Experience happiness engendered by virtue.

4.A.371 “ ‘People who carelessly pursue pleasure
Will not engage in virtuous practice.
Being ignorant about the Dharma,
How could they be born in the higher realms?

4.A.372 “ ‘Positive action causes corporeal beings
To be born in this place—
The ripening of such karmic actions causes beings
To take birth in the land of the gods.

4.A.373 “ ‘The joyous ones
Who are intelligent and at ease
Will be born in the land of the gods,
As they create great merit.

4.A.374 “ ‘Others of lesser and intermediate merit

Also live at ease in the great happiness of the gods.
This manifests as a result
Of beings' lesser, intermediate, and greater merits.

4.A.375 “The more merits

Embodied beings possess,
The more happiness will ripen for them
Within the worlds of the gods.’

4.A.376 “Thus, when Virūdhaka sees the gods, he will speak such verses and then enjoy himself together with them.

4.A.377 “Upon mountains and in forests, pools, parks, and fields where divine flowers and fruits grow, and where various birds sing and gods and goddesses abound, and upon mountains delightful to behold where the six senses produce bliss, [F.101.a] the gods live in careless attachment. Enjoying themselves to the sound of the five types of instruments, they befriend one another in settings adorned with lotus groves, parks, fountains of wine, beryl forests, ponds, and springs. Their enjoyments will continue until finally their positive acts with desirable, attractive, and delightful effects have been exhausted. Once that happens, they will die and leave their divine world. In accordance with their karmic actions they will then cycle through the realms of hell beings, starving spirits, and animals. If, due to karmic actions to be experienced in other lives, they should be born with the general lot in life of a human, they will, in accordance with their causal actions, become great orators, tycoons, and great leaders.

4.A.378 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the realm of the triple-lute-bearer gods, he will apply knowledge derived from hearing and so correctly perceive a realm of the triple-lute-bearer gods known as Engagement with a Retinue. Wondering what karmic actions may cause beings to take birth there, he will apply knowledge derived from hearing. He will then notice how some disciplined benefactors, who have trained attentively, and who have practiced generosity, observed discipline, and listened to the Dharma, may become inspired by another benefactor. Thus inspired and with a virtuous and faithful mind, they may think, ‘What a meritorious benefactor! Were I to obtain similar possessions, I too would give them away.’ When such faithful beings who think in this way later separate from their bodies, they will go to the joyful higher realms and be born among the gods in Engagement with a Retinue.

4.A.379 “Once born there, they will have constant possession of numerous objects [F.101.b] that have a maddening effect on the mind. Thus, they will enjoy themselves and frolic within forests that resonate with the music of the five

types of instruments, in beryl ponds that are adorned with jewel banisters and studded with golden lotuses, and in parks and groves where birds warble and chirrup excitedly. Some will frolic together with goddesses within dense forests where cuckoos and peacocks make their beautiful and evocative cries. Some will enjoy themselves among groves of lotuses that have stems of beryl, petals of gold, and anthers of diamond. Some will drink winter wine and frolic in groves with desirous goddesses who are drunk on those fruits that produce winter wine. Some will enjoy themselves in mountainous areas where the peaks are studded with rocks of beryl. Some will enjoy themselves together with cherished beauties within streams of stainless, clean water that flows from lapis lazuli mountain peaks. Some will enjoy themselves at bathing pools where cool, clean, and stainless streams flow over sandy beds of pearls. Some will enjoy themselves within towering multistoried buildings that are adorned with the seven precious substances. Some will enjoy themselves surrounded by harems of goddesses and to the sound of the five types of instruments. Some will enjoy themselves among beautiful wish-fulfilling trees draped with nets of tinkling bells. Some will enjoy themselves together with beloved and desired companions within groves of trees that remain exceptionally delightful throughout the six seasons. Some will enjoy themselves as they ascend mountain peaks to behold the rivers that flow through a landscape adorned with pure gold. In this way their divine enjoyments, which are produced by their own karmic actions, [F.102.a] constitute an array of pleasures that know no example.

4.A.380 “In this way the eyes of the craving and attached gods insatiably behold desirable, attractive, and delightful forms and colors. Their ears insatiably perceive enjoyable objects in the form of melodious, clear, and attractive sounds. Their noses insatiably smell enjoyable objects in the form of numerous distinct and delectable fragrances. Their tongues insatiably savor enjoyable objects in the form of exquisitely delicious, luscious tastes. Their bodies insatiably feel enjoyable objects in the form of numerous smooth and appealing textures. Their minds insatiably perceive numerous unsullied objects that are desirable, attractive, and delightful. Thus, with their six senses attached to their respective objects, these gods are insatiable.

4.A.381 “Fueled by these objects, their craving keeps increasing. As they experience these delightful objects, their craving expands like wildfire. Obscured by their craving, these insatiable gods cannot see any end to their intense pleasure, and so they continue enjoying themselves, experiencing copious, unparalleled pleasures. This goes on until finally their positive acts with desirable, attractive, and delightful effects have been exhausted. Once that happens, they will die and leave their divine world. At that point, their own former karmic actions will make them take birth within the realms of

hell beings, starving spirits, and animals. If, however, they should be born with the general lot in life of a human, they will, in accordance with their causal deeds, become members of a guild of seafaring merchants, or a guild of merchants who are stationed in a marketplace, or who are based in mountainous regions. They will be connected with great friends, live freely, and not have to depend on kings. They will be extremely wealthy and independent.

4.A.382 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the realm of the triple-lute-bearer gods, [F.102.b] he will apply knowledge derived from hearing and thus correctly perceive a realm of the triple-lute-bearer gods known as Born in a Lap. Wondering what karmic actions may cause beings to take birth there, he will apply knowledge derived from hearing. He will then notice how a person with genuine compassion may save another person who is swept away by a river, or how at the time of famine someone may save a person who is on the verge of death. Thus, with a mind saturated by love, people may protect another person as if he or she were their own child. They may do this without any ulterior motive but only through the power that comes from having trained one’s mind with attentiveness. When such people later separate from their bodies, they will ascend to the joyful higher realms and be miraculously born among the gods in the world known as Born in a Lap.

4.A.383 “Within that realm reside gods and goddesses who are spread out across the land, and divine children are born into their laps. Thus, each god and goddess will think of the divine child as their own, and the child will, in turn, regard the god and goddess as his parents. In this way they will love one another, in the same way that happy and loving people in Jambudvīpa do.

4.A.384 “The couple will say, ‘Son, it is very fortunate that you became our child. We shall make sure that you are happy here within all the heavenly forests, parks, and ponds. We will ensure your happiness here in this heaven where the mountain peaks are decorated with lattices of golden twigs, and there are exquisite pools and cascades; fine houses made of fresh twigs; lotus pools adorned with flowers of gold, lovely bees, and clear water; wine that flows like rivers; and winter wine with a delicious flavor that arouses various types of infatuation. In the midst of all this, you and we shall be happy together.’

“Then the child will say to his parents, ‘Since my father and mother provide for me in all these ways, [F.103.a] my birth in this joyous realm is very meaningful. I shall respect and faithfully listen to my parents.’

4.A.385 “Utterly delighted, the god will then lift up the child and together with the goddess proceed to the forest known as Rain of Jambu Gold. Attended by the goddess and together with his son, the god will thus go forth into the

Rain of Jambu Gold forest. The forest possesses magnificent trees that are flush with flowers and some that abound with fruits. The flowering trees are exceptionally fragrant and their flowers of different colors and shapes float through the air up to a distance of five leagues. They are colored blue, yellow, green, red, and maroon, and their shapes are round like Takṣaka, elongated, square, and they resemble those earrings, necklaces, and finger rings that delight the gods.

4.A.386 “At this point, the god will say to his son, ‘Son, this is the forest known as Rain of Jambu Gold. It is full of the most delightful flowers and when its trees are rustled by the wind, the flowers are scattered among all the gods. Son, together we shall go there and enjoy ourselves, play, and amuse ourselves. Son, you too shall frolic with the groups of endearing, beautiful, and always agreeable goddesses.’

4.A.387 “Then they enter the forest to play. As they do so a divine bird, known as *the proclaimer*, will sing the following verses:

“ ‘Welcome, you fine beings.
You have done good things
And observed sevenfold discipline—
Your arrival here is the effect of that.

4.A.388 “ ‘The delightful effects of discipline [F.103.b]
Ripen in the world of the gods.
Liberating discipline
Frees beings from cyclic existence.

4.A.389 “ ‘Those who by means of concentration
Bathe in the pure waters of discipline
Will in the land of the gods
Come to bathe in flowers of Jambu gold.

4.A.390 “ ‘Growing the seeds of discipline,
You came to possess a comprehensive discipline.
And thus, within the heavenly realms,
You now play and enjoy yourselves.

4.A.391 “ ‘Those whose minds are always pliant
And adorned with discipline
Will journey to the limitless happiness
Of the land of the gods.

4.A.392 “ ‘People who engage in positive actions
Will journey from happiness to supreme happiness.
Enriched by discipline,

They will frolic in the home of the gods.

- 4.A.393 “ ‘Climbing the staircase of discipline,
Humans will go to the happy realms.
Enriched by their knowledge,
They will fly in the sky with wisdom.
- 4.A.394 “ ‘Therefore, maintain discipline at all times,
And through the wealth of generosity, understanding, and endurance,
Give up flawed discipline,
Which is like poison, weaponry, and fire.
- 4.A.395 “ ‘People who thus sustain their discipline well
Will be guided to excellent destinations.
Nothing compares to discipline
For attaining such joyous realms.’
- 4.A.396 “With such memorable verses the proclaimer birds will delight the divine son. Overjoyed, the divine son will keep the birds’ melody in mind, relish it, and then enter the forest together with his father. The forest of splendid wish-fulfilling trees is radiant like the sun and adorned with a hundred thousand beautiful features. Within it are exquisite waterfalls and ponds and gorgeous trees of beryl and silver. When the divine son sees all the delightful features of the forest, he will soon [F.104.a] achieve indescribable joy.
- 4.A.397 “As he roams through the forest, the divine son will at some point be spotted by goddesses whose spouses have recently died. Those goddesses will understand that the newly arrived divine son has no wife. Noticing his face and physique, they will come before him—giggling, playful, flirtatious, and dancing to the tunes of various instruments. Seeing them, the young god’s mind becomes obscured by a wish to leave his parents behind and thus he approaches the goddesses. As they behold each other, the god and the goddesses experience an indescribable happiness. Delighting in each another, they will, to the accompaniment of the five types of instruments, experience an array of pleasures just like other gods do. Among the mountains, forests, ponds, gold, silver, gems, golden peaks, beds of pearly sand, silver rocks, pools studded with divine lotuses, birds singing lovely tunes, rivers, cascades, and ornamental ponds, the divine son will enjoy himself together with the goddesses.
- 4.A.398 “Enjoying divine happiness, they will range from mountain to mountain, and park to park. With their minds obscured in wonderment, they continue to perceive the astonishing world of the gods and so will continue enjoying themselves until finally their completed and accumulated acts with

desirable, attractive, and delightful effects have been exhausted. Once that happens, they will die and leave their divine world. In accordance with their karmic actions, they will then cycle through the realms of hell beings, starving spirits, and animals. If, due to karmic actions to be experienced in other lives, they should be born with the general lot in life of a human, they will, in accordance with their causal actions, become great kings or ministers, be appreciated by everyone, [F.104.b] possess an excellent countenance and physique, and be endowed with excellent qualities.

4.A.399 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the realm of the triple-lute-bearer gods, he will apply knowledge derived from hearing and so correctly perceive a realm of the triple-lute-bearer gods known as Activity. Wondering what karmic actions may cause beings to take birth there, he will apply knowledge derived from hearing. He will then notice how some people, who engage in benevolent activity, may free others whose lives are endangered to the point of death due to fighting, or because of having entered a dense jungle. Those who do so, motivated by a wish to benefit others and while maintaining tremendous physical, verbal, and mental discipline, will, when they separate from their bodies, go to the joyful higher realms and be born among the gods in Activity.

4.A.400 “Once born there, they will be radiant like the moon and splendid in all regards. They will enjoy the bliss of serene sense faculties and frolic among objects of the five sense pleasures, day after day. Enjoying themselves together with many coteries of goddesses, they will wear divine garlands and garments and spend their days dancing romantic dances. As they frolic through numerous forests and parks and along the banks of rushing rivers, they will come to the so-called Crystal Forest. All the trees in this forest are made of bright crystal and they bear abundant flowers and fruits. The flowers and leaves are all luminous like talc and clear like mirrors. The fruits that grow on the trees are either square or round and all of them are as bright as mirrors. When a god enters this forest, he will see a hundred thousand reflections of his own body. As he thus beholds his magnificent form, perfectly adorned with flower garlands and powders, [F.105.a] his self-importance will increase a hundredfold, and thus he will think, ‘Ah, no other god has reflections comparable to any of those many reflections of me!’

4.A.401 “Virūpākṣa, guardian of the world, will enter this forest and there examine the way the world behaves. The power of this forest is such that if the yakṣas that rove upon the earth and soar through the sky do not quickly report the various righteous and unrighteous actions that take place due to the predetermined effects of sentient beings in Jambudvīpa, then the crystal trees of the forest will reveal whether human beings are involved in

righteous or unrighteous actions. Only later will the yakṣas come to report on the actions of humanity to the great king. Virūpākṣa therefore appreciates this forest, as it allows him to see all the righteous and unrighteous actions that human beings in Jambudvīpa engage in. If people are unrighteous and do not follow the Dharma, he will report their virtuous and unvirtuous actions to Śakra.

4.A.402 “When the gods see the power of the forest, they will become intoxicated by the sundry enjoyable forms, sounds, smells, tastes, and textures, and thus they will continue to enjoy themselves until finally their completed and accumulated acts with desirable, attractive, and delightful effects have been exhausted. Once that happens, they will die and leave their divine world. In accordance with their karmic actions they will then cycle through the realms of hell beings, starving spirits, and animals. If, due to karmic actions to be experienced in other lives, they should be born with the general lot in life of a human, they will, in accordance with their causal actions, possess the genuine view and become rich and accomplished in terms of the bases of the Dharma.

4.A.403 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the realm of the triple-lute-bearer gods, he will not perceive any eleventh region beyond those ten.

· The Wandering Gods ·

4.A.404 “Then, among the four realms of the Four Great Kings, only the so-called wandering gods remain. [F.105.b] These gods circle the sides of Mount Sumeru. They soar in their chariots and are therefore thought by non-Buddhists to be planets, stars, and other celestial bodies. Roughly counted, they number three hundred and sixty million.

4.A.405 “Wondering what karmic actions may cause beings to take birth there, the monk will apply knowledge derived from hearing. He will then see that such a birth is due to various manifestations of the seven types of discipline—three of the body and four of speech. In short, beings are born there as the result of numerous karmic actions. He understands this in terms of the particular conditions that take the form of virtuous and unvirtuous actions.

4.A.406 “The sun and the moon are also wandering gods that orbit Mount Sumeru, the king of mountains. In the same way, all wandering gods orbit Mount Sumeru, the king of mountains, due to the so-called circulating wind. Within this vast expanse reside Dhṛtarāṣṭra and Kubera, and these gods circle the four continents together with those great kings. Thus, within various chariots made of blue, yellow, and green jewels, the wandering gods enjoy, as explained before, the pleasures of the five senses until finally their

completed and accumulated acts with desirable, attractive, and delightful effects have been exhausted. They will then, in accordance with their karmic actions, be born in the realms of hell beings, starving spirits, or animals. Should they be born with the general lot in life of a human, they will, in accordance with their causal actions, constantly relocate from one country to another. In this way, whether their discipline causes them to be happy or unhappy, they constantly migrate.

4.A.407 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the realm [F.106.a] of the gods of the Four Great Kings, he will apply knowledge derived from hearing, but he will not notice any other realms. As he fails to see any other realm beyond this, he will think, ‘The gods of the Four Great Kings are infinite and have no limits.’

4.A.408 “The previous actions of these gods now cause them to meander through and enjoy themselves amid the forests and parks in these four realms upon Mount Sumeru. As the sun orbits Mount Sumeru, the shadow of the mountain falls on the various realms of humans, and thus it turns to night in Jambudvīpa. As the northern wind known as *circular shape* begins to circulate, it prevents all the northern stars from rising and setting. In this manner, the power of that wind will keep them hovering there. Certain non-Buddhists do not understand this and do not know how to examine the stars. Consequently, they adopt a simplistic position, believing that it is a ferocious crocodile that prevents the stars from setting while the seven sages are holding the world.

4.A.409 “When the monk has in this way seen each and every god of the Four Great Kings, as well as their domains, he will become weary of cyclic existence. Understanding the suffering of falling gods, he will become disenchanted, thinking that in cyclic existence there is no place that is permanent, stable, enduring, or unchanging. Thus, everyone must experience their share of meeting and parting, and their share of karmic action. Beings live in the realm of karmic action and no one is independent of karmic action. This the monk will understand by means of knowledge derived from hearing. Therefore, he will pursue spiritual practice and abide by the observation of inner phenomena.

4.A.410 “The monk understands that childish ordinary people come to depend on the objects of their liking and so give rise to the causes of craving. Such people may then pursue pure conduct, wishing to be born in the higher realms [F.106.b] and expecting to be happy there. Yet, the monk does not view the happiness of the gods as real happiness. Instead, as he looks at it with knowledge derived from hearing, he does not become attracted or

attached, nor does he relish the experience of the gods. Rather, he has the power to battle the māras and he develops the wish to go beyond the ocean of cyclic existence. Thus, he enters the seventeenth ground.

4.A.411 “When the terrestrial yakṣas hear this, they will inform the celestial yakṣas, who in turn will pass the news on to the gods of the Four Great Kings. In this manner, the news will, in the same way as before, gradually reach the gods in Limitless Light. At this point, the gods will tell one another, ‘In Jambudvīpa the noble son known as so-and-so, who is from such and such an area, town, family, land, and people, has shaved off his hair and beard, donned the saffron-colored robes, and with faith emerged from the household to become a homeless mendicant. Waging battle on the māras, he endeavors diligently and wishes to go beyond the horrors of existence.’

4.A.412 “Hearing this, the gods in Limitless Light will become most exulted and thus they will respond, ‘Gods, in the world of humans, there are definitely people who are righteous and follow the Dharma. There are people who train in wakefulness, who immerse themselves in practice, and who wage battle with the māras. The forces of the māras are down and the forces of the sacred Dharma are up! The sacred Dharma taught by the buddhas is flourishing!’

4.A.413 “At this point the monk will investigate discipline by asking himself, ‘Is it due to a lack of discipline or a lack of knowledge that people are not born as gods in the higher realms?’

4.A.414 “As he examines this matter with knowledge derived from hearing, he will see that discipline itself can lead to birth in the higher realms. Generosity alone will not bring birth there, although it does result in enormous wealth. Knowledge prevents one from going to the lower realms after death. [F.107.a]

4.A.415 “Wondering about the character of the discipline that brings birth in the world of the gods, the monk will apply knowledge derived from hearing. He will then see how the seven forms of discipline yield inferior, intermediate, and superior births among the gods. Thus, giving up killing leads to birth among the gods of the Four Great Kings. Renouncing killing and stealing leads to birth among the gods in the Heaven of the Thirty-Three. Giving up killing, stealing, and sexual misconduct leads to birth among the gods in the Heaven Free from Strife. By taking vows and thus refraining from killing, stealing, and sexual misconduct, as well as from lying, divisive talk, harsh words, and chatter, one will be born among the gods in the Heaven of Joy. By taking mundane vows and having faith exclusively in the Buddha, in addition to refraining from killing, stealing, and sexual misconduct, as well as lying, divisive talk, harsh words, and chatter, one will be born among the gods in the Heaven of Delighting in Emanations. Likewise, by refraining

from killing, stealing, and sexual misconduct, as well as lying, divisive talk, harsh words, and chatter, one will be born among the gods in the Heaven of Making Use of Others' Emanations.

4.A.416 “As the monk in this way acknowledges how karmic actions combined with discipline lead to birth in the world of the gods, he will ask himself where and how people who have taken vows are born. Examining this matter with knowledge derived from hearing, he will understand that those who have taken a vow to give up killing are born in the Heaven of the Four Great Kings, because abandoning killing results in a body size, vigor, complexion, mastery, and longevity that are greater than one had before. Those who have taken a vow to give up killing as well as stealing are born in the Heaven of the Thirty-Three, because this relinquishment yields such a body size, vigor, joy, appearance, power, [F.107.b] mastery, and tremendous longevity. Resorting to, becoming habituated to, and increasing the relinquishment of killing, stealing, and sexual misconduct, one will be born in the Heaven of Free from Strife, because such relinquishment yields that most excellent body size, complexion, mastery, lifespan, and so forth. Birth in the Heaven of Joy is due to a special combination of attention and knowledge, which yields an utterly supreme body size, complexion, mastery, faith, bliss, and longevity. Taking and observing a vow to give up killing, stealing, sexual misconduct, lying, and divisive talk leads to birth in the Heaven of Delighting in Emanations because such relinquishment yields such a tremendous body size, complexion, bliss, power, physique, and longevity. One will not listen to the words of the evil Māra but remain indomitable to him.

4.A.417 “Next the monk who has knowledge of the effects of the ripening of karmic actions will ask himself how discipline can plant the seeds for birth in the higher realms and he will examine this matter in great detail. Investigating the matter in this way, he will understand that mind and great mental states engage in lesser, intermediate, and greater forms of discipline. Thus, he will see how, in the case of the six classes of gods living within the desire realm, a specific mind produces specific mental states, which in turn produce a particular form of discipline that causes such specific births.

4.A.418 “As the monk continues to examine discipline, he will wonder about its various categories. Investigating this matter, he notices that discipline may be either [F.108.a] mundane and innate, or produced through composure. Innate discipline is not fabricated whereas that of composure is. Furthermore, he will see that discipline likewise is twofold in terms of whether or not one lives at home. Thus, discipline for householders consists

of the five bases for training, whereas discipline for those who do not keep a home comprises the bases of training for those who have taken ordination by means of training in the prātimokṣa.

4.A.419 “Similarly, there are also the two categories of singular and manifold discipline. Singular discipline is when one adheres to one among the bases for training, whereas manifold discipline is when one adheres to two or three. There is also a twofold division in terms of whether or not one’s discipline is well grounded. Being well grounded means that one adheres to the bases for training throughout all lives, whereas being ungrounded means that one only adheres to the bases for training because of a particular state of mind or inspiration. Discipline may also be either turbid or free from turbidity, where the first refers to the mind that wishes for the higher realms and the second to the mind that wishes to go beyond suffering. Likewise, discipline may be either mundane or supramundane: the first is defiled and the second undefiled. Discipline may also be undertaken personally or undertaken by others. In the first case, one observes discipline oneself, and in the second, one also establishes others in appropriate forms of discipline. Discipline may also take the form of engagement or disengagement. The first type causes engagement in cyclic existence, whereas the second is the cause of wakefulness and thus focuses on wakefulness beyond training. Discipline may also be endowed with wakefulness or endowed with generosity. Discipline endowed with generosity accomplishes great wealth, while discipline endowed with wakefulness achieves the transcendence of suffering. Discipline may likewise be an engagement in outer or inner conduct. [F.108.b] While engagement in outer conduct is based on the body, engagement in inner conduct is carried out by the mind of inspired faith and is of a mental and verbal nature. Discipline may also be familiar or unfamiliar. In the first case one has become accustomed to it across many lives, and in the second familiarization has taken place in one life only. Thus, the monk will examine binary sets of discipline in numerous ways.

4.A.420 “As the monk thus investigates discipline in tremendous detail, he will ask himself how many types of discipline there might be, and how those types may differ from each other. On this basis, he will notice the following triads of discipline. Discipline may be either one-dimensional, not one-dimensional, or one that transfers to the higher realms. *One-dimensional discipline* adheres to one among the bases of training, *discipline that is not one-dimensional* adheres to two or three bases, and *discipline that transfers to the higher realms* adheres to a wide range of bases of training.

4.A.421 “Discipline may also pertain to those who craved for wealth, those who did not crave for wealth, or those for whom discipline is innate. *Those who craved for wealth* refers to those who live in good health, *those who did not crave*

for wealth are the sickly, and *those for whom discipline is innate*, which is of a lesser kind, refers to those struck by great suffering.

4.A.422 “Discipline may also be practiced while one is concentrated, or practiced while one is not concentrated, or it may be practiced as one takes it up. *Discipline that is practiced while one is concentrated* is practiced by mundane people and prevents the arising of desire and so forth during the time that their conditions are absent. *Discipline that is practiced while one is not concentrated* comprises non-Buddhist practices that, despite an absence of concentration, must nevertheless be classified as discipline. *Discipline that is practiced as one takes it up* focuses on flaws and causes one to relinquish them, such as when one abstains from alcohol with the understanding that intoxication may cause one to engage in uncouth conduct.

4.A.423 “Discipline may also be observed hypocritically, un hypocritically, or innately. The observance of *hypocritical discipline* [F.109.a] is afflicted and has little effect. The observance of *unhypocritical discipline* has great effect. Depending on the particular mental states, *innate discipline* may have great or little effect.

4.A.424 “Discipline may also be embraced with the help of conditions, not embraced with the help of conditions, or by way of non-engagement. *Discipline embraced with the help of conditions* is when one has properly adopted the discipline of the bases of training. Such discipline is observed while possessing the relevant conditions and it is upheld once one has gathered the bases for training. *Discipline that is not embraced with the help of conditions* is observed without the former conditions. *Discipline of non-engagement* refers to not engaging in any misdeeds that should be avoided by members of a high caste. The first of these three is embraced by particular mental states and hence has great effect. The second is ignorant and therefore of little effect. The third refers to what are considered positive deeds in this world and may therefore have either great or little effect.

4.A.425 “Discipline may also be inspired by fear of the guru, fear of something other than the guru, or fear of the lower realms. Discipline that is assumed due to fear of the guru is lesser, discipline that is assumed due to fear of something other than the guru is intermediate, and discipline due to fear of the lower realms is greater.

4.A.426 “Discipline may also function to make oneself adhere to it, make others adopt it, or make oneself be neutral toward others.

4.A.427 “Discipline may also be interrupted, uninterrupted, or completely interrupted. *Interrupted discipline* is when someone who is observing discipline loses it. *Uninterrupted discipline* is discipline adhered to throughout

all lives—in the beginning, the middle, and the end. *Completely interrupted discipline* is based on wrong view and enjoins one to perform sacrificial acts of killing or the like.

4.A.428 “Next, the monk will discern and conceive of a fourfold set of discipline, which is in terms of abstaining from the verbal misdeeds of [F.109.b] lying, divisive talk, harsh words, and chatter.

4.A.429 “Discipline may also be fivefold, as it causes the relinquishment of the five objects. It may also be sixfold: with impediment, without impediment, adopted out of fear of royal punishment, adopted due to a relation, non-analytical, or innate. It may also be sevenfold in relation to the body and speech.

4.A.430 “As the monk thus examines numerous forms of discipline, he will think, ‘The discipline that frees sentient beings from the terrors of the lower realms is, in short, of two types, for it may be either mundane or supramundane.’
[B30]

4.B.

The Heaven of the Thirty-Three

4.B.1

“When the monk has seen the gods of the Four Great Kings, he will next examine the realms of the Heaven of the Thirty-Three and its associated karmic actions. Thus, he will ask himself, ‘How do positive and negative karmic actions relate to beings taking birth among the gods in the Heaven of the Thirty-Three?’

4.B.2

“As he applies knowledge derived from hearing, he will then correctly perceive the following realms of the gods of the Heaven of the Thirty-Three: Dwelling in Sudharma, Dwelling in the Lofty, Dwelling on Summits, Dwelling in Excellent View, Dwelling in One Direction, Dwelling in Forests, Dwelling in Various Chariots, Dwelling in Enjoyment, Dwelling in Beauty, Dwelling by the Pārijāta Tree, Dwelling on Mixed Riverbanks, Dwelling on Forest Riverbanks, Dwelling in Essence of Jewels, Engaging in Clarification, House of Refined Gold, Shaded by Garlands, Moving on Springy Ground, Distinguished in Many Colorful Ways, Subtle Engagement, Enraptured by and Attached to Song, Blazing Splendor, Resembling the Full Moon, Pair of Śāla Trees, Moving in the Wink of an Eye, Fine Complexion and Large Body, Draped with Jewels, [F.110.a] Part of the Assembly, Dwelling on the Disk, High Conduct, Supreme Splendor, Garland of Splendor, and Unmixed. Thus, the gods in the Heaven of the Thirty-Three inhabit thirty-three realms.

4.B.3

“Next, the monk who has comprehension of the ripening of the effects of karmic actions and discipline will examine the positive completed actions of those gods. Doing so, he wonders, ‘What are the completed and accumulated karmic actions that produce such happy realms, such desirable and attractive ripening, such happy ripening, such congregations of teachers,²⁷⁵ and such delightful sounds, textures, tastes, and maturations?’

- 4.B.4 “Examining this matter with knowledge derived from hearing, he will understand that, apart from the teaching of the buddhas, no other amazing sight or sound is necessary for attaining those joyous and blissful realms for which there is no example. At Sudharma, the assembly hall of the gods, Kauśika rules in accordance with the Dharma.
- 4.B.5 “By paying attention to the external features, the monk will start out by examining the first level of the gods and from there proceed to distinguish the designs of all the other grounds. He will ask himself how discipline may be cultivated so as to result in birth in the divine assembly hall of Sudharma. Inquiring with knowledge derived from hearing, he will then see how some people may practice sevenfold discipline in a way that is uncorrupted, unbroken, intact, genuine, and special. When it comes time to practice that generosity in which they have trained their minds thoroughly, they will be unstinting and helpful. In this way they will offer gifts to worthy ones, ailing parents, non-returners, once-returners, stream enterers, those arisen from cessation, those who have entered the path, and those trained in love, compassion, joy, and equanimity, or they may offer vitality to those who are afraid of dying and whose lives are threatened. When such people later separate from their bodies, they will go to the joyful higher realms and become the rulers of gods, residing within Sudharma, the divine assembly hall. Thus, they will reside within the assembly hall of Śakra Kauśika, [F.110.b] enjoying themselves while being served by a retinue of nine million nine hundred thousand lovely and endearing goddesses. Each god will be served by such a retinue, and each goddess will be just as caring as a single wife to her only husband. Among the goddesses there will be a lovely, endearing, and sympathetic primary queen. All the goddesses will wait upon this queen and the queen will be respectful toward them all in return.
- 4.B.6 “The divine assembly hall of Sudharma measures five hundred leagues. Its foundation is made of beryl and its exceptionally attractive columns are of coral. The fences are made of crystal adorned with coral. The walls are of refined gold studded with diamonds. The delightful jewel thrones are studded with gorgeous rubies and sapphires.
- 4.B.7 “At certain places there are lotus flowers with beryl petals and vajra anthers. These lotuses do not grow from mud but from even ground that is beautifully adorned with gold, and the like. Among some of the lotus ponds swim songbirds with feathers of beryl, beaks of ruby, and dark blue bodies. Such birds fill the lotus ponds.
- 4.B.8 “Elsewhere the ponds are full of other kinds of jewel birds. With legs of beryl, dark blue feathers, beaks of coral, and eyes the color of coral, other birds occupy the land between the ponds. Still other ponds are home to

different birds. Their bodies are made of gold from the Jambu River, they have coral feathers, their eyes are extremely gentle, and their legs are the color of pearls.

4.B.9 “Other ponds are abuzz with beryl-colored, ecstatic bees. Such bees adorn the following ten great pools that add further beauty to the divine assembly hall of Sudharma: Source of Joy, Source of Great Lotuses, Utter Joy, Great and Utter Joy, Playful Frolicking, Fulfillment of Wishes, Ever-Present Chariots, Movement, Enjoyment of Wish-fulfilling Trees, and Powerful Luminous Retreat. Such lakes adorn Sudharma, the assembly hall of the gods.

4.B.10 “There are also other lotus groves in which the flower stems are of silver, the anthers of gold, and the petals [F.111.a] of beryl. The cores of these flowers that do not grow from mud are the color of diamonds. Other lotuses have stalks colored like diamond, and petals that are a mix of ruby, beryl, coral, and gold, thus giving each lotus numerous colors. Some of the lotuses that belong to Śakra, king of the gods, have a hundred petals. Others have two hundred, three hundred, four hundred, five hundred, six hundred, seven hundred, eight hundred, nine hundred, or a thousand petals. Some have many colors and some just one. Some move and some are fixed. Such are the lotuses that grow at Śakra’s residence, the divine assembly hall of Sudharma.

4.B.11 “Heavenly birds enter among the lotuses and fill the meadows. The birds are infatuated throughout the year, they have glistening cheeks,²⁷⁶ and they always dance to the sound of music. When Śakra visits the ponds and frolics there with his retinue of goddesses, the birds are equally joyous, and the songs they sing sound like the five types of instruments. The bird known as *crazed by infatuation* is a great dancer. When Śakra enjoys himself by the ponds, this bird comes to dance in the same way as the goddesses. Golden birds known as *dwelling on the outskirts* will then arrive, carrying flower garlands in their beaks. Those birds will then dance and sing by the ponds and on their banks. In this way the monk will regard the ponds of Śakra, king of the gods.

4.B.12 “Next the monk will examine the manifestations of positive karmic action that appear at Sudharma, Śakra’s divine assembly hall. Thus, he will notice how the ponds feature various fish. Some are colored like gold, [F.111.b] some like silver, and some like beryl. The scales of the fish are ruby colored, their eyes are like coral, and their bellies like lotuses. Some of the fish have backs that are adorned with colorful spheres of various jewels, some have scales that are colored like the seven precious substances. Such are the fish that frolic in the ponds.

- 4.B.13 “As the monk continues to examine the lotus ponds of Śakra, he will wonder what their different designs might be. Thus, with knowledge derived from hearing he will see that at some places there are sand beds made of pearls, whereas elsewhere the sand is of silver, gold, or beryl. Such are the colorful designs that manifest from Śakra’s positive karmic actions.
- 4.B.14 “As the monk continues to examine those designs, he will apply knowledge derived from hearing and see that some pools have banks that are surrounded by railings of gold, whereas other ponds feature railings of beryl, silver, or gold draped with nets of pearls. The banks of the lotus ponds are full of birds of variegated colors that sing joyous tunes and dart about.
- 4.B.15 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine Sudharma, the divine assembly hall, he will notice how the lotus flowers in the ponds are visited by bees of myriad colors. Thus, silver-colored bees visit golden lotuses. The wings of the bees are like vajra sprouts and delightful to touch. Similarly, golden bees visit silver lotuses. In this way, numerous bees fly among the lotus flowers. The monk recognizes that all these things are the varied effects of virtuous actions.
- 4.B.16 “As the monk continues to examine the divine assembly hall of Sudharma, he will apply knowledge derived from hearing and so proceed to examine the surrounding forests. Wondering what kinds of forests Śakra, king of the gods, [F.112.a] may possess, he will apply knowledge derived from hearing. Thus, he will examine each of the forests located at Sudharma, the divine assembly hall. There are four such forests, known as Joyous Women, Joyous, Incomparable, and Colorful. The monk will examine each of these forests within which Śakra, ruler of the gods, surrounded by goddesses, enjoys heavenly pleasures of the five senses, reveling in his playful experience of forms, sounds, smells, tastes, and textures.
- 4.B.17 “Wondering what delightful features the forests may contain, the monk will then apply knowledge derived from hearing and so notice the forest known as Joyous Women. The heavenly trees of this forest are adorned with flowers and fruits and are visited by numerous birds. Known as *wish fulfillers* and *wish granters*, the trees yield whatever the gods of the Heaven of the Thirty-Three may wish. When the gods go to the forest to play, the trees will bloom with large and exquisite flowers. Thus, when females enter the forest and approach the trees to pluck the flowers, the trees will extend themselves as soon as the women arrive. When they have plucked their flowers, the trees will immediately grow new flowers that display fresh and different colors, scents, shapes, and features. Anything the goddesses wish for appears from the trees.

- 4.B.18 “The trees may also transform and produce a fivefold, delightful music of sitars, drums, cymbals, flutes, and *vīṇās*. [F.112.b] Whatever the goddesses may wish to listen to, that sound will emerge from the trees. As soon as a given wish for music has occurred, a wind produced by wholesome karmic action will stir among the leaves of the trees. As the wind touches the leaves, each leaf will produce the sound of music. Enrapturing music of the five instruments—sitar, drums, cymbals, flutes, and *vīṇās*—will thus ring out from the leaves. Because of this, the trees are known as *wish fulfillers*.
- 4.B.19 “The trees also display other wish-fulfilling features. For instance, whenever the passionate goddesses develop a wish for a certain ornament, garment, or fruit, the trees will immediately produce whatever was desired, all the while remaining resplendent. Because of this, too, the trees are known as *wish fulfillers*.
- 4.B.20 “Some of the trees have the color of beryl and bear golden leaves. Some have golden trunks, silver branches, beryl flower petals, and *keratāka*²⁷⁷ leaves. Some trees bear leaves of the seven precious substances and yield various delicious fruits.
- 4.B.21 “The trees are also wish-fulfilling in the following way. Whenever a goddess wishes to see Śakra, she will behold a magical emanation of the ruler of the gods, produced by Śakra’s positive karmic actions. This emanation will then revel and frolic with the goddess. In this way, emanations of millions of such rulers of the gods may appear. In front of the trees may stand nine hundred and ninety million goddesses, yet a ruler of the gods will appear to each one of them. Thus, the goddesses may play and frolic with their individual emanation but without being able to see one another. Whenever a goddess brings the features and ornaments of Śakra to mind she will immediately perceive that which she had in mind, and in this way be with him. In this way she will be able to frolic with him within the forest for as long as she wishes. Because of this, too, the trees are known as *wish fulfillers*. [F.113.a]
- 4.B.22 “As the monk investigates the forest, he will notice that it contains a mountain known as Mount Playful. This mountain, which is made of the seven precious substances, functions as a dwelling place, since it has a vajra dome made of vajra sprouts and a mesh of golden twigs. It is filled with golden, silver, and sapphire deer, and numerous birds sing there. Upon that delightful mountain sits the mansion called Victorious Supreme Movement with its one thousand beautiful pillars. The pillars are constructed of gold, silver, and sapphire and studded with diamonds and large pearls. Within the mansion rest beryl thrones clad with rainbow-colored covers²⁷⁸ and colorful mats, and soft cushions are arranged upon them. One thousand such beautiful thrones can be found within the mansion. When Śakra has been

victorious in the gods' wars against the asuras, he adorns himself and proceeds to the Heaven of the Thirty-Three to celebrate with all the gods. Later, goddesses will come to the mansion to play, sing, dance, perform, and participate in games. Thus, everyone enjoys themselves corresponding with their bad, good, or intermediate karmic actions.

4.B.23 "At times the goddesses will descend from the mansion of Victorious Supreme Movement. They will then stay on Mount Playful, passionately pursuing nothing but desire and enjoying one another in this way. While all women in the higher realms are abundantly desirous, this is particularly the case among the gods. While roaming the mountain they arrive in places where they find food and drink of all sorts of colors, fragrances, and tastes. There will also be intoxicating beverages. Thus, they will find an abundance of exquisite divine forms, smells, and tastes. The beverages are free from the flaws of inebriation, and when the goddesses partake of these uplifting drinks, they will become extremely joyous. When they consume the beverage known as *vision giver*, [F.113.b] they will be able to see heavenly forests and parks that lie beyond many mountains. The drink called *sundry tastes* yields an abundance of delicious tastes, and when the goddesses partake of it, their joy, complexions, physiques, and strength will intensify a hundred times.

4.B.24 "When the goddesses look for food, they will find sustenance that corresponds with their own bad, intermediate, or excellent karmic actions. Thus, as the products of their karmic actions, they will find foods of exquisite taste, color, scent, and texture. Moreover, the nature of their drinks is the product of their karmic actions.

4.B.25 "When the goddesses have consumed their drinks and ambrosial foods they will next visit musical performances on Mount Playful. There, to the beat of golden drums, they will hear the delightful tunes of *vīṇās* that are made of beryl, adorned with gold leaf, and equipped with strings of gold. Likewise, the goddesses will also see numerous hollow bamboos that are intertwined.²⁷⁹ They will have tremendous fun with cymbals, flutes, string instruments, and other musical instruments. Wearing all manner of fine jewelry, they will take up the instruments and play them so as to delight one another, stir various passions, intensify desires, captivate those who live in the forest, and produce tremendous passion of the most exquisite kind.

4.B.26 "When they have played the instruments, the goddesses will next go to a place where beautiful tunes produced by the ringing and tinkling of small bells can be heard. As the breeze carries the tunes, the melodious ringing is enriched a hundred times. The goddesses, equipped with their variegated attire, outfits, and ornaments, are overjoyed upon hearing these tunes and thus begin to dance, frolic, and sing.

- 4.B.27 “When satisfied by these sounds, they will proceed to descend from that place and instead visit ponds that are adorned with swans and yellow geese. [F.114.a] Swans, ducks, yellow geese, and various other golden and silvery birds embellish these ponds, and the goddesses will enter the water to play there. Free from the flaws of stinginess and envy, the goddesses will tap one another with the golden, silvery, and beryl-like stems of lotus flowers, and so they will for a long time prattle and play in the water, which is endowed with the eight features and all the good qualities of water. They will also play with the birds in the ponds.
- 4.B.28 “Later, the goddesses will develop abundant passion. Thus, they will enjoy this passion and perpetuate it until it overtakes them, and they become insatiable. Thirsting for the objects of their passions, they will decide to go somewhere else. As they enter the so-called Mirror Forest, they will see their bodies reflected, adorned with their various garments and jewelry, and so they will see gorgeous and diverse reflections of themselves. Within various mirrors they will see their own exquisite qualities, garments, and perfect adornments, and in that way their excitement about their physical appearance increases tenfold. There are three ways that women become crazed by excitement: because of their looks, because of men, and because of pride. Those who become madly excited by seeing their own bodies will no longer think that any other female can at all qualify as a woman.
- 4.B.29 “From the site where these mirrors are found, the goddesses will next proceed to another part of the forest known as All Seasons. All six seasons are represented there and continue to revolve, like a spinning wheel. Thus, the forest has specific regions of early winter, late winter, spring, summer, monsoon, and fall. The beautiful, colorful birds that adorn the forest likewise follow the seasons. The goddesses will enter this forest for their pleasure. They do so as friends, free from disagreement, envy, or displeasure, [F.114.b] and filled with mutual care, affection, and love. When they see the forest, they will enter whichever season they prefer and then play and enjoy themselves there. Since the forest displays all the different seasons, it inspires the goddesses to play. Thus, they will enjoy themselves and play with the flocks of birds until they feel like doing something else. Finally, the playful and utterly joyous goddesses will go to the residence of Śakra, ruler of the gods. When they see their husband, the goddesses, who are accomplished in various arts, will surround him, dancing and singing. Such are the perfect qualities of one of the forests of Śakra, ruler of the gods. This is what just one of his forests is like.
- 4.B.30 “Next, the monk will examine the second among the forests of Śakra, king of the gods. The monk will wonder, ‘What are the features of that forest, and what is it called?’ Through knowledge derived from hearing he will

understand that the forest is called Joyous. Wondering about the extent of the forest's fine qualities, the monk will apply knowledge derived from hearing and so understand that by its very nature this forest is a place of joy, for it is full of ecstatically joyous gods and goddesses. They remain very close to one another, and their noble faces increase one another's beauty.²⁸⁰

4.B.31 "Surrounded by one hundred thousand divine maidens, Śakra, king of the gods, comes to this forest for pleasure. As he goes to this park, Śakra is accompanied by eighty-four thousand beryl chariots that are draped in nets of small bells. Some of the chariots are adorned with the head of a horse made of gold from the Jambu River, the sides of the chariots are clad in silver, and they are adorned with the seven precious substances. Some of the chariots are pulled by swans. Some of them fly through the sky, others move across the earth. [F.115.a] Amid singing and the sound of instruments and music, the leaders of the gods thus travel as Śakra's retinue.

4.B.32 "Eighty-four thousand strong and agile elephants saunter alongside them, draped in nets of gold. Large and small bells hang from their bodies, on their backs lie colorful carpets and cushions, and from their cheeks trickle drops of clear silver.²⁸¹ Singing and playing divine music, leaders of the gods ride upon those elephants, all the while gazing at the face of Śakra. Such is his retinue on the way to the forest.

4.B.33 "There are also eighty-four thousand goddesses who accompany Śakra, gazing at his face. They wear various garments and ornaments and have a variety of skin colors and physical shapes. Some dance, some sing, some play the five types of instruments, and some engage in various games as they proceed to the forest.

4.B.34 "There are also dancers who perform and entertain and gaze at Śakra's face as they advance into the forest. They are dressed in the four costumes, have various shapely physiques, and sport a variety of fashions.

4.B.35 "Amid this retinue travels Śakra together with Śaci. Their chariot has wheels with a hundred spokes and is adorned with beryl, gold, coral, ruby, lapis lazuli, and great sapphires. The chariot is pulled by a hundred thousand swans whose bodies are of a color like gold from the Jambu River, their legs like coral, their eyes like tiger eye, their bodies like ruby, their beaks like coral, and their feathers like pearls. The swans carry Śakra wherever he wishes. Thus, within this supreme chariot rides Śakra together with Śaci. Adorned with various precious stones and more splendid than a hundred suns, he travels to the forest. Śaci's form, attire, and jewelry are a hundred times more perfect than any of the other goddesses. Occupying half of Śakra's seat, she thus rides to forest. [F.115.b]

- 4.B.36 “In this way, all the gods of the Heaven of the Thirty-Three enjoy divine pleasures. Crazed by heavenly sounds, textures, tastes, forms, and smells, they surround Śakra, ruler of the gods, as he tours the forests and parks, riding his golden chariot together with Śaci, just as mentioned before. While he enjoys a hundred thousand pleasures, the ruler of the gods is honored from chariots and elephants by gods and divine dignitaries with the sounds of instruments, song, and music as they all journey to the forest.
- 4.B.37 “When the charming goddesses who live in the forest hear the singing, the music, and the instruments, they and the gods of the forest will all stop and listen. Then they will rush forth with tremendous joy. As they emerge from the forest, they will carry lotus flowers, play instruments, and sing beautiful songs.
- 4.B.38 “When Śakra, ruler of the gods, sees this, he will say to the gods, ‘O gods, those goddesses saw me approaching and have now come out to welcome us with instruments and music. Gods, behold their precious garments and numerous forms. They have come to play and enjoy themselves with us.’
- 4.B.39 “When the gods hear these words from Śakra, ruler of the gods, they will respond, ‘Ruler of the gods, all these goddesses are yours. You are their refuge, support, and protector.’
- 4.B.40 “To this Śakra, ruler of the gods, will reply, ‘I am not the leader of these goddesses. Nor am I their refuge, support, or protector. They proceed due to the force of karmic action. Karmic action is their master and their support, and on that they rely. They are what they are due to negative, neutral, and positive actions. Under the power of karmic actions, they engaged in negative, [F.116.a] neutral, or positive acts.’
- 4.B.41 “At that point the ruler of the gods will speak these verses:

“ ‘Negative actions lead beings
Into unfortunate realms of existence.
Neutral acts will make them see the mediocre,
And nothing better than that.
- 4.B.42 “ ‘Whenever someone
Does something,
The resulting experience
Will ripen in the body.
- 4.B.43 “ ‘Divine palaces, shining garlands,
And reveling in bliss
Are all seen to be the effects of virtue,
Which is uniquely stainless.

- 4.B.44 “ Whatever actions humans do,
Whether virtuous or unvirtuous,
Their effects are seen at the respective times
Of happiness and unhappiness.
- 4.B.45 “ The many enjoyments that the gods
Playfully experience
Are not caused by me
But by their own former actions.’
- 4.B.46 “When the gods hear these words of Śakra, they will rejoice, honor him
above their heads, and then go to stay in the forest.
- 4.B.47 “The thousands or hundreds of thousands of goddesses all hold lotus
flowers in their hands, wear various garments, take numerous forms, and
wear different kinds of ornaments. In this way, they each have their own
particular attire, form, and demeanor, and they all have their own unique
way of singing and playing music. Thus, these hundreds or thousands of
goddesses, who have manifested due to a number of wholesome karmic
actions, now appear in extremely skillful ways. Dancing before Śakra, ruler of
the gods, they will all return to the forest.
- 4.B.48 “Where they first enter the forest, the trees are of silver and display silver
leaves. The ground is also of silver and embellished with many silvery
adornments. All the birds are silvery, and there are many flocks of them,
singing in many different ways. The goddesses serve Śakra, ruler of the
gods, as they enter this beautiful forest together with him.
- 4.B.49 “As they enter the forest, the light of the myriad different jewel ornaments
[F.116.b] and the light of the silver forest swirl together, and the ensuing
splendor forms ornaments of light in the sky. Śakra is delighted, and the
goddesses each sing their own beautiful and soothing songs to the tunes of
the five types of instruments. Thousands of goddesses offer praise as they
hear the sounds of small bells and flutes emerging from the eighty-four
thousand bejeweled chariots and the eighty-four thousand elephants. At the
same time, nine million nine hundred thousand goddesses form the retinue.
In this way, the lord of the Heaven of the Thirty-Three enjoys pleasures of
the body and mind for which no example exists. Why is that so? Because the
heavenly environment and delightful foods that are enjoyed by the lord of
the Heaven of the Thirty-Three are unlike anything else.
- 4.B.50 “When Śakra, ruler of the gods, has entered the silver forest, which is filled
with divine pleasures of the five senses, the gods and goddesses also remain
within the forest for a long time so they can play, enjoy themselves, and take
supreme pleasure from the delightful objects.

- 4.B.51 “At some point Śakra, ruler of the gods, will then proceed to a second part of the forest along with all the goddesses, chariots, and elephants in order to play and rest there. The part of the forest where they now arrive has the color of refined gold. Its trees bear beautiful fruits that are the size of five humans and have a sweet, honey-like taste and a perfect fragrance. When the gods realize that consuming these fruits has an extremely infatuating effect, they will bend down the branches of the trees and let their elephants eat the fruits. As they consume the fruits, the elephants become inebriated and boisterously romp about. The gods will then say, ‘Ah, our elephants are inebriated and boisterously romp about. They enjoyed the full flavor of these fruits and now they are drunk and dance in joy and excitement to the sounds of the instruments.’ [F.117.a]
- 4.B.52 “Within the golden forest live many flocks of songbirds. The silvery birds are attracted to this forest, and so they also stay there and beautify it.
- 4.B.53 “Śakra, ruler of the gods, enjoys himself with his divine maiden Śaci, just as the gods enjoy themselves with the other goddesses. Thus, everyone enjoys themselves and rollicks to their hearts’ delight. The gods also enjoy themselves and play around within the circle of their friends—singing, dancing, and joking—for the gods who have done good will play with one another without any envy or miserliness.
- 4.B.54 “Within the golden forest is another pond known as Cool Water, which is adorned with lotus flowers of gold and beryl. The banks of this pond are frequented by the gods of the Heaven of the Thirty-Three and the courtiers of Śakra at the divine assembly hall of Sudharma. They all come there to play and enjoy themselves with flocks of goddesses to the tunes of the five types of instruments.
- 4.B.55 “From there the gods posted at the mansion of Sudharma go to a part of the forest where beautiful beryl trees grow exquisite golden fruits. Those divine fruits are full of a delicious juice that tastes like the jackfruit²⁸² of Jambudvīpa. Within this fruit’s hard shell is a fragrant flesh called *the sweet one*, which has many beautiful colors. The gods pick the fruits, split them open, and drink from them. The fruits taste sweeter than honey, and they produce inebriation without any of the negative side effects of intoxication. These gods actually become intoxicated in three ways because they get drunk on women, fruit juice, and divine pleasures of the five senses. [F.117.b] When the gods are together with the goddesses, their drunkenness is thus threefold. Śakra, ruler of the gods, enjoys the nectar together with his courtiers. They gather and consume that nectar, which is the fruit of their own actions and which has manifested as if through a business transaction.

- 4.B.56 “In this way, Śakra and his retinue travel from land to land, place to place, enjoying themselves, rollicking, and reveling. The beryl forests are delightful with their birds, bees, small bells, and numerous flavors, and thus they enjoy themselves there for a long time. Then Śakra, ruler of the gods, will enter the divine assembly hall of Sudharma together with the pantheon of gods.
- 4.B.57 “At Sudharma, the assembly hall of the gods, lies a third forest, known as Incomparable. This forest is of an incomparable nature. and within it Śakra frolics and enjoys himself with his five hundred sons and their retinues, who are his wealth.
- 4.B.58 “Furthermore, the sons of Śakra, ruler of the gods, are all righteous and follow the Dharma. All possess a genuine view. They are gods who previously adopted the genuine view and who have attained victory in the war against the asuras. They all acknowledge their mother, father, mendicants, and brahmins, and they are all in agreement with one another. At times they think, ‘We should definitely go enjoy ourselves with the goddesses at the forest called Incomparable.’ They will then set out, surrounded by hosts of goddesses, to the forest called Incomparable.
- 4.B.59 “For each divine son there will be ten million youthful and beautiful goddesses. The sons share a single pursuit, [F.118.a] they are passionate, they pursue passion, and they are in constant agreement. Thus, they will go before Śakra, ruler of the gods, and say, ‘Your Majesty, we wish to go and stay in the Incomparable forest. Your Majesty, please bear in mind that it would be appropriate for you to proceed with us and take up residence in that forest.’
- 4.B.60 “To this Śakra will reply, ‘I have already had my enjoyments in pleasure gardens. I shall practice the Dharma in accordance with the Dharma and form aspirations. Thus, I shall accomplish our objectives. As I am cautious on behalf of the gods, I have returned here, having had my enjoyments in pleasure gardens. The gods are afflicted by the flaws of carelessness, so you should be careful. Give up the terrible poison of the flaws of carelessness!’
- 4.B.61 “He will then utter the following verses:
- “ ‘Carefulness is the site of ambrosia.
Carelessness is the site of death.
The careful shall not die,
But the careless always die.
- 4.B.62 “ ‘Carefulness is the basis of immortality.
Carelessness is the basis of death.
Sons, by means of carefulness,
I have become the leader of the gods.

- 4.B.63 “ ‘The instruction of the well-gone ones—
That, sons, I shall accomplish.
Never shall I transgress
The instructions of those who persevere in the vows.
- 4.B.64 “ ‘Those who transgress the teachings of the able ones
Are blinded by desire.
For them there will be no freedom from suffering,
As they will always pursue suffering.’
- 4.B.65 “Having thus instructed his sons in this way, the ruler of the gods will remain at his residence, the divine assembly hall of Sudharma. Utterly delighted and in agreement with one another, the sons of Śakra will then enter the palace of Śakra, which is made of divine gold, resounds with song and music, and is adorned with numerous splendid features. [F.118.b]
- 4.B.66 “Once there, they will say, ‘We should go and enjoy ourselves in the forest. Let us go to the Incomparable forest.’
“Thus, seventy thousand divine sons will proceed there, some riding golden chariots and others riding divine birds. They will be followed by goddesses, some of whom travel in the sky, while others, surrounded by retinues of gods and goddesses, travel within supreme lotus flowers. supremely blissful, they play music and sing songs. In this way they all proceed to the Incomparable forest.
- 4.B.67 “The bodies of the sons of Śakra are adorned with divine garlands and massaged with divine sandal oil. Some shine in a natural light like the sun, while some are resplendent like the moon and others like the planets or the stars. Their beauty accords with their past actions. In this way they journey to the bountiful pleasure garden known as Incomparable. They then enter that forest while caring for one another and enjoying their gorgeous heavenly realm.
- 4.B.68 “Everything about this forest is incomparable, so the following is just an example of a mere fraction of its qualities. Upon entering this forest, one senses incomparable aromas, such that the even the most exquisite sandalwood cannot compare to even a sixteenth of those fragrances. Such is the character of the attractive and gratifying aromas.
- 4.B.69 “As they enter the forest, the gods are amazed and wonder, ‘Is this really here for our pleasure?’ Having quenched their thirst, they will then proceed into the forest. The first sight that meets them is that of gorgeous trees, for the trees of the forest have very attractive trunks. Grouped in thickets of about a hundred trees, some of the trees there are made of beryl, whereas

others are made of gold, silver, and crystal. Such are the various trees found there as the gods enter the forest. [F.119.a] It all resembles a lovely painting produced in Jambudvīpa.

4.B.70 “The trees have many gorgeous features, colors, forms, and shapes. As if looking at the surface of a clear mirror, the gods see reflections of goddesses upon the trees. Enraptured, they will rush forth to see more. In this manner, they venture into that Incomparable forest in order to fully enjoy the many pleasures of the forest, which is full of goddesses, music, and the sounds of instruments.

4.B.71 “When they enter the forest, divine birds sing in a deeply endearing manner. The gods behold these flocks of birds with their golden feathers and bellies like beryl, silvery backs, and eyes that resemble karketana. As they see and hear these birds that warble in the most enchanting manner, the gods will rebuke their own birds, telling them, ‘Birds, listen! The singing of these birds, with their vibrant tunes, calls, and colors, outshines even the songs of goddesses and makes them sound plain.’ Then, having listened to the songs of the birds, the divine sons proceed farther into the forest to play.

4.B.72 “At this point, they will see a lotus pond called Lotuses Resembling Sunlight teeming with lotus flowers with petals that beam like a thousand suns. Dressed in their multifarious garments and ornaments, the divine sons will approach the pond to examine it further. As they encircle the pond, the gods and their accompanying goddesses will then dance, sing, joke, play, and enjoy themselves upon the banks of the pond. This drives the gods crazy with passion due to their numerous intense experiences of bliss, and thus, right there, they all succumb completely to their divine passions. [F.119.b]

4.B.73 “Next, the gods will venture farther into the forest in that great heavenly realm. As troupes of goddesses dance decked out in their various garments and ornaments, they all proceed toward a place known as Forest of Flowing Rivers. There, the sundry rivers flow with streams of milk, water that tastes like wine, winter wine water, and divine drinking water. Many bees and hundreds of flocks of birds thrive by these rivers that cascade over stones of gold, coral, silver, and numerous other minerals. Attended to by coterie of goddesses, the divine sons come to play, and thus they tarry for a long time, enjoying themselves and carousing with the goddesses.

4.B.74 “From the flowing rivers the gods next proceed to another part of the forest where divine flowers grow. The fragrance of these heavenly flowers that never wither can be detected for up to ten leagues. One of the flowers is called *moonlight* and has a color like the moon. Another one is called *sunlight* and is of the color of the sun, yet without any burning light. The fruits of that orchard resemble the planets and stars. The divine sons will enter that part

of the forest and discover a rich variety of fruits. Some of these fruits are sweet like honey, some have a tart taste, while others are soft and melt in your mouth. There are also fragrant fruits, fruits that have a wonderful fragrance, fruits possessing all six tastes, fruits that taste just as one pleases, and fruits with a taste one never tires of. The fruits with such features are the product of the gods' positive karmic actions as they manifest within the Incomparable forest.

4.B.75 "When the gods have enjoyed themselves, played, and frolicked, and also plucked, eaten, munched, drunk, and relished the fruits in that part of the forest, they proceed to another part of the forest known as Dancing Birds. There they will encounter flocks of birds that sing, call out in various ways, perform various dances, and fill the air with mellifluous tunes. [F.120.a] The gods gambol freely there, listening to the melodious sounds.

4.B.76 "Next they proceed to another grove known as Merging. This part of the forest receives its name from the fact that all the fruits, flowers, rivers, trees, and birds that were mentioned previously can be found there. This forest is filled with the five divine sense pleasures, and thus the divine sons can frolic and enjoy themselves there.²⁸³ Taking up residence, they will keep rollicking there for an exceedingly long time.

4.B.77 "At this point Śakra, ruler of the gods, will think, 'My divine sons are lost in carelessness. Have they not yet understood that all these pleasures eventually will come to nothing?'

4.B.78 "Aware of the thoughts of Śakra, king of the gods, the divine sons will then return along the way they came and eventually arrive back at the residence of Śakra, king of the gods. The goddesses will also rush ahead, wishing to enjoy themselves at Sudharma, the divine assembly hall.

When Śakra has inspected the divine sons upon their return, he will utter the following verses:

4.B.79 " 'How could one ever be satisfied
By those objects one craves for?
When free from the craving for satisfaction,
Embodied beings are free from suffering.

4.B.80 " 'People who are fond of objects
Will never be happy.
The objects are seen to be like poison;
Their vicissitudes are unbearable.

4.B.81 " 'How could those who pursue objects
Without beginning or end
Possibly be happy,

Either in this world or the next?

- 4.B.82 “ ‘Birth always²⁸⁴ ends in nothing at all,
And youth passes quickly.
Meeting and parting
Are invariably seen together.
- 4.B.83 “ ‘Fooled in so many ways
And obscured due to pleasure and beauty,
Beings who are deceived by delusion
Will never develop disenchantment.
- 4.B.84 “ ‘Thus, all childish beings
Play with the objects they crave.
Still, in the same way as burning wood,
These objects will never satisfy them.
- 4.B.85 “ ‘People thus deprived of satisfaction
Are all fooled by objects. [F.120.b]
Even as they approach death,
They still cannot separate from these various appearances.
- 4.B.86 “ ‘Without having gathered provisions for their journey,
They remain deceived by objects.
Dulled completely by their craving,
The gods die helplessly.
- 4.B.87 “ ‘To you who are deluded by desire,
This is my teaching.
This is a true ground for the Dharma,
But you must always take care of yourselves.²⁸⁵
- 4.B.88 “ ‘People who practice the Dharma
Will gain happiness upon happiness
And rapidly proceed
To suffering’s transcendence and peace.
- 4.B.89 “ ‘Therefore, always create stores
Of merit for the beyond.
Those who constantly create virtue
Become well trained and proceed to the realm without defilement.’
- 4.B.90 “ ‘As they hear these words of Śakra,
Their minds then become pure, peaceful, and gentle.
For all the sons of Śakra,

This is their father's teaching.

4.B.91 "In this way Śakra, king of the gods, will explain to his sons how positive actions block the gateways to the lower realms, and in this way he establishes them upon the excellent path.

4.B.92 "Next, everyone will proceed to the forest called Colorful in order to dwell happily there and engage in virtuous actions. As a result of his many positive actions in the past, the forest called Colorful features many different palaces of Śakra, king of the gods. There are five hundred such palaces—some made of crystal and others of coral, gold, silver, sapphire, great sapphire, and refined gold. Many hundreds of thousands of beautiful trees grow in that forest, and it is also adorned with lotus flowers in the colors of the rising sun.

Acknowledging this, Śakra will utter the following verses:

4.B.93 " 'Merits will yield enjoyments
Numbering in the hundreds of thousands.
Performing many kinds of virtue
Will ripen in many different ways.

4.B.94 " 'People who fail to perform positive actions
And instead become slaves of their minds
Will be deceived by the enemy that is their mind.
Thus, they will helplessly fall into the lower realms.

4.B.95 " 'All the different palaces
Are due to different karmic actions. [F.121.a]
When gods reap divine experiences within them,
Their positive activity will only increase.'

4.B.96 "When Śakra, king of the gods, has spoken these words, they will proceed to another multistoried palace, also produced by positive karmic actions. The palace is equipped with colorful seats that are soft, spongy, and studded with beautiful jewels. The palace is also adorned with splendid garlands. When he has examined the palace, Śakra, king of the gods, will enter for the sake of pleasure and enjoyment. The palace is made of precious materials and adorned with resplendent jewels. It is aglow with numerous lights and is teeming with gorgeous flowers. When he has entered this palace, Śakra will play and revel in the park, attended to by many bebies of goddesses. The park displays an exquisite undulating landscape with a wealth of different kinds of flowers and various golden birds that sing. Here and there stand gorgeous trees of the seven precious substances in which birds tweet and

bees hum. The landscape also features several wish-fulfilling trees. Śakra, ruler of the gods, inspects all these features, and then he and the gathering of splendid and magnificent gods, more radiant than the sun and the moon, venture into the park and frolic there.

4.B.97 “Śakra, king of the gods, will then catch sight of a beryl mansion surrounded by golden trees. The mansion is beautified with pairs of golden and silver pillars and adorned with lotus pools of blue beryl. Seeing this, he will think, ‘I should go to stay in that mansion.’

4.B.98 “At this point the gods will think, ‘Now Śakra, king of the gods, will enter that multistoried mansion. We, along with our retinues [F.121.b] and attending goddesses, should now go singing through the forests and parks where we can play and be happy.’

4.B.99 “Śakra, for his part, thinks, ‘If the gods and goddesses grant me the opportunity, I shall enter that mansion.’

“The gods will then exclaim, ‘Please go and enjoy yourself in your parks!’ Having heard those words, Śakra will then go where his attendants are and play within the groves, parks, and gardens, among the lotus pools and ponds.

4.B.100 “Next, the king of gods will proceed to the multistoried mansion and enter that beryl abode, taking his place upon a seat of colorful, divine cushions made of unwoven fabrics. While seated there, inspired by his previous positive and virtuous karmic action, he will begin to examine the surface of a very bright wall. Then, as if here were looking at a painting, upon that wall he will perceive all the Śakras that have previously passed away. He will behold the names that are written upon the wall, all of them being names of deceased rulers: Excellent Wealth, Endowment, Possessor of Excellent Conduct, White, Excellent Intelligence, Universally Blissful, Steadfast One, Universal Observer, Thousand-Eyed One, Enjoyer of All, Thousandfold Light, Adorned with Glorious Garlands, Endowed with Glory, Blue-Colored One, Immortal One, Immutable One, Bliss Maker, Holder of Supreme Gifts, Auspicious One, Ever-Joyous One, Śakra, and so forth.

4.B.101 “Śakra will see how all those rulers passed away from the Heaven of the Thirty-Three.²⁸⁶ He will notice how they took birth there due to virtuous karmic actions and how once those actions were exhausted they transmigrated. He will observe how they again took birth among hell beings, animals, and starving spirits and thus underwent numerous forms of physical pain. He will see how they were tormented and struck by severe suffering throughout all those lives. All of this Śakra will see reflected upon the wall. [F.122.a] [B31]

- 4.B.102 “When those previous rulers were born as starving spirits, they suffered the physical pain of starvation and thirst, and their bodies were held together by nothing but skin, bones, and sinew. When born as animals, they underwent the torments of mutual predation, and as humans, they suffered the pains of continuous searching.
- 4.B.103 “Seeing all this, Śakra will think, ‘Cyclic existence is excruciating and can yield no happiness. Alas, the harms of cyclic existence are pervasive and abundant. All is pointless. In this cyclic existence, there is not so much as a hair tip of anything permanent, lasting, durable, or changeless. Alas, all those rulers experienced the fruits of their own actions and then died, only to take birth among hell beings, animals, and starving spirits. Who can enjoy such happiness, which in the end turns into pain? Alas, this cyclic existence is utterly unbearable and horrifying—extremely unpleasant. All those so-called rulers of the Heaven of the Thirty-Three had the fortune of tremendous bliss and yet, by the same token, went to destinations that are exceedingly unbearable.’
- 4.B.104 “Thus disillusioned, Śakra will think of his own situation. He will then see that for him the passage to the lower realms is closed, and that once he leaves the heavens, he will be born among humans. When he then later dies as a human, he will again be born among the gods. Moreover, while being human, he will be born in an excellent land with affluent regions, towns, and cities. He will become a member of a good family, abide by excellent conduct, and have excellent qualities. His family will be free from wrong views, arrogance, conceit, and pride. Śakra will observe that if he is born among humans, [F.122.b] he will either take birth in a royal family or otherwise become a minister who constantly pursues pure conduct and is endowed with excellent qualities, true mastery, and great power.
- 4.B.105 “When he asks himself where he may be born once he has died as a human, he shall foresee that he will take birth among the gods, where he will possess supreme miraculous powers and tremendous strength and be free from any remaining shameful faults. Thus, when the other gods eat, they will feel very ashamed of their food, which is mixed with negativity and produced through negative karmic actions. Such food appears whenever such actions have been engaged in, and the sight of that food causes the gods tremendous shame.
- 4.B.106 “When Śakra sees his amazingly plentiful, delicious, and abundant foods, he will wonder how many lives will remain like this for him. As he scrutinizes the palace wall, he will then observe how he will transmigrate back and forth between the realms of gods and humans seven times. However, he will fail to see an eighth life of his—neither among gods nor

among humans, hell beings, animals, or starving spirits. This will make him wonder, 'I do not see myself anywhere among those beings. Where might I be born next?'

4.B.107 "Failing to see himself anywhere, he will become very shocked. He will for a long time remain perplexed, thinking, 'Oh, I cannot see my eighth life!'

"Finally, he will remember, 'I did hear the Blessed One say that after seven lives, I would become a stream enterer and that thereafter I would enter the field free from any remainder of the aggregates. I must now be in possession of that kind of fortune.'

4.B.108 "Having realized this, Śakra will prostrate to the Blessed One, paying homage with an extremely buoyant and unsullied mind. [F.123.a] Then he will once more sit down upon his exquisite cushions of extremely luxuriant, unwoven fabrics and his seat of gold from the Jambu River. At that point, his reflection will again appear upon the surface of the wall.

"Śakra, king of the gods, will now think, 'I shall go to the divine assembly hall of Sudharma to see the gods there.'

4.B.109 "He will then rise from his seat and proceed to the forest Colorful, where he will enjoy himself and frolic among the gods and goddesses, reveling ecstatically in his rich possessions of divine pleasures of the five senses. The forest Colorful abounds with beautiful birds, trees, lotus ponds, pools, and parks. When the gods and goddesses who live there see Śakra, king of the gods, they will take up their cymbals and various instruments and approach him. As they approach him, they will address him sincerely and minister to him, all of them performing dances, singing, and engaging in merrymaking. At this time, walking in front of Śakra, an attending troupe of goddesses striking various poses and wearing various garments will play musical instruments. In this way, Śakra will proceed to the divine assembly hall of Sudharma. Everyone will follow him delightedly, playing cymbals and various instruments, dancing, laughing, rollicking, and making merry.

4.B.110 "Next, the gods who stay at Sudharma will come forth, wishing to pay their respects to Śakra. They will emerge in groups from Sudharma, playing cymbals and singing various songs. As the great assembly of deeply joyous gods [F.123.b] perform dances and sing extremely beautiful songs, their tunes fill the entire realm of gods. When the gods that reside in other heavenly forests and parks hear those tunes, they will also experience the divine pleasures of the five senses, and they too will frolic and enjoy themselves. They will then also proceed to the divine assembly hall. Once there, they will address Śakra sincerely and request him to proceed victoriously. Thereupon Śakra will journey to the divine assembly hall of Sudharma accompanied by many hundreds of thousands of gods. Due to

their various virtuous actions, the gods sing and dance and wear variegated garments and ornaments. To be born among them is an effect of having observed and cultivated discipline well.

4.B.111 “The entire gathering of gods will then enter Sudharma. This abode of Śakra measures five hundred leagues and is adorned with pure gold. It features beautiful trees of beryl and other magnificent trees, as well as delicate blooming flowers with exceedingly delectable fragrances that can be sensed from a distance of five leagues. The abode is attractive, delightful, beautiful, agreeable, and unconquerable, and everyone at the divine assembly hall is protected by Śakra. In this way, everyone there enjoys pleasures of the five senses, frolicking together with Śakra and a throng of nine hundred million goddesses.

4.B.112 “Within Sudharma, the gathering of gods will proceed to the Mansion of Great Joy with its pillars of beryl, gold, silver, and coral. The mansion is adorned with seats of gold that are covered with colorful cushions of unwoven fabrics. The cushions are soft and spongy. [F.124.a] Upon those perfect seats, the entire gathering of gods will seat themselves at Śakra’s invitation.

4.B.113 “Then Śakra, king of the gods, will speak to the divine gathering: ‘Due to our positive actions we were born into this divine world. It is certain that once those deeds are exhausted, we will fall. We ended up here among the gods in accordance with our karmic actions and we are now experiencing our share of karmic effects. But in the end, we will once again fall. Therefore, gods, acknowledge all this suffering and do what is virtuous!’

4.B.114 “When they have heard these words of Śakra, everyone will say, ‘Śakra, it is just as you have understood. We will experience our share of karmic effects and we are going to fall from our bliss and happiness. Therefore, please teach us what causes may prevent such a downfall.’

4.B.115 “To this Śakra will reply, ‘Neither below, around us, right here, or above is there anything that is conditioned and yet permanent, enduring, or unchanging. So enough with this mind that is constantly attached to afflictions! It brings endless suffering and nothing good. Its nature is nothing good. It does not yield knowledge of causes and conditions—it produces them. It prevents us from understanding how vast this suffering is. When you die, most of you will leave these lofty realms and take rebirth among hell beings, starving spirits, or animals. Thus, those who are born here due to their positive actions will come to experience their share of karmic effects. That is how they experience the pleasures of the gods in heaven. Yet when karmic actions turn against them, they will fall, and their experience will become that of the hell beings, starving spirits, or animals. Gods, [F.124.b] you must therefore be extremely careful about this!

- 4.B.116 “ ‘In summary, the Dharma that has been taught by as many buddhas as there are sand grains in the river Gaṅgā, that which brings liberation from cyclic existence, is precisely this: Due to the condition of ignorance there will be formation; due to the condition of formation there will be consciousness; due to the condition of consciousness there will be name and form; due to the condition of name and form there will be the six sense sources; due to the condition of the six sense sources there will be contact; due to the condition of contact there will be sensation; due to the condition of sensation there will be craving; due to the condition of craving there will be grasping; due to the condition of grasping there will be becoming; due to the condition of becoming there will be birth; and due to the condition of birth there will be old age and death, grief, lamentation, suffering, distress, and disturbance. This entire great mass of suffering arises in that way. Furthermore, when ignorance ceases, formation will cease; when formation ceases, consciousness will cease; when consciousness ceases, name and form will cease; when name and form cease, the six sense sources will cease; when the six sense sources cease, contact will cease; when contact ceases, sensation will cease; when sensation ceases, craving will cease; when craving ceases, grasping will cease; when grasping ceases, becoming will cease; when becoming ceases, birth will cease; and when birth ceases, old age and death, grief, lamentation, suffering, distress, and disturbance will all cease. This entire great mass of suffering ceases in that way.
- 4.B.117 “ ‘Therefore, gods, by seeing and understanding this process of the evolution and reversal of cyclic existence, one will bring the afflictions to their point of exhaustion and achieve liberation and what is known as the transcendence of suffering—that which is indestructible, permanent, never aging, deathless, and free from defilements. This, gods, is how living beings [F.125.a] achieve liberation from cyclic existence.
- 4.B.118 “ ‘Other than this, nothing that is conditioned can likewise be indestructible, inexhaustible, unaffected by dissipation, or capable of lasting throughout all lives. No such thing can be found within cyclic existence. Nowhere is there lasting happiness, freedom from falling, or an absence of exhaustion and destruction. There is nothing that does not cease once it has arisen.’
- 4.B.119 “ ‘When they have heard these words from Śakra, those gods who in their past lives trained their minds and delighted in the sacred Dharma, but whose minds were nevertheless extremely feeble, will now begin to take care. They will develop single-pointed faith in the Buddha, Dharma, and Saṅgha, and plant the seed of the transcendence of suffering by engaging in actions that lead to bliss. Those who have not trained their minds, on the other hand, will once more become careless and disturbed. Fooled by craving, they will again

pursue the enjoyment of their wealth of divine pleasures of the five senses. Thus, those who are deceived will play and enjoy themselves, and there will be no end to their suffering in cyclic existence.

4.B.120 “When Śakra, king of the gods, has taught the Dharma, the four guardians of the world will come to the divine assembly hall of Sudharma looking for Śakra, king of the gods, and his retinue of gods. From a distance they will see him residing upon his throne, surrounded by his divine retinue, blazing with splendor and endowed with the incomparable pleasures of the gods. The four guardians will then approach. As they come before Śakra, they will address him sincerely and take their places upon supremely delightful, divine seats. After a while they will then rise from their supremely delightful, divine seats and, [F.125.b] facing Śakra, they will address him as follows: ‘Ruler of the gods, in Jambudvīpa people endeavor in the ten virtuous actions and they delight in the sacred Dharma. They respect their mothers, their fathers, mendicants, and brahmins, and they are respectful toward the elders in their families. Ruler of the gods, we request that you rejoice!’

4.B.121 “Having heard these words, Śakra, ruler of the gods, will reply, ‘Gods, I am happy. Great kings, you guard the world, and you truly enact your wishes to benefit the world. Now that you have heard that I am happy, you should be delighted too.’

4.B.122 “The guardians of the world will also inform Śakra about people who are unrighteous and pursue improper activities. In this regard, they will say, ‘In Jambudvīpa there are unrighteous people who pursue improper activities. They do not respect their mothers, their fathers, mendicants, or brahmins, and they do not follow the elders of their families. The forces of the māras are flourishing and the forces of the sacred Dharma are waning.’

4.B.123 “When he hears such words, Śakra, king of the gods, will summon the gods of the Heaven of the Four Great Kings and of the Heaven of the Thirty-Three who are inclined toward him. Then he will say to them, ‘Firm, Overjoyed, and other such asuras have risen from the world below. Along with the unrighteous nāgas, such as Pramatha, they are on their way to wage war with us. Gods, prepare yourselves!’

4.B.124 “As instructed by Śakra, the gods of the Four Great Kings will then quickly take up their various arms and weapons, just as described earlier, and so they will proceed to Moon Mountain. Then the guardians of the world will set out, as will Śakra, ruler of gods. Śakra will proceed surrounded by a gathering of various gods that are [F.126.a] all in the prime of their youth and adorned with divine garlands, garments, and ornaments. Thus, followed by goddesses and surrounded by gods, he will proceed with his entire gathering to the forest known as Endowed with Everything.

- 4.B.125 “Compared to other parks, this one is like Mount Sumeru compared to a single hair.²⁸⁷ It stands out just as the moon encircled by planets and stars, the sun surrounded by planets, or Mount Sumeru surrounded by a thousand golden mountains. The beautiful trees in this forest display divine colors of gold, silver, beryl, sapphire, and ruby, and the garden is adorned with divine flowers. Flocks of delightful songbirds flutter about in this park, which also features exquisite ponds full of divine lotus flowers. This great park is where Airāvaṇa, Śakra’s elephant, plays with his elephant cows in the ponds, as described previously. Within groves of beryl lotuses, he frolics with his elephant cows. Just as Śakra, king of the gods, is attended to by various groups of gods and goddesses, so the king of elephants enjoys a similar situation. Among lotuses of refined gold that beautify him with a wonderful light that resembles the dawn of a hundred thousand suns, he enjoys himself, reveling and frolicking. Although he is an animal, he nevertheless experiences divine pleasures.
- 4.B.126 “When Śakra, king of the gods, arrives at the ponds, he will massage and stroke Airāvaṇa with both his hands and say, ‘Ah, my king of elephants is needed in this war. When the gods and asuras fight, I shall ride him to victory.’ [F.126.b]
- 4.B.127 “Once he has wiped down the supreme elephant, Śakra will proceed toward the mansion known as Freedom from Suffering, which is located within that same forest. Surrounded by his retinue of gods and goddesses, he will ascend the stairway to the mansion, which forms a bridge across the water, and then enter the palace. Inside the mansion, the king of gods will proceed to frolic and enjoy himself along with nine hundred million goddesses. Together they will romp, take pleasure, and revel in their exquisite endowments of divine pleasures of the five senses.
- 4.B.128 “In this manner, the king of the gods experiences enjoyments in accordance with his own karmic actions. The gods and their king will continue to enjoy every pleasure within the hundreds of parks at the divine assembly hall of Sudharma, until finally their completed and accumulated desirable, attractive, and delightful acts, which are to be distinctly experienced in a blissful karmic ripening, have come to exhaustion. Until that point, they will keep playing and enjoying themselves to the tune of music from the five types of instruments. Once they die at the divine assembly hall of Sudharma, they will, in accordance with their karmic actions that remain to be experienced, be born among hell beings, starving spirits, or animals. If they are born as humans, in accordance with their causal actions they will have perfect happiness and pure intellects. They will become leaders of families, towns, lands, and cities. They will also be born as friends and family and live happily together.

- 4.B.129 “In the case of the king of gods himself, the passage to the lower realms is blocked. Still, when he has examined the deaths and rebirths of the other gods, he will utter the following verses: [F.127.a]
- 4.B.130 “ ‘The parks of this land are endowed
With all sorts of lotus flowers,
Supreme diversions and enjoyments,
And great jewels.
- 4.B.131 “ ‘There are precious ponds and cascades,
Various beautiful stones,
Assorted trees and flowers,
And flocks of different birds.
- 4.B.132 “ ‘There are wish-fulfilling trees
Of gold and flawless beryl.
The silver and gold are pure
And the forests grow in an abundant variety.
- 4.B.133 “ ‘Humming bees adorn
The pools of lotus flowers.
The mansions are delightful
And adorned with precious jewels.
- 4.B.134 “ ‘Beautifully adorned and delightful,
This place offers everything gods require.
All the gods experience such pleasures,
Yet all beings are subject to change.
- 4.B.135 “ ‘Alas, the pleasures of the gods,
Who are fooled by craving,
Are illusory and resemble bubbles of foam
Or the cities of the gandharvas.
- 4.B.136 “ ‘Craving is like poison or fire,
As it brings the world destruction.
Those floundering in the ocean of craving
Are all being destroyed.
- 4.B.137 “ ‘Blinded by desire, they know no contentment.
Wishing for pleasure, they cannot get enough.
What shall become of these gods
When they are burned by the fires of death?
- 4.B.138 “ ‘Craving makes the whole lofty world

Bad from the beginning, nothing noble.
It leads the bewildered gods
Into the clutches of death.

4.B.139 “ ‘Gods, humans, asuras,
Yakṣas, hell beings, and nāgas
Must all helplessly shamble onward
Due to the horrifying noose of death.

4.B.140 “ ‘Thus, the entirety of the three realms
Are bound together by the shackles of death.
Those bewildered by craving
Are helpless and see nothing.’

4.B.141 “When Śakra has thus seen how the impermanent gods keep being born and dying, he will utter the following verses so that they may understand:

4.B.142 “ ‘Homage to the Blessed One,
Who is committed to benefiting all beings.
The Blessed One has said much to worldly beings
About the poison of craving. [F.127.b]

4.B.143 “ ‘In short, in terms of cognitions and cognized objects,
He has comprehended everything.
Outside of cognitions and cognized objects,
There is no third category to be observed.

4.B.144 “ ‘All of this is impermanent, suffering, empty,
And devoid of any creator.
This is what the Buddha, the teacher of the path,
Has described as cyclic existence.’

4.B.145 “Thus, with a stainless mind marked by this seal, the ruler praises the Blessed One. Afterward, he will once again pursue the enjoyment of divine pleasures and thus experience all the pleasures of the gods.

· The Gods in Dwelling in the Lofty ·

4.B.146 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the gods of the Heaven of the Thirty-Three, he will apply knowledge derived from hearing and so correctly perceive a realm within the Heaven of the Thirty-Three known as Dwelling in the Lofty. Wondering what karmic actions may cause beings to be born among the gods there, he will apply knowledge derived from hearing. He will then

notice how someone may convince a murderer to observe the discipline of giving up killing for even a single day. Such a person may also cause those who wish to become free from cyclic existence to give up the small fruits that result from stealing, while subsequently living in fear of royal punishment. When such people later separate from their bodies, they will go to the joyful higher realms, taking birth among the gods in the Heaven of the Thirty-Three, within the realm of Dwelling in the Lofty.

4.B.147 “Dwelling in the Lofty is situated on the higher reaches of Mount Sumeru. One’s karmic actions cause different appearances, and this realm is distinguished by bright gold and silver. Once the gods have ascended to Dwelling in the Lofty, they have a view of the entirety of the slopes of Mount Sumeru and its many, distinct features of gold, silver, and beryl. Wearing divine garlands and garments, they will then enjoy themselves and frolic upon the ground that is adorned with gold. Surrounded by beautiful goddesses [F.128.a] they will enjoy themselves and romp within the forests and parks.

4.B.148 “Rivers of nourishment and beverages flow constantly in that realm. Thus, there are the River of Sweet Taste, River of Strong Current, River of Enjoyments, River of Great Enjoyments, River of Layered Flows, River of Strong Garlands, River of a Thousand Flows, and the River of Free Flow. Those rivers all flow with an abundance of different drinks that are of different tastes and colors and are free from the detrimental side effects of intoxication. Some are colored like milk and others like ruby, lapis lazuli, beryl, and gold. Still others have mixed colors. Thus, the waters of those delicious and constant rivers flow in an exceptional way.

4.B.149 “The realm also abounds with delicious edibles having a wide range of fragrances and colors. Sweet like sugarcane, they are endowed with heavenly fragrances. They come in strong and light colors and can yield whichever taste one may desire. Thus, the gods enjoy food with flavors corresponding exactly to their wishes.

4.B.150 “In the groves and forests of that realm grow beautiful and deliciously fragrant flowers, and many kinds of colorful birds live there. In those lovely lands the gods and goddesses play cymbals, sing, and dance, and thus play, enjoy themselves, and rollick. In the forests are groves of śāla trees, great śāla trees, wish-fulfilling trees, constantly blooming trees, and trees through which the wind blows delightfully according to one’s wishes. The trees in those endearing groves are decorated with golden twigs, [F.128.b] draped with nets of big and small bells, and are home to hundreds of thousands of songbirds. Within those groves the gods and their ruler are sustained by the pleasures of the five senses.

- 4.B.151 “The gods are all friends with one another, and they pursue only enjoyments. All are free from disease and suffering, hunger and thirst. Their bodies never tire, and they remain free from the discomforts of exertion. Thus, they freely pursue their enjoyments, moving and staying as they please within the enrapturing forests, pleasure gardens, and lotus groves.
- 4.B.152 “The gods who are thus satisfied by the pleasures of the five senses within Dwelling in the Lofty have luminous bodies that they can make small, large, or light according to their wishes. They go as they please, wherever they please, and just as they please. They obtain whatever they wish for, and whatever they obtain cannot be taken away from them by anyone, for it will remain under their own control. The gods in Dwelling in the Lofty partake of many more pleasures beyond this, and so, propelled by the causal relations of their own positive actions, they continue to enjoy themselves and frolic with the gatherings of goddesses until finally the desirable, attractive, and delightful results of observing discipline, giving up killing, and refraining from stealing have been exhausted. Once that happens, they will die and leave their divine world.
- 4.B.153 “After their death they will take birth in adherence to, in reliance on, and in accordance with their own karmic actions, and so they may be born among hell beings, starving spirits, or animals. Should they instead be born with the general lot in life of humans, they will, in accordance with their causal actions, become mountain dwellers who live in constant happiness. They will be extremely wealthy and enjoy tremendous pleasures. Their bodies will be exquisite, and they will live in excellent places within groves that are both warm and cool. [F.129.a]

· The Gods in Dwelling on Summits ·

- 4.B.154 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the gods of the Heaven of the Thirty-Three, he will apply knowledge derived from hearing and so correctly perceive a god realm known as Dwelling on Summits. Wondering what karmic actions may cause beings to be born among the gods there, he will apply knowledge derived from hearing. He will then notice how some people may observe a dual discipline of the body, having given up killing others and having set others free from bondage. Endowed with great power and capacity, such a person may set out on a journey and while on the road come to suffer from hunger and thirst. Still, even if he passes by a sugarcane field, an orchard, or an encampment of shepherds, he will refrain from stealing any milk or sugarcane juice, and he will remain fearful of killing and stealing. When such

a holy person, who has set other beings free, later separates from his body, he will go to the joyful higher realms and be born among the gods in Dwelling on Summits within the Heaven of the Thirty-Three.

4.B.155 “Born there such people will have abundant enjoyments. They will chase after the numerous objects there, which will seem like rivers, and their desires will likewise appear with the strength of a river. In this way, they will live within a river of desire and an expanse of conceit, and they will remain attached to the island of gratification. Their enjoyments will be like wellsprings and their thoughts like waves. The beautiful forms, sounds, smells, tastes, and textures that they encounter will be like beautiful birds. However, their views will be like ferocious crocodiles that confine them in numerous ways. Thus, within their forests and parks, rivers in which swim the fish of envy will surround them. These gods are unable to cross these rivers of excitement that flow from the mountains of many objects. They are unable to escape from these muddy rivers of craving.²⁸⁸

4.B.156 “The waves on the far side of the river Gaṅgā are impossible to see. Similarly, since time without beginning, those gods have been submerged in a deep current. [F.129.b] In the realms of desire, form, and formlessness, they have been ravaged by the waves of birth, old age, death, grief, lamentation, suffering, distress, and disturbance. That swiftly running river of craving is the cause of life in hell and, just as humans are incapable of contentment, so also the gods in Dwelling on Summits are driven by a river-like craving. Thus, attended to by gatherings of goddesses and richly endowed with divine pleasures of the five senses, they enjoy themselves, frolic, and revel.

4.B.157 “In that realm stand the following forests: Constantly Ravishing, Constant True Joy, Cloud-Like White Array, Joyous in All Regards, Moon-Like, and Flowing above the Gaṅgā—those are the forests of the gods of Dwelling on Summits. Within them, the gods experience numerous pleasures, and they frolic and revel together with exuberant females. The rivers that they drink from are known as Diversity, Massaged and Touched with the Palm of the Hand, Insatiable, Kumuda Flowers, and Growing Utpalas. All of them have mountains on both banks. Flowering fruit trees of silver, crystal, and gold embellish the delightful divine ground that has manifested through various virtuous activities and performed karmic actions. In those forests, by those rivers, and upon that ground, food and beverages flow like rivers. [F.130.a] This is where these gods enjoy themselves with divine music, divine dwellings, and divine garments of unwoven fabrics.

4.B.158 “The bodies of these gods are luminous and without flesh, bones, pus, or blood. Their bodies, voices, and minds are free from weariness, and they remain thoroughly at ease in both body and mind. Thus, they continue to enjoy themselves, frolicking and reveling, until finally their virtuous physical

and verbal acts, which are desirable, attractive, delightful, and cooling, and which yield a supremely blissful ripening that is only experienced in the higher realms, have been exhausted. Once that happens, they will die, leave their divine world, and take birth among hell beings, animals, or starving spirits. Alternatively, karmic actions to be experienced in other lives that produce a human existence may cause them to take birth as humans. In that case they will, in accordance with their causal actions, enjoy constant mental happiness and have playful thoughts. They will sport and frolic and be born in an excellent land.

· The Gods in Dwelling in Excellent View ·

4.B.159 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the gods of the Heaven of the Thirty-Three, he will wonder which other places those gods may live in. When he examines this matter with knowledge derived from hearing, he will correctly perceive a god realm known as Dwelling in Excellent View. Wondering what karmic actions may cause beings to be born among the gods there, he will apply knowledge derived from hearing. He will then notice the following instances. People may observe discipline, or they may, without any regard for their own welfare, save the lives or possessions of others who are about to be killed by weapons or who have been taken by a river. Alternatively, some people may suffer from hunger when traveling. Even though others may encourage them to steal, they refrain from doing so. Other people may find themselves in the wilderness, fearing for their survival. Even so, they will not begin to collect fruits and roots unless they have received permission to do so. [F.130.b] Such beings fear becoming disrespectful toward the observance of discipline and they are frightened of even the smallest infraction of the bases of training. Thus, when such people later separate from their bodies, they will go to the joyful higher realms and be born in the city of Excellent View.

4.B.160 “The city spans ten thousand leagues and is distinguished by having ten thousand courtyards. The grounds there are made of gold from the Jambu River, and the mansions are made of beryl, silver, gold from the Jambu River, or various sapphires. There are also beautiful thrones made of the seven precious substances. The roads are magnificent, and the road crossings, doors, gates, rooftops, and mansions are all extraordinary. Whenever there is no sunlight, the houses become like lanterns—in such instances, these supreme buildings glow like torches and emit light.

- 4.B.161 “The city is also decorated with groves and parks, some of which feature beryl trees draped with nets of pearls. In others, the trees are made of gold and draped with nets of silver. Some have silver trees covered with nets of small golden bells. In some parks the trees are of the seven precious substances. In some grow wish-fulfilling trees that provide whatever the gods may want. Some groves are of lapis lazuli and beryl and within them golden birds sing beautifully in many ways. Within groves of golden trees, silver-colored birds sing and play. Within groves of sapphire, stunning ruby-colored birds sing delightfully and play. Within groves of golden trees, birds with variegated bodies sing beautifully and play. [F.131.a] Such are the parks that adorn the city of Excellent View.
- 4.B.162 “The beautiful roads and golden houses are decorated with pillars of silver and beryl trees. Along golden roads stand columns of beryl, golden trees, and houses of gold. Where the roads and homes beautifully meet, there are golden birds. In these ways, the beautiful city of Excellent View displays incomparable wonders.
- 4.B.163 “Furthermore, the city is adorned with four great forests, known as Net Garland, Great Trees, Luminosity, and Delightful to Behold. All of them measure two hundred fifty leagues and within them flow tens of thousands of streams with golden embankments. The streams are extremely delightful, and their firm banks are adorned with gold, silver, crystal, beryl, and gorgeous trees. Swarms of beautiful bees with beryl wings and silver bodies zip around in the forests, and their humming is so melodious that the sound of any human flute cannot match even a sixteenth of their beauty. The beryl trees grow golden fruits that are extremely fragrant—much more so than any herb—and their fragrance can be sensed within a league. The birds that live there are infatuated by their very nature, and yet when they smell the fruits their infatuation increases a hundredfold. From the golden trees grow silver fruits, of heavenly scent and color, endowed with five tastes. On trees with beryl trunks grow leaves of gold and multicolored fruits. Thus, the forests are endowed with copious colors and various extraordinary features, transcending all comparisons. [F.131.b] Such forests surround the great city of Excellent View.
- 4.B.164 “Like a painting created by thought, all of these features manifest due to the gods’ prior engagement in numerous divine karmic actions, and thus the effects manifest in accordance with their causal actions. As long as the seeds are present, the effects will keep manifesting, and so the gods in the city of Excellent View are carried away by their sundry pleasures.
- 4.B.165 “By its very nature the city is excellent to behold. Its trees and mansions are adorned with gold and various types of coral, festooned with nets of small bells, and decked out with nets of golden bells that chime melodiously.

Within such groves, parks, and gardens reside the gods of Dwelling in Excellent View. Within this divine city, the ornate buildings resound with music and the ringing of cymbals. The city is filled with gods and goddesses who wear beautiful garlands and partake of beverages, while the wind animates the hundreds of thousands of banners and standards.

4.B.166 “Billions of gods reside in that city on the peak of Mount Sumeru, beautified due to their great karmic actions. The gods are tremendously powerful, worthy of offerings, capable of great miraculous feats, and always delighting²⁸⁹ in the pleasures of their parks. Without exception, Śakra knows all the billions of gods and goddesses that have assembled in hundreds of thousands of divine gatherings there.

4.B.167 “When the gods in the heavenly city of Excellent View go to pursue the delights of the parks, they travel in hundreds of thousands of chariots decorated with numerous stunning banners and standards. Thus, they travel in a display [F.132.a] of billions of beautiful, colorful shapes. Some of their chariots are made of beryl and are equipped with drawbars of ruby. Their interiors are of coral and the outer structure of beryl. The platforms are of gold and the chariots are festooned with small bells that ring beautifully. These gods also travel in other fine chariots. In some chariots the drawbars are of gold and the sidings are made of pearl. The platforms are of coral, the outer structures are decorated with emerald, the sides are of coral, and the shafts of silver. Other gods travel in supreme chariots in which the drawbars are of gold, the sides draped with pearls, the platforms studded with rubies, the shafts of silver, and the chariots overall decorated with coral. Thus the gods travel to their parks, riding in many hundreds of thousands of such brilliant chariots that are endowed with incomparable features. From poles of silver fly banners of gold. Banners are attached to poles of ruby. Banners and standards of bountiful colors are raised to the sky, one next to the other. Thus, it is in sheer joy that the gods travel to the four great gardens to partake of enjoyments. They travel to the accompaniment of hundreds of thousands of instruments that play many different musical melodies, all of them distinguished by exceptionally excellent and delightful qualities. [F.132.b]

4.B.168 “In accordance with their individual inferior, intermediate, or great karmic deeds, they proceed blissfully on their journey. Thus, each god is surrounded by a hundred, a thousand, or a hundred thousand goddesses who dance, sing, joke, and play beautiful music of the five instruments. Accompanied by such offering goddesses, they proceed to the great parks. The goddesses are endowed with divine pleasures of the five senses, and as they meet with the gods, they dance, flirt, and play. In this way the gods

develop attachment to pleasure and thus they frolic. Heavenly music fills the jungles as the gods revel in their divine enjoyments on their way to the parks.

4.B.169 “Some travel through the sky as if they were dark, beryl-colored clouds. Adorned with various ornaments, garments, and attire, these supreme gods converse merrily as they fill the sky on their way to the great forests.

4.B.170 “Other supreme gods travel on the golden ground, riding their hundreds of thousands of chariots and raising golden dust to fill the sky. Although the golden dust colors the atmosphere, it does not stick to the gods, except for the faces and garments of those who are coming close to the time of their death. When the other gods see the dust settling in that way, they will regard it as an omen of death. Recognizing that the suffering of death is endless, they will become overwhelmed by pity and so utter the following verses:

4.B.171 “The objects that manifest are like firewood,
And death like a burning fire.
Upon this path the gods proceed
In their hundreds and thousands.

4.B.172 “Although their death is seen by others,
They do not see it themselves.
When later they encounter this difficult time, [F.133.a]
They will become aware of their suffering.

4.B.173 “The mind mixed with carelessness
Remains fond of objects.
Once they are born and obtain a body,
They fail to realize that it is sure to die.

4.B.174 “Those who are fond of carelessness
And thus enjoy objects
Will be received by the hordes of the Lord of Death
And destroyed, as if by poison.

4.B.175 “You who are caught by the shackles of death
Have no one to protect you—
Neither can medicine, mantra, nor karmic actions do so,
Nor can you be saved by any god or asura.

4.B.176 “Those whose faces are covered with dust
Do not themselves realize it,
But the messengers of death have arrived.
Death will follow thereafter.

- 4.B.177 “ ‘Those who fail to see the meaning of happiness
But remain constantly desirous throughout their lives,
Insatiable in their craving,
Will suffer a sudden death.
- 4.B.178 “ ‘Death has sent an important sign.
It is the first message to you.
Later, the utterly unbearable
Death itself will arrive.
- 4.B.179 “ ‘That which is adorned with groves and parks
Is the experience of one’s own karmic actions.
Yet, even on this supreme mountain
Sentient beings will be tied up and dragged away.
- 4.B.180 “ ‘The intoxicated gods who play here
Will never feel satisfied by their pleasures.
Insatiable due to their ignorant craving,
They will fall helplessly to the ground.
- 4.B.181 “ ‘Just as smoke always occurs
Before there is fire,
These are the signs of dying,
Heralding death’s arrival.’
- 4.B.182 “In this way, those gods who are less absorbed in carelessness and who previously have been accustomed to practicing roots of virtue will notice the obstacles of the gods and instruct both themselves and other gods. Meanwhile, as those words are spoken, the gods will keep advancing, riding numerous chariots draped with nets of bells. They shine in their numerous garments and are impressively adorned with divine garlands, garments, and ornaments of pure gold. As they thus proceed, they reduce thousands of the peaks upon Mount Sumeru to dust.
- 4.B.183 “The gods there will be aware of the other gods approaching. Some travel through the sky [F.133.b] while others journey upon the surface of the earth. Some travel in chariots pulled along by birds, and some sing and dance together with the goddesses. They will approach the divine lotuses, trees, rivers, birds, fruits, flowers, jewels, and the supremely delightful groves and parks. Traveling in these ways in their chariots, the gods of Excellent View will arrive among the golden trees that shine like the sun. Those that travel through the sky will descend and enter the park. Upon arrival, the gods will

gather and play instruments, sing, and perform various joyful dances. Rollicking among each other, they will befriend one another and enjoy themselves without any sense of envy. They will dance, play, and revel.

4.B.184 “Their music is played in the following five ways: using string instruments, drums, cymbals, flutes, and songs. To the sounds of such music, they enjoy food and drink that flow like rivers. In this way, the gods and goddesses enjoy one another’s company as they frolic within the forest. The trees there bear beautiful fruits of beryl and gold, strikingly colored and endowed with a sweet, honey-like taste. Inebriated by the taste of these fruits, the gods will long enjoy themselves together with lovely goddesses of flawless beauty.

4.B.185 “These blissfully infatuated gods and goddesses dance, sing, and joke with one another. When the gods who are servants and followers of Śakra hear their music, they will gather and go before their ruler. Approaching him respectfully, [F.134.a] they will all address him sincerely. With joined palms they will speak to the ruler of the gods in the following way: ‘Ruler of the gods, the gods who live in Excellent View have all gone to celebrate in the parks. Ruler of the gods, we request that you be aware of this.’

“When Śakra hears this, he will tell the gods, ‘We shall also go to the park where the gods of Excellent View are. Prepare yourselves to leave.’

4.B.186 “Thus, when Śakra has heard the news, the gods who live at Sudharma will set out in their various chariots. Some ride golden chariots that have beryl shafts and are equipped with standards. Some ride beryl chariots with shafts of gold. Some ride colorful chariots made of the seven precious substances and adorned with standards. Some ride chariots pulled by extremely beautiful golden birds with lovely voices. Some fetch colorful horses with harmonious and agreeable gaits, attach their chariots to them, and thus travel in chariots drawn by horses. There are also some who ride on golden geese whose legs are of beryl and whose feathers are the color of ruby. Thus, the gods travel with Śakra, ruler of gods, to the city of Excellent View and its parks. Other gods ride on peacocks whose bodies are of the seven precious substances. If even in the world of humans the array of a peacock’s feathers constitutes a perfect form, it goes without saying that this is also the case in the heavens that are adorned by the exceptionally positive, karmic actions of the gods. The exquisite colors and designs of the divine peacocks cannot be illustrated by any example. Thus, the gods proceed on their mounts toward the groves and parks of Excellent View. To the sounds of music and song, [F.134.b] the merry, playful, and frolicking gods will proceed to the pleasure garden where the inebriated gods of Excellent View reside.

- 4.B.187 “The chariot of Śakra, king of the gods, has four wheels, each of which has a thousand spokes. The chariot is made of the following seven precious substances: lapis lazuli, ruby, emerald, coral, vajra, crystal, and golden ornaments. Śakra’s supreme chariot is drawn by a thousand swans also made of the seven precious substances. Fully mature and endowed with the finest bodies and caparisons, the swans resemble golden lotuses in bloom, and their voices are so endearing that before them even the songs of goddesses seem unpleasant. Such swans pull Śakra’s chariot as he travels. The chariot is also decorated with five hundred streamers in sundry colors that are attached to poles of beryl, gold, and silver. Thus, the streamers display beautiful colors of blue, yellow, madder, red, and white.
- 4.B.188 “When the king of the gods in this way rides his chariot, numerous hosts of singing goddesses accompany it, and in front of the chariot travel numerous singing gods, journeying through the sky and upon the surface of the earth in successive groups. Everyone moves as they wish and as they please, enjoying their divine delights to the accompaniment of the five types of instruments. In this fashion, such happy ones proceed to the city of Excellent View and its parks.
- 4.B.189 “When the other gods see the approaching travel party, they will begin to dance, laugh, rollick, and play music. Picking up various lotuses with stalks of beryl, the gods of the city of Excellent View will emerge from the parks to greet Śakra, king of the gods, and the gods in his traveling party.
- 4.B.190 “At this point Śakra will say, ‘Come before me. [F.135.a] It is good for you to play with one another.’ In reverence of the command of Śakra, the gods will then rush toward the gods of Excellent View in order to receive water. The goddesses will also rush forth to receive water from the inhabitants of Excellent View. In this way, the goddesses that live in Excellent View and those that live in Sudharma run toward each other. The gods will receive petals of golden lotus flowers from one another and then rush to the parks, all the while joking and playing with each other.
- 4.B.191 “Moving and abiding in the air, Śakra will watch the gods and goddesses as they play with lotus flowers. Even when they have romped around in the water for a long time, the gods still will not have had enough, and so once again they begin to play with the lotus flowers. The gods and goddesses will then play together among the lotuses. Some will play with golden lotuses, others with lotuses that have anthers of beryl and gold, and others again with lotuses that have anthers of various sorts.
- 4.B.192 “When in this way they have long played and enjoyed themselves with one another, they will then proceed to the fruit orchards. There they will pick up ripe fruits and playfully toss them at each other. Once they are done playing in the orchard, they will next go to a wine grove to partake of drinks

that are free from detrimental side effects of intoxication and do not cause dismay. The wines are perfectly delicious, and their tastes adjust themselves to the individual preferences of the gods. Śakra, king of the gods, will then dismount his perfect chariot and proceed to the park, where he takes a seat among the gods. When the gods see that their ruler has arrived, they become delighted and pay homage to him. [B32] Everyone will then join their palms above their heads and worship the ruler of the gods, saying, ‘When the ruler of the gods thus remains present, our lives bear fruit. [F.135.b] Śakra, king of the gods, sustains and provides for us in a way that surpasses even that of parents.’ In this manner, they will properly venerate Śakra. In response, Śakra will say, ‘You are like my children and my siblings,’ and thus they will properly venerate one another. Then they will again stray into carelessness and remain that way.

4.B.193 “In this way, they will roam through the groves and parks where flocks of birds warble, streams and rivers flow, and beautiful shrubs and bushes embellish the landscape. Rivers of gold there are adorned with lotus groves and parks. The ground is even, soft, and without roughness, yet the landscape undulates delightfully and is studded with gorgeous trees of beryl, gold, silver, and crystal. Food and drink flow like rivers and there is an abundance of fruits. Mandārava flowers, lotuses, and other magnificent flowers adorn the land. Within the thicket, divine men and women engage in joking, playing, and rollicking. The five types of instruments can be heard throughout the parks where the gods and goddesses thus partake of divine food and are pleased by divine objects of the five senses.

4.B.194 “When the inhabitants of Excellent View and Sudharma have enjoyed themselves in this way, they will return to their respective places, and there continue to be merry until finally their completed and accumulated acts with desirable, attractive, delightful consequences have been exhausted. Once that happens, they will die, leave their divine world, and take birth among hell beings, starving spirits, or animals in accordance with their karmic actions. If, due to karmic actions to be experienced in other lives, they should be born with the general lot in life of a human, they will, in accordance with those causal karmic actions, live in tremendous, constant happiness. Their intellects will be flawless, and they will be fond of music, dance, singing, joking, and playing. They will always delight in merriment, food, and drink, [F.136.a] taking pleasure in copious foods and beverages. They will not be susceptible to epidemics or contagious diseases but live free from suffering.

4.B.195 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the realm of the gods of the Heaven of the Thirty-Three, he will apply knowledge derived from hearing and thus correctly perceive a god realm known as Dwelling in One Direction. Wondering what karmic actions may cause beings to be born among the gods there, he will apply knowledge derived from hearing. He will then notice how a disciplined person whose possessions are extremely few and of low quality may take the valuables and food of others. Despite his intense suffering, such a person may then not only give the things he obtains to his children and spouse, but with a well-trained mind, he may also distribute these things among others who are afflicted, and who resort to begging, are destitute, and without a protector. However, because of his attachment to the pleasures of a sexual relationship with someone else’s spouse, that person may then be apprehended and served a death sentence. Thus, he may be delivered into the hands of his executioners and led through the southern gate on the way to the place of execution. Still, in the midst of such calamity, he may succeed in escaping. When later such a person separates from his body, he will go to the joyful higher realms and be born among the gods in Dwelling in One Direction.

4.B.196 “Due to their accomplishment of positive actions and their extremely virtuous, great deeds, those who are born in that realm will have luminous bodies that are radiant like the sun. Shining in colors of blue, yellow, madder, green, and white, this natural light of their bodies is ten times stronger than that of all the other gods. As an analogy, while the planets and stars shine their light on Jambudvīpa, the moon is still more luminous. [F.136.b] Thus, the natural light from the bodies of these gods illumines and adorns their entire realm. When the gods who have such superb bodies examine their extraordinary features, they find that next to them all other gods seem like nothing more than fireflies.

4.B.197 “As soon as a god is born in that realm, all the goddesses will come to see him. Moreover, as soon as he is born, all his ornaments will manifest. Thus, the newly born god will be in possession of a great sapphire crown jewel that casts its light across a league, outshining any other light in the heavens and all jewels elsewhere. Just as the rising sun outshines the glow of fireflies, so these gods outshine all others.

4.B.198 “From the moment they are born, these gods will bear a crown of the seven precious substances that shines a gorgeous light across a hundred leagues, radiating brilliant colors of blue, yellow, madder, green, and white. Next will appear a necklace adorned with the seven precious substances and then a garland studded with diamonds. Thereafter manifests a belt in the colors of the rainbow, and finally shoes that are studded with the seven

precious substances and that radiate variegated light. Whenever the god thinks, 'I, of such and such a name, wish to travel through the sky,' these boots will carry him wherever he pleases, and he will travel entirely free from any weariness or harm. After the boots will appear a luminous garment made of various unwoven fabrics. [F.137.a] By the light that shines from this garment, their already delightful, heavenly realm will now become even more pleasurable.

4.B.199 "Upon their birth the gods will wonder, 'What actions could have caused me to take birth here?' As they examine this question further, they will notice their previous positive and negative actions performed in Jambudvīpa, and how on that basis they have entered into their present experience. Thus, they will think, 'Positive actions caused me to be born here—it didn't just happen for no reason.'

4.B.200 "As soon as a god has had this thought, numerous youthful goddesses of perfect physique will appear. The sound produced by their jewelry is as melodious as that of the music of the five instruments in the world of humans. Their delicious fragrance can be sensed across two leagues, outstripping the aroma of any flower. To the satisfaction and joy of everyone, the beauty and youthfulness of the goddesses is unprecedented, and even the quality of their garments will seem better than before. Because of their past positive acts, the gods emit a light that makes the bodies of the goddesses blossom to their fullest, just like the light of the rising sun opens all flowers and makes them bloom. Thus, as the light of the gods touches the goddesses, everyone smiles and indulges in joyous carousing. Placing the goddesses on their laps, the gods carry them gracefully away into the groves and parks. Once there, the goddesses play various instruments before the gods and delight them with smiles as they gaze upon them. This is how they enter the groves and parks.

4.B.201 "In that heavenly realm, the following forests can be found. The Forest of Marvelous Lotuses is such that whenever a god places either of his feet on the ground, a lotus will grow forth that has a beryl stalk, a diamond sprout, a core of gold, [F.137.b] and soft leaves and petals and is adorned by beautiful bees. When he lifts a foot and places it somewhere else, a new lotus will appear and the previous one will disappear.

4.B.202 "From there the gods will go to the Honey Water Forest, which is thick with divine golden trees dripping with heavenly wine. The greatest among the gods will drink from this wine that is of divine taste and aroma, and he will then invite the other gods to also drink this honey that is free of any of the detrimental side effects of intoxication and of unprecedented bouquet and taste.

4.B.203 “Once they have drunk from the wine, they will proceed to the forest of Triple Beauty. No analogy can be given for this Triple Beauty. The warbling of the birds, the humming of the bees, and the music of the goddesses are unlike anything else. Within that forest of Triple Beauty, the gods promenade among the parks, lotus pools, and ponds, enjoying themselves, reveling, and rollicking.

4.B.204 “Listening to the many different songs of the birds, and insatiably enjoying the sense pleasures, the minds of these gods are burned by the fire of craving. In this way they continue to enjoy themselves until finally their positive karmic actions have been exhausted. Once that happens, they will die and leave their divine world. Tied by the chains of karmic action, they will be impelled by their own past actions to take birth among hell beings, starving spirits, or animals. If, due to karmic actions to be experienced as a human, they should instead take birth among humans, they will, in accordance with their causal actions, enjoy perfect physiques, be born in excellent families, and possess outstanding qualities. They will have perfect happiness, provide for their own needs, be independent of others, and do as they please. They will be free from sickness, harm, or discomfort and enjoy tremendous wealth. [F.138.a] They will be born during threefold endowment, or within a family of leaders, as someone in charge of half a country, as a regent, or as an exceedingly rich businessperson who possesses wealth, grain, gold, and silver in abundance.

· The Gods in Dwelling in Forests ·

4.B.205 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the realms of the Heaven of the Thirty-Three, he will apply knowledge derived from hearing and so correctly perceive a realm of the Heaven of the Thirty-Three known as Dwelling in Forests. Wondering what karmic actions may cause beings to be born among the gods there, he will apply knowledge derived from hearing. He will then notice how a person who has apprehended a thief that could rightfully be punished may refrain from punishing or harming that thief due to fear of what lies beyond this world. With a wish to benefit others, and out of loving concern, such a person may also work to release thieves that are held by others, offering them a bed, bedding, medicine, and household articles and helping them attain what they need.

4.B.206 “Such people would also never knowingly steal anything themselves. They will speak gently, in few words, and in a way that is helpful. They will respectfully bow to the Buddha every day, paying homage and offering flowers or incense while bringing his qualities to mind. They will also

physically express veneration for the gurus, rising quickly and bowing with respect. They will always speak pleasantly, and when they see unwholesome company they will not associate with such persons by having fun, walking, or conversing with them. They will also avoid enjoying themselves together with people whose minds are afflicted, who are not noble, and who are shunned by the world. Instead they will look straight ahead and refrain from not sitting down with such people. They will have proper regard for elders and respect them. They will have love for sentient beings and not cause pain to others. They will be praised by the whole world and themselves show respect for those who speak pleasantly [F.138.b] and gently. They will be endowed with a discipline of proper discernment, and they will not unjustly harm male or female servants, employees, or workers. They will refrain from overeating and letting themselves go. They will refrain from living in a harmful way and avoid fits of agitation. They will avoid impure means of livelihood, such as butchery, business, hunting with dogs, trapping, and so on, and they will desist from trading and other forms of non-Dharma. They will have no interest in bars, and they will avoid dependency on women, unwholesome actions, and flawed conduct. They will avoid divulging the secrets of others, have no hidden ill will against friends, and avoid making enemies. They will refrain from spying on others and informing the authorities. They will refrain from taking produce from the fields of others, refrain from taxing a population at more than a sixth, and they will not confiscate the fields, water, or property of others. They will refrain from taking fruits that belong to others, whether by day or night, and they will be entirely, partially, or slightly free from the intention to steal.

4.B.207 “What does it mean to be *slightly free* from the intention to steal? It means to refrain from engagement in the preparatory stage of the act of stealing. *Intermediate freedom* from such action is to confess what was done, regard it as a mistake, and refrain from such actions in the future. *Great freedom* from the act of stealing is to avoid engagement in the preparatory stage of the act, prevent others from engaging in it, encourage others to confess such misdeeds, and avoid rejoicing in such acts while disassociating from its perpetrators. Based on the individual degrees of lesser, intermediate, or greater relinquishment of the intent to steal, there will, correspondingly, be lesser, intermediate, and greater effects.

4.B.208 “People who in this way pursue positive actions and give up flaws will, upon separating from their bodies, go to the joyful higher realms and be born among the gods in Dwelling in Forests.

“Once born there, their divine bodies will have no flesh, bones, pus, or blood, [F.139.a] and there is no analogy that could illustrate the bliss they experience. Nevertheless, to provide some slight indication, think of the

difference between being born in the Reviving Hell and being a universal monarch of the golden wheel, a human who experiences the pleasures of the gods and possesses all the seven precious substances that exist on the four continents. That may provide a slight indication about the gods of Dwelling in Forests.

4.B.209 “Dwelling in Forests extends across three thousand leagues on top of Mount Sumeru. The realm is adorned with glorious divine trees of the seven precious substances and features beautiful rivers. In the forest known as Action grow trees of gold. When the gods wish to go somewhere, they think, ‘Let the trees follow us!’ As soon as they develop such a wish, the gods of Dwelling in Forests will be followed by the trees wherever they may go. Just as, for example, the wheel of the universal monarch begins to travel through the sky as soon as the monarch wants it to, so the trees will journey through the sky whenever the gods want them to. They will also descend to the ground wherever the gods want them to. Thus, the trees will move from one place to the next, just as a flock of birds may fly to a place, stay there for some time, and then fly off to another. This is one of the powers of the gods of Dwelling in Forests, generated by their own karmic actions.

4.B.210 “Another such power of their positive actions causes birds that warble as beautifully as music of the five types of instruments to follow them wherever they go. The power of their positive karmic actions is also such that, wherever the gods may desire to travel, there will be lotus ponds alive with humming bees and beautiful golden swans, [F.139.b] ducks, and yellow geese. When, adorned with divine garlands and garments, the gods of Dwelling in Forests travel through the sky, the power of their positive actions will also make lotuses with beryl stalks appear. These lotuses have a thousand petals, and upon each of these lotuses is a goddess to whom the gods will flock. Once the gods in Dwelling in Forests thus reside within such divine lotuses, the power of their positive karmic actions will make vessels filled with divine beverages appear from the sky and pass into their hands. The gods and goddesses will then drink together and be happy, singing songs and cavorting until they decide to go somewhere else. The power of the positive actions of the gods in Dwelling in Forests also lets them obtain whatever they wish for. Whenever they wish to travel from one divine abode to another, the mountain or peak where they arrive will have divine flowers and fruits, perfect rivers, and exquisite groves and parks. All such things will manifest out of the sky. Together with the goddesses that surround them, the gods in this realm sing songs to the accompaniment of music of the five instruments as they travel through space from one place to the next.

- 4.B.211 “Whenever the gods dwelling at Sudharma and Excellent View catch sight of this joyous and lofty abode, they feel just as a traveling human in Jambudvīpa would feel if he happened to come upon a divine palace. The gods of Sudharma and Excellent View will then say to each other, ‘Oh, the gods of Dwelling in Forests enjoy such supreme pleasures. Their bliss is far greater than ours, as they revel to the tune of music from the five instruments, going and [F.140.a] staying wherever they like, roaming unhindered from place to place.’
- 4.B.212 “Śakra, king of the gods, will then take his seat upon a thousand-petaled lotus flower that has a stalk of divine gold and beryl. Sitting there together with the fine goddesses, he will travel through the sky. Produced by positive karmic actions, Śakra’s delightful lotus flower is delightful in the following ways: upon each of its petals perch five goddesses adorned with divine garlands, garments, and gold ornaments. Playing the music of the five instruments, the goddesses are totally elated and ecstatic, all of them facing toward Śakra. All the goddesses are completely infatuated by their own exquisite forms and youthfulness. Thus, together with Śakra, all of these goddesses glide across the sky to the realm of Dwelling in Forests.
- 4.B.213 “When the gods in Dwelling in Forests see Śakra, they are overjoyed. Descending from their abodes, as described before, they will come forth to welcome Śakra, king of the gods. Bowing their heads to the ground before him, they will offer him praises. The gods that serve Śakra and the inhabitants of Dwelling in Forests will then gather around Śakra in utter joy and accompany him across the sky as he travels to whichever pleasure garden, mountain peak, forest, grove, lotus pool, or other destination he may wish to visit. When the followers of Śakra have frolicked for a long time, they will return to their realm, coming back in the same way as they left. Śakra will then proceed to the divine assembly hall of Sudharma.
- 4.B.214 “Thus, driven to distraction by delightful forms, sounds, smells, tastes, and textures, these gods continue to enjoy themselves until finally their completed and accumulated acts with desirable, attractive, delightful consequences have been exhausted. Once that happens, they will die, leave their divine world, [F.140.b] and take birth among hell beings, starving spirits, or animals in accordance with their karmic actions. If, due to karmic actions to be experienced in other lives, they should be born with the general lot in life of a human, they will, in accordance with their causal karmic actions, enjoy constant and supreme happiness, never falling ill and always being free from harm. They will be extremely wealthy and enjoy supreme pleasures. Without fear of external armies, they will become the king or regent of one of the subcontinents.

· The Gods in Dwelling in Various Chariots ·

- 4.B.215 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the realms of the Heaven of the Thirty-Three, he will apply knowledge derived from hearing and thus correctly perceive a realm of the Heaven of the Thirty-Three known as Dwelling in Various Chariots. Wondering what karmic actions may cause beings to be born among the gods there, he will apply knowledge derived from hearing. He will then notice how an inappropriate king, an inappropriate minister, or other inappropriate people, who are filled with greed and have no fear of karmic action, may prevent the delivery of supplies to the site of a stūpa. However, a holy person who has trained his mind and thoughts may praise the buddhas either by recollecting their qualities or by chanting in an extremely beautiful and clear voice. By doing so, he may prevent this activity or cause such obstructors to be replaced. When such a holy person later separates from his body, he will go to the joyful higher realms and be born among the gods in Dwelling in Various Chariots. Once born there those who engaged in such exceptionally virtuous actions will enjoy themselves, rollick, and revel to the sound of music of the five instruments.
- 4.B.216 “Birth in that realm may also be the effect of other actions, namely those of giving up killing and stealing. Thus, one may free deer from hunters with dogs, refrain from such hunting oneself, avoid encouraging others to engage in such hunting, and refrain from rejoicing in such hunting. How does this relate to refraining from [F.141.a] and relinquishing theft? This means to avoid punishing others when one has become the ruler, king, or minister of a given place, to cause others to give up such punishment, and to make others abide within what is right or the rule of law. Those are the second kinds of actions that yield birth in Dwelling in Various Chariots.
- 4.B.217 “The gods in that realm play with various chariots within a forest that measures three thousand leagues. Hence, the name of that realm: Dwelling in Various Chariots. The gods that live in that realm rollick merrily. Among and within the chariots are beautiful lotus flowers of gold and silver with beryl petals. There are also beautiful, fragrant pools where lovely beryl-colored bees swarm around.
- 4.B.218 “The following colorful features manifest within the forest. In the lotus pools grow flowers with colorful petals, such that some lotuses are half sapphire and half beryl. That is one colorful feature. Other flowers are half beryl and half gold. That is another colorful feature. Another is that some flowers have a hundred petals, half of which are golden and the other half the color of ruby. Another colorful feature is that around lotuses with ruby petals hover golden bees, and around lotuses with silver petals hover ruby bees. Another colorful feature is that lotus stalks of beryl are enveloped in

gold, lotus stalks of gold are enveloped in precious substances, lotus stalks of silver are enveloped in coral, and emerald-colored stalks are enveloped in gold from the Jambu River. The lotus pools are studded with different kinds of colorful humming bees. Just as in Jambudvīpa [F.141.b] where the anthers of certain flowers²⁹⁰ always attract numerous bees, the same is the case with the flowers in Dwelling in Various Chariots.

4.B.219 “Thus, positive actions give rise to various realms. Painting with various colors, a master artist in Jambudvīpa, or his accomplished student, may create various petals upon the surface of a wall. This forest is equally full of myriad colors.

4.B.220 “Another colorful feature of Dwelling in Various Chariots is its birds. Their feathers, legs, heads, abdomens, and eyes are of many different colors. Thus, some birds have yellow abdomens with silvery feathers, a ruby-colored back, and eyes the color of the karketana stone. Others have silvery abdomens with golden feathers, beryl-colored eyes with ruby pupils, and multicolored backs. Thus, birds in the colors of the seven precious substances embellish this forest.

4.B.221 “Another colorful feature of Dwelling in Various Chariots is its mountain peaks of sapphire, beryl, coral, karketana, and gold. The radiance of such summits adorns the forest, and so it is full of swirling, mingling light rays. The power of such divine light beautifies the forest tremendously.

4.B.222 “Another colorful feature of the forest concerns the way the twigs and branches intertwine. Thus, three colors may appear when ruby fruits hang from twigs of beryl entwined in twigs of lapis lazuli. Likewise, there are silver twigs encircled by ruby light, twigs of coral and gold are interwoven with twigs of gold, and twigs with the color of karketana may become covered by twigs of silver. [F.142.a] In such ways the twigs may appear in two colors as they intertwine. Other twigs are also of three colors, as beryl twigs may be covered by other twigs in the colors of gold and karketana. Likewise, twigs with the color of karketana may become covered with gold and silver, and silver twigs may be intertwined with lotuses colored like coral and sapphire. Thus, one type of twig is sometimes covered by two others.

4.B.223 “Another colorful feature of the forest of Various Chariots is that golden twigs may bear beryl-colored flowers, just as flowers the color of sapphire may grow on silver twigs, golden twigs may bear karketana flowers, and beryl-colored flowers may grow on coral twigs. Thus, the various twigs bear flowers in a variety of different colors.

4.B.224 “This manifold display is produced by various forms of karmic action, is appropriated by various forms of mind, and accords with various causes. Thus, karmic actions form the causes and bases for the great diversity of the

forest of Various Chariots. Just as sprouts grow from their seeds, karmic effects manifest in accordance with their causes. Starting with engagement in propelling actions, and continuing through the features of the recipients, the various forms of attention, and the diverse appropriations—all the effects of distinct karmic actions manifest like the imprint of a seal. Whether in the higher realms or in hell, there is no effect that manifests without a cause, and nobody will ever experience the karmic ripening of acts that were done by another.

4.B.225 “As the monk who has knowledge of the effects of the ripening of karmic actions thus examines the vibrant nature of the forest of Various Chariots and its colorful world, [F.142.b] he will ask himself, ‘What actions might the gods engage in within this realm of Various Chariots in the Heaven of the Thirty-Three?’

4.B.226 “As he applies knowledge derived from hearing, he will notice how there are times when people are unrighteous and do not pursue the Dharma; when they do not acknowledge their mothers, their fathers, mendicants, or brahmins; when they do not pay respect to the elders of their families; when they do not follow their spiritual teachers; and when they lack trust in the way actions bear karmic consequences, lack the genuine view, and fail to let their actions be preceded by the genuine view. At such times, the evil Māra will be happy, and within the four circles of people who are righteous and follow the Dharma, the following things will transpire.

4.B.227 “A ruler of the world who belongs to the class of the māras and is known as Strife will, together with another such māra by the name of Distractor, distract the minds of those beings who practice the Dharma and cause them to lose interest in listening to the Dharma. A third one, known as Confused Attachment, will make donors and benefactors who practice generosity develop attachment. Thus, he will make them think, ‘If I give to recipients such as mendicants or brahmins, then what shall my children and spouse eat or wear?’ In this way, that third ruler of the world will confuse sentient beings as he roams throughout the world. A fourth ruler of the world, who is of the class of the māras and is known as Misperception, will travel throughout the world and cause those who have gone forth to renege on their resolve. Thus, he will cause them to develop attachment, engage in mundane affairs, enter town, pursue selling and business, develop the desire to look at females, visit bars, fight, create divisions within the saṅgha, and suffer mental trauma due to dreams.

4.B.228 “Whenever those four rulers of the world who belong to the class of the māras succeed in causing people in Jambudvīpa become unrighteous and refrain from pursuing the Dharma, [F.143.a] they will inform the evil Māra,

‘Your Majesty, the forces of the sacred Dharma are waning; the forces of the māras are on the rise!’

4.B.229 “Hearing this message from his followers, the evil Māra will respond, ‘In what ways do our forces grow, and in what ways do the forces of the sacred Dharma wane?’

“To this, they will reply, ‘Your Majesty, in Jambudvīpa people are unrighteous and they pursue non-Dharma. They do not respect their mothers, their fathers, mendicants, or brahmins, and they do not respect the elders of their families. Our desirous attachments subdue them and prevent them from listening to the sacred Dharma. In the dreams of those who aroused the motivation to go forth—that is, those who actually went forth, in addition to householders who took vows and practiced pure conduct—we have conjured up appearances of women and in this way made them suffer those impediments resulting from dreams. We have created attachments in the minds of donors and benefactors who practice generosity, thus making their minds dependent on their children and wives. We have caused people to fight with their friends and caused those who have gone forth to pursue business. We have made people fond of strife, argument, and slander. By such means we have caused the forces of the māras to flourish and made the forces of the sacred Dharma deteriorate.’

4.B.230 “When the evil Māra hears this, he will say to the rulers of the world, ‘Inform Rāhu, Overjoyed, and other such asuras, along with the nāgas such as Pramatha. Tell them to rejoice since the teaching of the buddhas is being destroyed and our forces are flourishing.’ In this way he will dispatch the rulers of the world to travel below the ground.

4.B.231 “The asuras Overjoyed and Vemacitrin [F.143.b] will receive the news with great excitement below the ground, and they will, in turn, inform Pramatha and other unrighteous beings who do not follow the Dharma. Upon hearing this news, the nāgas who inhabit Endowed with Enjoyments will become extremely happy and will create obstacles in the manner described earlier.

4.B.232 “When, as also explained earlier, rulers of the world, such as Virūḍhaka, learn about these things, they will enter the forest of Various Chariots together with Śakra, king of the gods, and the gods of the Heaven of the Thirty-Three. They will then call upon the gods and tell them, ‘People say that the gods who side with the māras have become powerful and that asuras such as Vemacitrin and Overjoyed, and nāgas such as Pramatha, are now very powerful indeed. Therefore, it would be right for you gods to assemble all the gods here. When everyone has assembled, we shall all sally forth to wage war on the asuras, traveling in our chariots with jewel ornaments.’

4.B.233 “In response to this all the gods will exclaim, ‘Let it be so!’ They will then proceed to their individual realms to mobilize all the other gods and lead them to the forest of Various Chariots. When everyone has gathered in the parks of Dwelling in Various Chariots, there will be music from the five types of instruments, there will be singing, and everyone will delight in the colorful features of Various Chariots. At the same time, those gods who are permanently dwelling in the forest of Various Chariots will not go to any other parks. Once the ruler of the gods has assembled all the gods in this way, everyone will set out from the forest of Various Chariots.

4.B.234 “The gods who live in the forest of Various Chariots will continue to enjoy themselves until finally their completed and accumulated acts with desirable, attractive, and delightful effects have been exhausted. Once that happens, they will die, leave their divine world, [F.144.a] and take birth among hell beings, starving spirits, or animals, in accordance with their karmic actions. Should they be born with the general lot in life of a human, they will, in accordance with their karmic actions, enjoy constant happiness. From the beginning of their youth until the time of their death, they will bear beautiful flower garlands. They will be fond of various garments and chariots and be popular with everyone. If they take ordination, they will reside upon a lion throne and deliver various Dharma discourses, enrapturing their audience with a multitude of lectures.

· The Gods in Dwelling in Enjoyment ·

4.B.235 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the realms of the Heaven of the Thirty-Three, he will apply knowledge derived from hearing and thus correctly perceive a realm of the Heaven of the Thirty-Three known as Dwelling in Enjoyment. Wondering what karmic actions may cause beings to be born among the gods there, he will apply knowledge derived from hearing. He will then notice how a holy person with virtuous thoughts may refrain from killing and stealing, avoid encouraging others to engage in such actions, and instead cause others to stop doing so. Thus, such people will themselves refrain from such acts and avoid encouraging others. Should they come to engage in such actions, they will confess them; they will regard their actions as flawed, and they will give up unwholesome company.

4.B.236 “What is understood by abstaining from killing, and what forms does that take? In this context it means to release birds and fish, facilitate the taking of vows, personally disengage from killing, and confess any act of killing.

When trappers have captured birds, one may pay them a ransom to release the birds, and one may also encourage others to do the same, making them feel good and enthusiastic about it.

4.B.237 “What is understood by abstaining from stealing? As a tax collector, one may be given a royal command to collect sheep, cows, donkeys, and so forth, from a town, market, village, or cattle enclosure. [F.144.b] However, if one is fearful of breaking one’s vows, one will refrain from stealing. Such a person will, after separating from his body, go to the joyful higher realms and be born among the gods in the forest of Enjoyment within the Heaven of the Thirty-Three.

4.B.238 “There are other actions that produce such a birth. Those who teach the Dharma may delight listeners through a Dharma discourse that is given on an auspicious day and at an appropriate place and time. If the audience listens one-pointedly with great joy, the teacher of the sacred Dharma will, upon separating from his body, go to the joyful higher realms and be born within the forest of Enjoyment. Among all forms of generosity this gift of the Dharma is supreme. When one has separated from one’s body, this will cause one to ascend to the joyful higher realms and be born among the gods in the forest of Enjoyment that lies within the Heaven of the Thirty-Three.

4.B.239 “Once born in that realm one will enjoy many hundreds of thousands of incomparable pleasures. The forest spans three thousand leagues and is adorned with trees of the seven precious substances. Within this forest the gods spend time in constant enjoyment, and they do not travel anywhere else at all. Hence, due to such innate qualities, this is known as the forest of Enjoyment.

4.B.240 “Each of the trees in that forest provides whatever the gods may wish for. Thus, if a god should think, ‘I would like a house,’ there will immediately appear a house on top of the canopy of the trees. The house that the trees thereby produce will be a thousand-pillared mansion adorned with the seven precious substances. Some of the pillars in the building will be made of beryl. Others will be of gold, crystal, karketana, or emerald. [F.145.a] When seeing such a supreme mansion appear on top of the trees’ branches, the god will think, ‘I would like to enter that home by way of a smooth and even path.’ At that very moment, the trees will manifest a path and the god will set out upon it. While ascending along that passage, the god may think, ‘It would also be nice if there were a lotus pond within the building,’ and as soon as he has this thought, there will indeed appear such a pond, made of the seven precious substances and adorned with swans, ducks, and yellow geese. The god may then think, ‘Let there be music of the five instruments.’ As soon as he has entertained that thought, gentle fragrant breezes will stir and, as the breezes mingle, they will create the sound of music of the five

instruments. At this point the god might think, 'May food and drink flow like rivers within this home in the trees,' and at that very moment the branches of the trees will open up, producing rivers of food and drink that are of exquisite colors, tastes, and textures. At this point, the god may think, 'Now I would like to drink ambrosial elixir.' In that very instant an ambrosial elixir having perfect taste, aroma, and color will manifest, and the god will drink it until he is completely satiated. He will then play and frolic with the goddesses. In this manner, the gods experience such enjoyments within that forest.

4.B.241 "The gods may also at some point descend from those amazing trees to go for a stroll. In that case heavenly lotus flowers with beryl stalks and golden petals will appear. The flowers are soft, [F.145.b] vibrant, delightful, and fragrant. Thus, as the gods go for their ramble, they will be stepping on those flowers, which in turn produce divine musical sounds of the five instruments. Thus, every step the gods take will be an experience of pleasure.

4.B.242 "In this way hundreds of thousands of the gods' ideas are realized and blissfully fulfilled as they experience the objects of the five senses. Even so, their senses are never satisfied by their objects. Any form the gods' eyes may see will be registered as unique, opulent, and delightful. As soon as they open their eyes, they will apprehend and perceive further desirable, attractive, and delightful forms, and so they will never feel satisfied by the forms they see. All that they hear is also exceptionally delightful, and so their ears are likewise insatiable. As their noses register scents, all that they smell is desirable, attractive, and delightful, and thus the gods' noses are never sated by any amount of aromas. When their tongues experience tastes, all are sensed as extremely pleasant and delicious. Their physical experience of textures is likewise an experience of desirable, attractive, and delightful objects. Similarly, all the things that they bear in mind are similarly desirable, attractive, and delightful.

4.B.243 "Thus, with their six collections of craving consciousness and their desirous bodies, the gods laugh, enjoy, revel, and rollick within their forest without ever feeling satisfied. In this way, the wind of thought that stirs the faculties above wafts through the jungle of objects below, fanning the blazing fires of nonvirtue. Although this fire blazes every single day, the objects they crave never bring them any satisfaction.

4.B.244 "While the gods play [F.146.a] and joyfully amuse themselves with numerous objects in this way, Śakra, king of the gods, will upon his victory over the asuras pay a visit to various high mountains, as explained before. When he arrives, Śakra will call on the gods and tell them, 'Gods, enjoy yourselves in this forest. Play with this wealth of divine sense pleasures! I

have defeated the hordes of the māras, Vemacitrin, and the rest. Now I shall go to the forest, and I want all gods and goddesses to come and stay there with me during the four months of the monsoon. We shall certainly enjoy ourselves.'

4.B.245 "When he has instructed the gods in the Heaven of the Thirty-Three in this way, he will next call upon his elephant, Airāvaṇa: 'Supreme elephant, get ready. I am going to the forest for the sake of enjoyment and celebration, and I shall be traveling in the company of all the gods and goddesses. Just as you have done before, you must create emanations so that everyone can ride on your back, head, tusks, and shoulders. You must create emanations of forests, lakes, mountains, peaks, groves, and parks.'

4.B.246 "When he hears Śakra's words, Airāvaṇa, the supreme elephant, will magnify himself, making his body very large. He will then emanate one hundred heads, each bearing ten white tusks. On each of the tusks lie ten lotus pools, each containing one thousand lotuses that have one thousand petals made of the seven precious substances. On each of the petals sit bees of the seven precious substances, and on each of these petals the gods and goddesses will take their places without any sense of feeling intimidated by one another. Thus, riding upon the heads of the supreme elephant, everyone will journey across the sky to the pleasure garden that is [F.146.b] richly endowed with heavenly enjoyments of the five senses.

4.B.247 "The elephant will emanate two forests on his shoulders, one known as Utter Joy and the other called Desirable. In each of them, there will be perfect trees, cascades, and ponds. There will be exquisite trees of the seven precious substances and perfect wish-fulfilling trees. Within those forests the gods will enjoy themselves and frolic about, and thus the groves will be filled with gods and goddesses who experience divine delights of the five senses. In this setting, Airāvaṇa, king of elephants, will proceed as if he were a second Mount Sumeru.

4.B.248 "On the back of the supreme elephant lies a city called Even and Smooth Surface, which is like a second Sudarśana, complete with beautiful streets, crossroads and forks, parks, trees, and houses made of the seven precious substances. In its center stands a mansion adorned with a hundred pillars of the seven precious substances, and in the center of that building is a lake. Therein, the king of the gods will rollick with his bevy of goddesses. Śakra, king of the gods, will revel and frolic there to the accompaniment of music of the five instruments, all the while traveling to the forest.

4.B.249 "Even though the gods are traveling, they do not notice any change. Just as they do not perceive that they are staying upon Mount Sumeru, they also do not feel any movement of the supreme elephant.

- 4.B.250 “Upon his ears, the elephant will manifest two lotus pools, each of them measuring eleven leagues. One of them is called Deep and the other Bright, and these ponds are brimful of water endowed with the eight features. In the ponds grow water lilies with beryl petals and jewel stalks. Some are ruby colored and ornamented by bees, and they abound with blooms [F.147.a] that are intensely fragrant. Upon the anthers of those lilies, the gods and goddesses take their places and frolic. Playing with the water and the lilies, they cannot tell whether the supreme elephant is moving or standing still.
- 4.B.251 “Upon its trunk the elephant will emanate a long pool that measures five leagues and is surrounded by mansions with pillars topped by capitals. There are divine trees and the area is studded with mandāra flowers. Bees hum merrily and the place is adorned with the beautiful leaves of divine gośīrṣa sandalwood trees, trees of gold, and numerous other kinds of flowers. Upon the anthers of the flowers sit goddesses who play music, singing and chanting auspicious praises to the king of the gods. In this way, such an elongated pool will be emanated on the tip of the elephant’s trunk.
- 4.B.252 “Upon the tip of his trunk, the elephant will emanate a large pool that measures about a league, and in that pool will be many hundreds of thousands of huge lotuses. The flowers are extremely fragrant, filling the atmosphere with divine aromas for a distance of ten leagues. Upon each petal of these beautiful great lotuses gather throngs of gods and goddesses who sing, frolic, and revel. When the gods thus rollick and are absorbed in their pleasures, they do not see each other, and they remain free from harm. The gods of the Heaven of the Thirty-Three also travel to the forest on the tip of the elephant’s trunk. As they journey upon Mount Sumeru, they do not notice that their destination is a creation of that supreme elephant.
- 4.B.253 “Next, the supreme elephant will create upon his trunk a great mountain called Adorned with Springs. This mountain is adorned with various springs and beautiful heavenly trees, cascades, ponds, parks, [F.147.b] lakes, and lotus pools. There, other gods will frolic, enjoy themselves, and have fun. Upon the head of the flower-decorated supreme elephant, another mountain will also be created.
- 4.B.254 “The tusks of the supreme elephant resemble the waxing moon. Upon their tips the elephant will emanate parks with an even ground that is adorned with flowers and lakes. Among the beautiful flower petals bees buzz and the clear calls of cuckoos can be heard. On the dry land roam ravishing peacocks, pheasants, and the other divine birds that adorn the emanated parks that have been created upon the tusks.
- 4.B.255 “Thus, when the supreme elephant has in this way extended his body size, he walks toward the pleasure gardens. Surrounded by the gatherings of gods, he ambles on without growing weary and with a gait of elegant

majesty.

- 4.B.256 “From his two nostrils, the supreme elephant sprays streams of water that flow like the rivers Gaṅgā and Yamunā in Jambudvīpa. The cool waters are extremely pure—free from any impurity whatsoever. To provide a slight analogy, when herbs, grass, forests, barley, and wheat suffer from heat and drought within the four human abodes, they can be revived by a rain that falls on the grains and leaves. In the same way, the nostrils of the king of elephants are always like that.
- 4.B.257 “As the water flows, the wind will scatter it throughout the sky. The wind causes the water to evaporate over a great distance and thus the water appears as mist within the three abodes of humans. Moreover, when the supreme king of elephants trumpets, he releases water, which showers down among the gods who travel in the midst of the sky. This looks like a moving white light, and so when certain non-Buddhists see that, they will say, ‘That is the path of Indra,’ while others may call it ‘the path of the elephant Airāvaṇa.’ Yet they do not know that what they see is white water. [F.148.a] [B33] Thus, as the water is scattered by the wind and suddenly falls, they see it like thirsting deer see mirages. In this way, its essence is transformed and appears unclear.²⁹¹
- 4.B.258 “Next, the supreme king of elephants, who thus carries a mountain upon his head, will above the crown of his head create a supreme victory banner, a beryl ring, and a golden parasol that decorate him beautifully, as if he were a second sun. He will also carry a standard that measures one league and radiates white light. When the asuras who dwell in the sea see that light, they will tell each other, ‘The gods have arrived. That light shines from the standard called Victor, which belongs to Śakra, king of the gods.’
- 4.B.259 “In this way the supreme king of elephants proceeds to the parks. When the gods see the forest in the distance, Śakra will tell them, ‘All of you, look at these great delights. Gods who defeated the asuras, for the four months of the monsoon you shall celebrate with the gods of the Heaven of the Thirty-Three within this great forest that is so delightful to behold.’
- 4.B.260 “When the gods hear those words, they will reply, ‘We shall do just as Śakra commands.’ Śakra’s elephant, Airāvaṇa, will then amble into the park, and all the gods will frolic, celebrate, and revel together with the divine inhabitants, who all possess heavenly pleasures of the five senses.
- 4.B.261 “As the gods who live and play in the hills of the parks see the supreme standard and the king of elephants, Airāvaṇa, they will become overjoyed and proceed to receive Śakra, king of the gods. Joining their palms above their heads, they will venerate him [F.148.b] and merrily entertain him with beautiful melodies, songs, and dances. Śakra, king of the gods, will then descend from his elephant and together with the gathering of gods proceed

into the parks. The gods that journey upon Airāvaṇa's head, tusks, and shoulders will likewise descend and enter the parks to play, enjoy themselves, and be happy. Thus, the inhabitants of the great forest and the gods who with Śakra were victorious over the asuras will together enjoy a wealth of pleasures of the five senses, experiencing indescribable enjoyment for the four months of the monsoon. Śakra, king of the gods, will be attended to by groups of gods and goddesses who in turn are attended to by other groups of gods and goddesses. In this way everyone will enjoy themselves and frolic.

4.B.262 “Thus, these gods experience incomparable bliss, and they continue to enjoy themselves until finally their completed and accumulated acts have been exhausted. Once that happens, they will die and leave their divine forests. After their death they will, in accordance with their karmic actions, take birth among hell beings, starving spirits, or animals. If, possessing the general lot in life of a human, they are born as humans, they will, in accordance with their causal actions, possess an immaculate, dexterous intelligence and a supremely attractive physical form. They will be extremely agreeable to everyone and be born where there are delightful waterfalls, mountains, ponds, and parks. In their environment there will be many people who are joyous, powerful, wealthy, and live happy lives.

4.B.263 “Next, the monk will examine the karmic actions and ripening effects [F.149.a] that pertain to the great king of elephants, Airāvaṇa. Thus, he will wonder, ‘What actions might be the cause of the tremendous miraculous powers that allow this elephant to be victorious in the battle between the great gods and the asuras? And what might be the actions that caused him to be born as an animal?’

4.B.264 “When he examines these matters with knowledge derived from hearing, he will notice how at the time when people lived for seventy thousand years there was a great brahmin who had attained knowledge of the Vedas, their auxiliary studies, the chronicles, and the Purāṇas. He practiced generosity, engaged in what is virtuous, and with steadfast regularity provided for the lowly, the unprotected, beggars, and those in pain. His mind was extremely virtuous, and he cared for the whole world.

4.B.265 “At that time there was king called Sudarśana, whose vast pleasures and enjoyments were comparable to those of the gods. Once, the king traveled to a palace known as Garland of Parks. On the journey, King Sudarśana was accompanied by eighty-four thousand elephants wearing golden nets and webs of bells, eighty-four thousand horses adorned with golden nets and strings of small bells, eighty-four thousand attending ladies, and eighty-four thousand musicians. The brahmin noticed King Sudarśana's supreme

pleasures and extreme wealth and, although he possessed perfect wealth himself, he decided to go to the palace where the king was partaking of his enjoyments. The brahmin's name was Even Toward All.

4.B.266 "When he thus visited the king's rich residence, the brahmin Even Toward All noticed an elephant, known as Cloud Banks, that the king would always ride. The elephant was draped with gorgeous nets of small bells, exquisite pearl garlands, and other beautiful ornaments created by the most expert artisans. [F.149.b] To the melodious sounds of numerous instruments, the elephant was ambling through the park.

4.B.267 "Seeing this virtuous elephant of tremendous majesty and beauty, the brahmin thought, 'Ah! That elephant is perfectly virtuous and divine. Similarly, may I now take rebirth as the king of elephants, the mount of Śakra, king of the gods!'

4.B.268 "Afterward, when the brahmin separated from his body, by the power of his generosity and the power of his karmic actions he went to the joyful higher realms and took birth in the Heaven of the Thirty-Three as the elephant upon whom Śakra, king of the gods, always rides.

4.B.269 "At this point the monk will utter the following verses:

" 'Wherever the painter of karma
Creates its paintings,
The great lord of the mind
Will draw its designs too.

4.B.270 " 'Through all their many transformations,
Beings reach different destinations
Within the three realms of cyclic existence
As propelled by the mind.

4.B.271 " 'Corporeal beings engage in their actions
Depending on the mind.
Those who constantly train their minds
Will be led to the realm of immortality.

4.B.272 " 'The mind is hard to please, feeble,
And always ready to fall.
Taming the mind is good;
Those who do so will win happiness.

4.B.273 " 'Those who constantly train their minds
Will continually conquer misdeeds.
Those who are steadfast in conquering misdeeds
Will never be harmed by suffering.

- 4.B.274 “ ‘Suffering here,
And suffering elsewhere,
Is caused by the unbearable,
Feeble, and restless mind.
- 4.B.275 “ ‘Gods, asuras, piśācas, nāgas,
Mahoragas, and rākṣasas
All have a single lord, the mind.
This is the king of the three realms of existence.
- 4.B.276 “ ‘Mind leads to heaven
And to the realm of humans.
Mind also leads to the lower realms,
Making people roam aimlessly.
- 4.B.277 “ ‘The mind that is confused and impaired
By all its useless objects [F.150.a]
Is driven by craving,
And confined to infinite pain.
- 4.B.278 “ ‘Engaged in a single activity but always concealed,
Hard to please and yet powerful,
Destructive but imperceptible—
Thus, the unstable mind is quickly moving.
- 4.B.279 “ ‘A mind such as that
Is tamed by the wise,
Who leave behind the chains of the māras
And attain happiness beyond.
- 4.B.280 “ ‘The horrible demon of thought
Is deceptive and hard to fathom.
The mind that relies on him
Will fall into the abyss of hell.
- 4.B.281 “ ‘Those free from such flaws,
Who are not controlled by the objects of the senses,
And are not stained by unwholesome factors,
Will be taken to the abode of immortality.
- 4.B.282 “ ‘The mind arises from causes and conditions
And may enter supreme spiritual practice.
As it quickly changes,
It may become deeply engaged.

- 4.B.283 “ ‘Based on its engagement in actions,
There will be various effects.
Singularly subtle and active,
It will not last for a second moment.
- 4.B.284 “ ‘Into which body, realm,
And part of the world might it lead one,
And by which path?
All of that it is difficult to know.
- 4.B.285 “ ‘Wherever the body may go,
Stay, or be active,
When the actions of the body are seen,
Spiritual practice remains unseen.
- 4.B.286 “ ‘The mind is hard to tame
And its own body is imperceptible.
The horrible thoughts of beings
Are unimpeded and have no eyes.
- 4.B.287 “ ‘The mind that sees evil and abstains from evil
Is like an illusion.
Its thoughts are not noticed,
It does not move, and it is not seen.
- 4.B.288 “ ‘Throughout beings’ hundreds of lives,
It leads them all along,
But can neither be cut by weapons
Nor burned by fire.
- 4.B.289 “ ‘Thus, it itself cuts and burns
All blind beings,
Who suffer tremendously,
Bound by the tight ropes of karmic action.
- 4.B.290 “ ‘Throughout thousands of lives
This is the guide, yet it remains unseen.’²⁹²
- 4.B.291 “ ‘In one instant, it engages in virtue,
And in another instant, it engages in the unwholesome.
Taming such a mind of virtue and vice
Will bring happiness.
- 4.B.292 “ ‘Emerging through the six gates,
The mind craves objects, [F.150.b]

And thus it may be driven to the ends of the world
And still not realize its afflictions.

4.B.293 “In this manner, the monk will see how great positive actions can change into inferior ones. Hence, he will declare how so-called positive mental acts that normally bring either ordinary or divine effects can also sometimes lead to an animal existence due to the primary influence of the mind and the transformation of the mind.

· The Gods in Dwelling in Beauty ·

4.B.294 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to concern himself with the realms of the Heaven of the Thirty-Three, he will apply knowledge derived from hearing and so correctly perceive a realm of the Heaven of the Thirty-Three known as Dwelling in Beauty. Wondering what karmic actions may cause beings to be born there, he will apply knowledge derived from hearing. He will then notice how some people observe discipline and cause others to do so as well. They refrain from unwholesome actions and also cause others to disengage from negative acts, regard them as flaws, and undertake discipline. Thus, they are steadfast in observing unblemished discipline, maintain pure surroundings, and give up killing and stealing.

4.B.295 “Which aspects of killing are abandoned by such people? Adhering to their vows, they will refrain from digging where doing so would harm many animals, such as ants, scorpions, frogs, insects, or mongooses. Moreover, they will cause others, who may or may not have taken vows, to stop such digging and regard this as mistake.

4.B.296 “What is then the relevant discipline in terms of giving up stealing? Here, they avoid even the slightest intention to steal the property of potters or anybody else, just as they stop others from taking such property and establish them in discipline. They also refrain from rejoicing in stealing.

4.B.297 “Holy beings who thus practice discipline and give up killing and stealing will, upon separating from their bodies, go to the joyous higher realms and be born in Dwelling in Beauty. [F.151.a] They will become gods who are always happy, singing, laughing, playing, frolicking, and reveling; who are endowed with a constant, natural glow; and who live in forests and parks. Those who observe excellent discipline will be born in the higher realms.

4.B.298 “The wealth of enjoyments and extremely delightful objects that those who engaged in positive actions will experience is of the following kind. Nets of golden threads with small tinkling bells attached to them are draped throughout the forest, and when someone from a distance sees those beryl

bells, which have been created by karmic actions, the bells will ring out, 'Peaceful doer of good, come forth and see!' Then the bells will produce the following verses:

- 4.B.299 “ ‘Those who with extremely buoyant minds
Observe discipline
Will live to enjoy
The bliss of discipline.
- 4.B.300 “ ‘Proper adherence to discipline
And much familiarization with that
Will transform into bliss
And the realization of the transcendence of suffering.
- 4.B.301 “ ‘Discipline protects you from the lower realms
And leads you into goodness.
Thus, always adhere to discipline,
Which has a thoroughly soothing effect.
- 4.B.302 “ ‘When the time of death arrives
Those endowed with discipline will have no fear.
There is no protector against the lower realms apart from oneself;
Discipline is the supreme protector.
- 4.B.303 “ ‘You have observed great discipline
In all your undertakings.
As you have now arrived in the realm of the gods,
Do not be totally careless.’
- 4.B.304 “Thus, the jingling of the bells that are produced by positive karmic actions will make the gods comprehend the flaws of carelessness. Those gods who have adhered to discipline for a long time will understand the message well and hence avoid even a moment of careless abandon. On the other hand, those gods who, through numerous lives, have not fully accustomed themselves to discipline will fail to understand the message of the bells and therefore will soon become completely careless. [F.151.b] As that happens, those who comprehended the message will go somewhere else, proceeding to forests and parks that are adorned with the seven precious substances.
- 4.B.305 “The forest of Beauty measures three thousand leagues. The four main areas are larger than the city of Sudarśana while the rest are smaller. The forest is square, and at its four sides stand four great wish-fulfilling trees of flawless beryl. The shining trees stand about a league tall, and their light reaches across five thousand leagues, shining just like the sun. On their branches and leaves gods play with retinues of goddesses, receiving

whatever they may wish for from the branches and leaves. Encircled by those trees lies the forest of Beauty. It is adorned with lotus pools of gold, silver, and beryl; trees of refined gold; great unplowed fields that consistently yield produce that is in every respect flawless, clean, and delicious; and immaculately white birds that are agreeable to behold and delightful to hear.

4.B.306 “Among the birds of the forest, some have silver feathers, a golden head, a beryl-colored stomach, and ruby eyes. Thus, the birds have numerous colors. Upon silver trees sit golden birds, on golden trees sit silver birds, on beryl trees with bushy branches sit ruby-colored birds, and on ruby trees sit sapphire birds. [F.152.a] All of them consume the fruits and drink from the nectars of the trees.

4.B.307 “Birds with colorful feathers of the seven precious substances frolic and warble on trees of the seven precious substances. Among the numerous lotus flowers, large bee swarms engage in various activities with their colorful bodies and seasonal inclinations. The bees fly among the dense anthers of the lotus flowers and enjoy themselves, play with each other, and mate. Within the rich shades of the trees, gods and hosts of goddesses also enjoy themselves with each other and romp around.

4.B.308 “This forest is further endowed with the following divine qualities, which are particularly excellent. Whenever war breaks out between the gods and the asuras, Śakra, king of the gods, will say to the gods, ‘Gods, get ready. Prepare yourselves, because the asuras on Moon Mountain are inflicting harm upon the gods.’ When they hear this command, the gods of the Heaven of the Thirty-Three will go to the forest of Beauty. All the gathered gods and the divine officials of Śakra will then enter the forest. Upon the trunks of the four great, stainless, divine trees of beryl that grow in the four directions the gods will then see their forms reflected, as if in a mirror. They will behold the signs of their victory, but they will also see reflections that show how certain gods among them will have their limbs cut and severed in the upcoming battle between the gods and asuras. They will see how the gods that lose limbs in this way will grow new limbs back; this will not be the case, however, when the god has his neck cut and is decapitated. Those among them who are going to have their necks cut and their heads severed will see that reflected in the trees. When a god has seen that this is going to happen to him, he will then inform the others. [F.152.b] To ensure that the death of that god will be avoided, the gods will notify Śakra, telling him that this god is going to die in the battle against the asuras. Upon receiving such news, Śakra will then say, ‘Friend, do not go to war. Do not put your life in danger.’

- 4.B.309 “As the monk wonders about the causes of this, he will apply knowledge derived from hearing. He will then notice how some people with compassionate minds and thoughts may free others who are about to be executed. As such actions ripen, these people will be born in the realm of Beauty among the mirror-like trees that provide such reflections.
- 4.B.310 “Then the gods will proceed into the forest of Beauty. When they come to the grove in the center, which is adorned with trees that fulfill all wishes, the gods will convene. They will compare the sizes of the armies of the gods and asuras and examine the character of the asura army versus that of the gods.
- 4.B.311 “Śakra, king of the gods, will then explain to them, ‘When those who follow the Dharma pass away, they are reborn among the gods. When the people in Jambudvīpa rely primarily on the path of the ten virtuous actions during times of dispute—when they adhere to and practice the path of the ten virtues, when they make others do so as well, and when, free from breaches, corruptions, or flaws, they steadfastly maintain the sevenfold discipline of the body and speech without any hypocrisy—they will after their death take birth among the gods. Such people will then be born among the gods, just as the grains of sand filling an open bag will all fall out when the bag is turned upside down. [F.153.a] In this way, the armies of the gods will expand, the armies of the asuras will diminish, and the asuras will lose their vigor. At such times, the asura army on Moon Mountain will be expelled.
- 4.B.312 “ ‘At other times, however, the conduct of people may be tainted and they may fail to steadfastly practice the path of the ten virtues free from breaches, corruptions, or flaws. At such times, humans in Jambudvīpa will after their death only be born among the gods in a way that resembles how mangos fall when a strong man shakes a tree with ripe fruits.
- 4.B.313 “ ‘During times of privation, people’s practice of virtue may become extremely tainted. They may fail to observe and steadfastly practice the discipline of the body and speech, and their practice may be neither very wholesome nor constant. At such times, people will be born among very inferior gods, just as when a feeble person embraces a wood apple tree bearing round, hard, and unripe fruits, and shakes the tree with considerable difficulty. In this analogy, the person who shakes the tree is very weak and the wood apples that fall are few and only slightly ripe. That is how people with tainted discipline will be born among the gods. At such times, you gods will become careless and you will be content with your total carelessness. In that way, the armies of the asuras will expand and the armies of the gods will diminish.

- 4.B.314 “ ‘When people practice and engage in non-Dharma, when they disengage and refrain from the sevenfold discipline of the body and speech, when they go against each other, when they disrespect their mothers and fathers, and when they are unrighteous and do not pursue the Dharma, they will after their death take birth among hell beings, starving spirits, and asuras. [F.153.b] Just as when a strong man turns a bag of sand upside down and empties it, such humans will be reborn among hell beings, animals, and asuras.
- 4.B.315 “ ‘If people engage in both virtuous and unvirtuous actions, and thus are slightly observant of some aspects of physical and verbal discipline, some of them will after their death take birth among hell beings, starving spirits, and asuras, whereas others will be born among the gods. Just as a strong man may embrace a mango tree and shake it so that the ripe fruit falls off while the unripe remains, some among the people who practice virtue in a way that is tainted will be born as gods, while others will take birth as hell beings, starving spirits, or asuras.
- 4.B.316 “ ‘When the vast majority of the people in Jambudvīpa practice non-Dharma, when they do not respect their mothers, their fathers, mendicants, or brahmins, when they do not follow the elders of their families, and when they completely fail to observe any discipline with their bodies and speech, they will upon dying be born as hell beings, starving spirits, or asuras. At this time, the powers of the asuras will grow and the powers of the gods will diminish. On this occasion, I shall enter the war between the gods and asuras. While I will have the power to prevail, other gods will not have such power. Keep this in mind. The gods must endeavor in the Dharma. True joy in the Dharma offers protection in this world and beyond. Among all powers, that of the Dharma is the greatest, and in comparison to that, nothing else looks powerful. Keep this in mind and be mindful. I call on you to defeat the asuras.’ [F.154.a]
- 4.B.317 “ ‘In response to these instructions, the gods will say, ‘Let our actions fulfill your command. Let it be as you say. We will act to fulfill the command of Śakra.’ They will then proceed to the Forest of Armor to receive their mail. There, the trees will supply them with an impenetrable armor that renders their bodies invulnerable. In this way, they are able to ward off all opposition. Splendid like the morning sun rising over the mountains, they will then depart for the impending battle at Moon Mountain. The battle between the gods and asuras now ensues, just as explained before.
- 4.B.318 “ ‘After the battle, the gods will again spend time in Beauty, enjoying rich pleasures of the five senses and befriending each other, maddened by desire. Thus, as various birds sing in the flowering and fruit-bearing trees of beryl, gold, and chrysoberyl, the gods will revel delightfully.

4.B.319 “Next, the monk who has knowledge of the ripening of karmic effects will consider the karmic ripening of the birds that live in the Heaven of the Thirty-Three. Thus, he will wonder, ‘What actions caused those colorful and diverse birds that sing in such myriad ways among the precious trees to enjoy themselves, rollick, and revel within those groves and parks?’ In this way the monk who has detailed knowledge of the nature of karmic actions will inquire into the effects of actions. As he examines the matter with knowledge derived from hearing, he will notice how a concentrated, professional painter can create fine and colorful paintings of bodies, pleasure gardens, or delightful groves. Thus, with blue, yellow, red, and various blended colors he may paint on a canvas, the walls of a temple, or a stūpa. By the blessings of the buddhas, such professional artists may paint trees, [F.154.b] birds, people, tigers, horses, cities, forests, parks, pools, gardens, lotus groves, lakes, mendicants, brahmins, towns, markets, palaces, and so on. By the blessings of the buddhas and the Dharma, such professional craftspeople may also, in accordance with the instructions of their sponsors, paint various designs in fine colors upon even and polished surfaces of gold, silver, copper, and the like. When such people later separate from their bodies, they will go to the joyous higher realms and take birth among the gods as birds with the same appearance that they painted previously. Those among them who lacked discipline and engaged in various actions may be born as happy deer or bees. In such cases, although their karmic actions and the consequences thereof are comparable to those of the gods, when such silly people attentively engage in those actions, they will also be mindless in the heavens, experiencing happiness among the trees and mountain peaks within the delightful divine forests and parks. Those who crafted various images on duly prepared and polished surfaces of ivory, silver, gold, or the like, will, through their diverse actions, take birth with bodies shaped in a multitude of ways.

4.B.320 “Accompanied by hosts of goddesses, the gods in the forest of Beauty continue to enjoy themselves, revel, and play, partaking of numerous divine pleasures, until finally their completed and accumulated acts with desirable, attractive, and delightful consequences have been exhausted. Once that happens, they will die and take birth among hell beings, starving spirits, or animals in accordance with their karmic actions. Should they instead take birth among humans, due to positive actions to be experienced as a human in other lives, they will, in accordance with their positive actions, always be born in joyful circumstances as kings or regents. [F.155.a] Venerated by everyone, they will always enjoy themselves in parks and at parties. While in a happy state of mind, their bodies, ornaments, and garments will also be

excellent. They will enjoy a permanent supply of food, drink, and other delicious edibles, and they will spend their time in beds and parks. They will be happy and possess male and female servants, laborers, and aides.

· The Gods in Dwelling by the Pārijāta Tree ·

4.B.321 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to concern himself with the realms of the Heaven of the Thirty-Three, he will apply knowledge derived from hearing and so correctly perceive a realm of the Heaven of the Thirty-Three known as Dwelling by the Pārijāta Tree. Wondering what karmic actions may cause beings to be born among the gods there, he will apply knowledge derived from hearing. He will then notice how some great and knowledgeable individuals provide their mothers and fathers with clothing, food, bedding, and medical supplies, just as they may encourage and establish others in such virtuous activity. While thus practicing generosity, they may also abstain from even the minutest aspects of killing. Thus, they may carefully refrain from eating overripe fruit that may contain worms, just as they may cause others to refrain from and disdain doing so. While observing discipline themselves, they may also cause others to do so. As for refraining from stealing, they will abstain from brazenly trespassing and taking fresh fruit and also refrain from taking fallen fruit in parks. They will also encourage others to exhibit such restraint and have disdain for such actions, and they will establish others on the path of virtuous actions. Such great individuals who benefit both themselves and others will, when separating from their bodies, [F.155.b] go to the Heaven of the Thirty-Three and be born among the gods who dwell by the Pārijāta tree.

4.B.322 “In that realm stands a single tree of exceptional beauty. Whenever people are righteous and follow the Dharma, the king of the gods will remark how the tree’s scent, color, leaves, and fruits are presently the most exquisite in relation to the balance of all the positive and negative acts of gods and humans in Jambudvīpa. Whenever the humans in Jambudvīpa are righteous and follow the Dharma, this wish-fulfilling tree will bloom splendidly with radiant and fragrant flowers that can be sensed across a hundred leagues. At such times, the gods of the Heaven of the Thirty-Three will be delighted. Surrounding the wish-fulfilling tree they will say, ‘Marvelous! The wish-granting Pārijāta tree is in bloom. Without any doubt, the people of Jambudvīpa respect mendicants and brahmins, and they venerate and follow the elders of their families. That is why this tree of ours is now in full bloom.’ Then the gods will spend the four summer months in the vicinity of the tree, nourished by divine pleasures of the five senses.

- 4.B.323 “At other times, when only half of the flowers in the wish-granting Pārijāta tree bloom, the gods will still be overjoyed and say, ‘Marvelous! There can be no doubt that the humans of Jambudvīpa are practicing a discipline that is of various qualities. That is why the flowers on this wish-granting Pārijāta tree are similarly varied.’
- 4.B.324 “When the vast majority of people engage in non-Dharma, the leaves and flowers of the wish-fulfilling tree will wither. [F.156.a] The colors of the tree will no longer be attractive, and it will have neither sweet fragrance nor any radiance. For example, during winter, the atmosphere may grow foggy and cloudy and the sun may lose its warmth and brilliance. Similarly, the light that shines from the wish-granting Pārijāta tree also decreases and it will no longer have the same fragrance.
- 4.B.325 “The gods who live in the realm of the wish-granting Pārijāta tree will then say to Śakra, ‘O Majesty, the wish-granting Pārijāta tree has little light and lacks fragrance. It is not as beautiful as it used to be. Without a doubt, the people in Jambudvīpa are engaging in non-Dharma. They do not respect mendicants and brahmins, and they do not follow the elders of their family.’
- 4.B.326 “When Śakra, king of the gods, hears this, he will take up a statue of the Buddha and then, together with a gathering of gods, set out toward the wish-granting Pārijāta tree. With extreme veneration for the Buddha, he will recollect the qualities of the Buddha and say, ‘I am going to the wish-granting Pārijāta tree. Gods, prepare yourselves. Just as I go forth carrying a resplendent stūpa and holding a statue of the Buddha, so you must all proceed to that king of trees and make offerings of incense, garlands, and ointments to the Blessed One.’ When they hear these words, many hundreds of thousands of gods will come before Śakra.
- 4.B.327 “When in this way Śakra goes to the wish-granting Pārijāta tree carrying a statue of the Buddha above his head, other gods who live near the wish-granting Pārijāta tree will behold it from a distance. [F.156.b] But because the leaves of the wish-granting Pārijāta tree have withered, its light has dimmed, and its glory has waned, they will not be so delighted.
- 4.B.328 “Before the tree, Śakra will place the Blessed One upon a beryl stand that rests upon the ground, which is like refined gold. Faithfully, he and the gods will then worship the Blessed One elaborately with various scents and flowers from the forest, such as mālika flowers, mandāra flowers, and lotuses. In this manner they will wash and venerate the image with incense and flowers. The gods will feel strong faith and be joyous, free from stinginess and carelessness.
- 4.B.329 “To the gods Śakra will then say, ‘Since the Buddha, the Dharma, and the Saṅgha of noble ones are the masters of all the three worlds, they are also our masters.’

4.B.330 “All the faithful gods will then prostrate as Śakra utters the following verse:

“ ‘Homage to the Omniscient One,
The single friend of all beings,
Who is free from the poison of craving
And has truly crossed beyond existence.’

4.B.331 “Joining his palms, Śakra will then approach the Blessed One. As they surround the image, he and the gods will kneel to the ground and utter this verse:

“ ‘Homage to the Omniscient One,
The single leader of all beings,
Who has conquered desire, anger, and delusion,
Who is free of all plagues and is incomparable.’

4.B.332 “At this point, the entire gathering of gods will take places around the king of trees, and with genuine faith, keen faculties, bright minds, and virtuous thoughts, they will worship the Buddha and Dharma. As they do so, leaves on the tree will begin to open and unfold. [F.157.a] As the gods see this, they will continue their worship, and thus the wish-granting Pārijāta tree will finally bloom again, just as before, with fragrant flowers, white as clouds, and adorned by bees. Gatherings of gods will abound in its delightful shade, and the tree will be splendid like a second sun. As they see that the tree in this way has been restored to its former glory, the gods will rejoice.

4.B.333 “This tree emits its fragrance across hundreds of leagues, and the wind also carries the scent several hundred leagues farther. Such is the deliciously fragrant, radiant king of trees. Just as Mount Sumeru is the most beautiful among all the sixty thousand mountains, so this wish-granting Pārijāta tree is the most gorgeously resplendent among all the diverse multitudes of trees.

4.B.334 “As they witness the radiant glory of the tree’s perfect blossoming, the gods of the Heaven of the Thirty-Three will be exhilarated and say to each other, ‘Behold the incomparable blessing of the Buddha. By the power of the Buddha the wish-granting Pārijāta tree has now regained all its color, fragrance, garlands, leaves, and lights. Just as the tree now flourishes, so the gods of the Heaven of the Thirty-Three will undoubtedly likewise experience increasing strength, power, and miraculous abilities. Those in Jambudvīpa who follow the Dharma will engage with the Dharma intelligently and their motivations will be righteous. Hence, the forces of the māras will lose their power and the asuras, nāgas, and world guardians who are associated with the māras and who are unrighteous will be unable to create any obstacles for the Dharma. They cannot find fault with the Dharma

and they will be unable to rival us when it comes to the goddesses. The very sight of this king of trees makes them lose their vigor, just as it increases the power of the gods.' [F.157.b] In this way, the officials of Śakra, king of the gods, will encourage each other.

4.B.335 "The four guardians of the world, who are righteous and follow the Dharma, will then journey from Jambudvīpa to the assembly hall of the gods of the Heaven of the Thirty-Three. From afar, the four will see how Śakra, leader of the gods, and the others in all their radiant splendor worship the blessed Buddha with clear and faithful minds in front of the wish-granting Pārijāta tree. The four guardians of the world will then go before Śakra, king of the gods. Bowing their heads before him, they will say, 'Śakra, leader of the gods, and all the rest of you, rejoice! The humans who are righteous and follow the Dharma are now practicing the Dharma and refraining from non-Dharma. They respect their mothers, their fathers, mendicants, and brahmins, and they follow the elders of their families. Since they thus practice the Dharma, rejoice!'

4.B.336 "When they have heard this message, Śakra, leader of the gods, and the rest of them will be utterly delighted. They will honor the four guardians of the world and say, 'May the people in Jambudvīpa who are righteous and follow the Dharma have the fortune of the joy of the guardians of the world.'

4.B.337 "When he sees that all the gods there are happy, Śakra will once more lift up the blessed Buddha that is standing in front of the wish-granting Pārijāta tree. He will worship it and then bring it back to the divine assembly hall of Sudharma. Thereafter, the remaining gods will journey to the wish-granting Pārijāta tree, as will the delighted officials of Śakra. Before the king of trees, they will then spend the monsoon season enjoying themselves and reveling in their divine sense pleasures. [F.158.a]

4.B.338 "Surrounded by captivating bebies of goddesses, the gods will proceed to enjoy themselves and rollick freely, experiencing incomparable bliss. Then, as the monsoon comes to an end, those gods whose karma and lifespan have been exhausted will pass away and leave their divine world. Thus, in accordance with their karmic actions, they will be born among hell beings, starving spirits, or animals. Should they instead be born with the general lot in life of a human, due to karmic actions to be experienced in other lives and as a human, they will, in accordance with their causal actions, always have fine physiques. They will be exceptionally handsome and attractive and enjoy constant happiness, and everyone will be pleased to behold them. They will be playful and always laugh, enjoy themselves, and frolic. Every woman will love to set eyes upon them, they will possess tremendous enjoyments, and they will become kings or regents.

· The Gods in Dwelling on Mixed Riverbanks ·

- 4.B.339 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to concern himself with the realms of the Heaven of the Thirty-Three, he will apply knowledge derived from hearing and so correctly perceive a realm of the Heaven of the Thirty-Three known as Dwelling on Mixed Riverbanks.
- 4.B.340 “Wondering what karmic actions may cause beings to be born among the gods there, he will apply knowledge derived from hearing. He will then notice how disciplined people who have trained their minds thoroughly in an altruistic outlook may offer just a single meal to someone in possession of supreme qualities, someone disciplined, someone insightful, or a person suffering from a disease. Alternatively, such people may personally abstain from killing.
- 4.B.341 “Additionally, when herders of cows, cattle, camels, or elephants in winter or early spring suffer from cold in the wilderness and therefore set fire to bushes inhabited by ants, mosquitoes, or other living beings, such people may extinguish those fires with water or sand and thus save those beings from death. [F.158.b] In this and other such ways, they may prevent acts of killing and also themselves refrain from killing. In case they should happen to kill anyone, they will regret the act and confess it, and they will refrain from rejoicing in any killing done by others. In this way, they will consider killing a flaw, themselves refrain from killing, avoid encouraging others to kill, and establish others on the path of happiness.
- 4.B.342 “Such people may also have given up stealing and therefore no longer engage in such activity. The particular aspects of this that are relevant in this context are as follows. During the cold of winter or early spring, travelers may find themselves without firewood or trees in the vicinity. They may then come upon a stack of cow dung, elephant dung, leaves of various kinds, or sticks that have been left as fuel by herders of cows, elephants, or camels to protect them from the cold or to allow them to cook their meals at night. Although they will be extremely cold themselves, the travelers may nevertheless refrain from taking anything, thinking that those things belong to others. Thus, they will not only avoid taking anything themselves, they will also cause others to stop stealing. In case they should happen to take something that was not given, they will confess the act and refrain from doing so again, just as they will refrain from rejoicing in any such actions done by others. In this way, they prevent stealing, including any preliminary and concluding stages, and they personally abstain from such activity, fearing even the most minute unwholesome actions. When such virtuous

people later separate from their bodies, they will go to the joyous higher realms of the Heaven of the Thirty-Three and be born among the gods in Dwelling on Mixed Riverbanks. [F.159.a]

4.B.343 “The grounds in that realm are of the following kinds. There is a silver ground that is brightly ornamented with gold. There are also golden areas with silver ornaments, thus as richly ornamented as the silver ground. Still others have coral and numerous diamonds. Thus, in accordance with the ripening of karmic effects, the realm is beautiful, studded with many different jewels, and delightfully adorned with gorgeous trees. Lovely, multicolored deer and birds of many different species congregate there, and the forests and parks are copiously decorated with the seven precious substances.

4.B.344 “The gods who live in the forests of Dwelling on Mixed Riverbanks adorn their bodies with pure gold and, as they relish their wealth of divine sense pleasures, they are attended to by a hundred thousand goddesses. When they stay on a particular slope, the brilliance of the ornamental jewels of that slope will make their bodies take on the same color. Also, the light of the jewel trees will beautify their bodies, and when they approach the trees they will enjoy and partake of various pleasures.

4.B.345 “As they enjoy themselves, the gods may proceed to a particular waterfall together with the goddesses. The edges of the water are studded with golden trees, and the light of the golden leaves give the cascading water a golden hue. Despite its torrents, the water does not become white. There, in the dense forest, the gods and goddesses will play and romp with each other. [F.159.b] If at some point they should think, ‘May the branches of these trees open up and provide us with a delicious wine,’ the gods’ previous virtuous actions will immediately cause the trees to open, and wines of various exquisite tastes, colors, and fragrances will proceed to flow from the branches. Seeing the flow of wine, the gods will tap it into vessels of different sorts. As they drink it from ornate, precious cups, they will become inebriated to the point that their divine pleasures intensify a hundredfold. Crazed by the drink, the delightful sight of females will cause the fire of craving to ignite. However, obscured by their enjoyable sensations, they will not notice it and will not think that they are being burned.

4.B.346 “Next the gods may wish, ‘Let us listen to divine music of numerous kinds, melodies that are delightful and yield constant enjoyment!’ [B34] As soon as a god has had that thought, music will emerge from the trees. Moreover, the wind will fan the trees, and as the wind moves through their leaves, the gods will hear the gentle melodies of the five types of instruments.

4.B.347 “When the gods have listened to such heavenly tunes, they may wish that ambrosia would appear from the trees. As if a canister were turned upside down to let sweets of various sizes and the most amazing colors pour out, the trees will at that very instant produce an ambrosia that the gods proceed to consume. Satisfied, they will sing and play instruments, and then they will, with their divine eyes wide open, quickly travel to the Precious Ground. [F.160.a] Once the gods have arrived there, those who have befriended each other will immerse themselves in desire and, joyfully engaging in lustful pursuits, partake of and revel in their wealth of heavenly sense pleasures.

4.B.348 “From that grove, the gods will then proceed to another forest, known as Grove. Seven kinds of birds live there. There are golden swans that resemble the seven precious substances, just as there are multicolored and lapis lazuli-colored parrots. Some ducks are colored like chrysoberyl, and others like beryl. Some geese are colored like lapis lazuli and others resemble coral. Some peacocks have the colors of the seven precious substances, whereas others are like sapphire. There are also various pheasants, some of which are the color of coral, just as there are cuckoos that are colored like the seven precious substances or have a silvery color. All the birds are beautiful to behold, they warble and cry in delightful, masterful ways, and some of them playfully soar in circles in the sky. When the gods play music, the birds accompany them, and when the gods are attracted to the troupes of goddesses who play the five types of instruments, the birds will again sing differently. Some birds sing in infatuation as they frolic with their partners within the lotus groves studded with beautiful bees. Still others enjoy themselves and revel with their partners on dry land, and some gemlike birds frolic and indulge in pleasure within the diverse and shady foliage of the trees of gold and silver.

4.B.349 “When the gods pay attention to the happy and playful birds, [F.160.b] the birds become delighted and sing for the gods in numerous delightful ways, as they wish for the gods to listen to their songs. At this point, the gods and goddesses will mount the birds and thus they will all fly and frolic in the sky. Similarly, they will ride upon the water birds and ply the waters, just as they will ride upon the birds that live on dry land and tour through the landscape. In this manner, the gods and goddesses will together play and frolic with the various birds. Seeing how both the gods and birds are equally crazed and maddened by desire, the monk will at this point utter the following verses:

4.B.350 “ ‘Animals engaged in desirous actions
Are driven by delusion.
In that regard, gods and animals
Are one and the same.

- 4.B.351 “ ‘When fortunate humans
Do not act carelessly,
They are called wise.
But in the opposite case, it is different.
- 4.B.352 “ ‘The gods are ruined by carelessness,
And thus they are bound for the hells.
That is why the wise
Speak of carelessness as a poison.
- 4.B.353 “ ‘The feeble-minded and careless
May look happy at first,
But as they meet the effects of carelessness,
They will later suffer meaningless torments.
- 4.B.354 “ ‘Wise people recognize that carelessness
Destroys all objectives,
And thus they do not
Practice virtue in a careless way.
- 4.B.355 “ ‘The careless will suffer beyond;
The careful will be happy beyond.
Such are, in short, the characteristics
Of the careless and the careful.
- 4.B.356 “ ‘Those wishing to suffer
Should rely on carelessness,
For totally careless beings
Will never be happy.
- 4.B.357 “ ‘Holy beings who part from carelessness
Proceed to the realm of immortality.
Beings careful in all ways
Will never experience hell.
- 4.B.358 “ ‘Feeble-minded gods and animals
Play together in the same way;
Thus, gods and animals
Are really no different at all.
- 4.B.359 “ ‘Gods, asuras,
Starving spirits, and hell beings [F.161.a]
Are of the same type, even though their minds and realms
Are all unique and separate.

- 4.B.360 “ ‘When minds differ, actions differ,
And different actions lead to different worlds.
Therefore, various distinct actions
Make the different beings appear.
- 4.B.361 “ ‘Due to their various distinct actions,
The gods in their total carelessness
Fall from their divine world.
Yet, they do not comprehend that.
- 4.B.362 “ ‘God, when you fall
From your divine world,
Your suffering is near.
Therefore, you must know the nature of your happiness.
- 4.B.363 “ ‘Thus, the gods are brought down by their thoughts
And they are fooled by their carelessness.
Gods tormented by craving
Will eventually plunge into hell.
- 4.B.364 “ ‘A god who enters hell
Is extremely disgraceful.
Those indulging in playful games
Will experience unbearable torture.
- 4.B.365 “ ‘Living beings whose minds are obscured
Will not become weary of cyclic existence.
Those fooled by craving
Will earn suffering upon suffering.’
- 4.B.366 “In this way, the monk will teach, having understood the carelessness of the gods.

“Although the gods thus experience all the pleasures of their sensory objects, these pleasures are just like fire fueled by wood, and thus the gods are never satisfied by them. In this way, they will continue to enjoy themselves and experience desirable, attractive, and delightful pleasures until their completed and accumulated actions have finally been exhausted. Once that happens, they will die and leave their divine world. In accordance with their actions, they will then be born among hell beings, starving spirits, or animals. If, due to karmic actions to be experienced in other lives, they should be born with the general lot in life of a human, they will, in accordance with their causal actions, enjoy constant and intense pleasures.

They will live in a land with abundant food and drink, they will be in possession of numerous treasuries and granaries, and they will become kings or great ministers.

· The Gods in Dwelling on Forest Riverbanks ·

4.B.367 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to concern himself with the gods of the Heaven of the Thirty-Three, [F.161.b] he will apply knowledge derived from hearing and so correctly perceive a god realm known as Dwelling on Forest Riverbanks. Wondering what karmic actions may cause beings to be born among the gods there, he will apply knowledge derived from hearing and so notice how a holy person who has trained his mind in virtue may give alms to a monk who has attained the first concentration. That holy person may also cause others to engage in such generosity as well. That person may then rejoice in such acts himself, make others appreciate them, and he may establish others in the practice of such giving. Thus, such a person is truly fond of giving.

4.B.368 “In what sense, then, is such a person free from killing and stealing? The relevant aspects of giving up stealing are as follows. When on the road he might come to a well, a pond, or a waterfall where a jug or pitcher has been attached for the benefit of travelers. At that point, his companion might say, ‘We have to cover a great distance, there will be no water on the way, and we have no jug or pot to keep water in. Unless we take this one from the well with us, we might die of thirst along the way.’ Yet, even when beseeched in such a way, he will refuse to take the vessel, and, although he knows he will suffer thirst, he will leave the jug or pitcher in place out of fear of stealing. Should anyone else take the vessel, he will likewise not rejoice in that, and instead will try to prevent such an act and instead establish the other person on the path of virtue. Such is the character, and such are the features, of not stealing: even if it means that one will die, one will never take what was not given.

4.B.369 “What, then, are the relevant features of giving up killing? Here, he personally refrains from killing, just as he causes others to stop killing and give up the habit. Thus, if killing should occur, he will consider it a flaw and subject it to detailed criticism. He will not have any wish to harm, nor will he ever kill—not any small worms or insects that enter his dwelling through a window, nor those that sit on his blanket, nor those that are harmed by sunlight or smoke. [F.162.a] Should others do so, he will try to stop them and make them realize that such actions are wrong, and he will instead establish them upon the path of virtue.

- 4.B.370 “When such virtuous people, who both engage in virtue and establish others in virtue, later separate from their bodies, they will go to the joyous higher realms of the Heaven of the Thirty-Three and be born among the gods on the level of Dwelling on Forest Riverbanks.²⁹³
- 4.B.371 “Once born there the consequences of the positive acts of those who practiced virtue in this way will ripen such that a forest known as Vast Forest of the Seasons will appear. Within that forest are various luminous jewels including flawless and pristine lapis lazuli and beryl. Different kinds of birds sing beautifully, and the trees are in full bloom throughout the six seasons. The realm is also adorned with waterfalls, rivers, and pools with lapis lazuli and beryl lotus flowers, as well as high mountains of pure gold. Within the forests on the mountains and on the banks of the water live aquatic and terrestrial birds of many different forms and appearances that sing clearly. Such are the creations that result from virtuous actions, and thus the gods will for a long time enjoy uninterrupted pleasures as the effect of their virtuous actions.
- 4.B.372 “Thousands of retinues of different goddesses accompany them as they adorn their magnificent bodies with divine garlands and garments and roam singing and reveling through the forest. As they pass through the forest, the birds will sing the following verses:
- 4.B.373 “ ‘Virtuous actions make people
The objects of worship in the land of the gods,
Whereas unvirtuous actions lead to hell—
Such are the changes that occur due to karmic action.
- 4.B.374 “ ‘Once they have attained heaven,
Those gods who do not show contempt,
And who are not harmed by craving,
Will go from bliss to bliss.
- 4.B.375 “ ‘The long ropes of karmic action
Bind those roaming throughout existence,
As when an enemy is caught by soldiers. [F.162.b]
Thus, beings are driven helplessly by karmic action.
- 4.B.376 “ ‘Like pieces of refuse that are swept up and scattered
By a strong wind in the sky,
Those traveling through existence
Move upward and onward.
- 4.B.377 “ ‘Just as causes and conditions
Bring forth beautiful lotus flowers,

- So virtuous actions make people
Emerge beautifully in heaven.
- 4.B.378 “ ‘Like an utterly pure crystal
Or a bright clear sky,
Those whose minds are pristine
Will proceed to supreme bliss.
- 4.B.379 “ ‘In this way, beings observe the five,
And they will always be free from the three,
Go beyond the one phenomenon,
And be worshiped in the world of the gods.
- 4.B.380 “ ‘Shamelessness, impudence,
Frivolousness, and unwholesome companions
Are like poison and fire.
The wise will therefore be on guard.
- 4.B.381 “ ‘Honesty, generosity,
Patience, constant association with spiritual teachers,
And constant love for all beings
Are the provisions for the journey to the divine realms.
- 4.B.382 “ ‘People with unwavering minds
Who remain in equanimity when tempted by pleasures
Will perceive their own karmic actions directly
As they arrive in the home of the gods.
- 4.B.383 “ ‘Separating Dharma from non-Dharma
Is the life force for the whole world.
There is no savior like the Dharma.
Therefore, rejoice in the Dharma.
- 4.B.384 “ ‘Those who give up Dharma
And are fond of misdeeds
Will be tormented by their misdeeds
And experience constant suffering.
- 4.B.385 “ ‘The person who attains the world of the gods
But becomes careless and attached
Lets his virtuous actions run dry,
But does not see his impending death.
- 4.B.386 “ ‘Where there is no death,
There is constant happiness and goodness.

Those tied by the shackles of death
Will never be happy.

- 4.B.387 “ ‘The more people secure happiness,
The more they build up craving.
Those tormented by the fire of craving
Will be carted off to hell.
- 4.B.388 “ ‘Carelessness is inappropriate for a god—
Do not be totally careless!
Those damaged by the flaws of carelessness
Will die and leave the Heaven of the Thirty-Three.’ [F.163.a]
- 4.B.389 “This is what the birds teach. Yet, distracted by the goddesses and the
craving for objects, the minds of the gods are sullied and carried away, and
so they do not take in the truth spoken by the birds. Instead, they remain
within their forests, parks, ponds, and cascades.
- 4.B.390 “The gods may also happen to proceed to a high mountain, known as
Ponds in Delightful Pleasure Gardens, upon which lives a species of bird
called *the joyous*. The gods and the birds enjoy each other’s company; they
love to watch each other, and they play by the ponds and lotus groves.
When the gods see the birds they think, ‘Ah, those birds have many
delightful forms, warble in many different ways, and are exceptionally
delightful. Their tunes are so diverse that they include the songs of all the
other birds in the heavens. I would like to ride upon one of them and thus go
to view the different forests, parks, and ponds.’
- 4.B.391 “As soon as a god has entertained this thought, the birds will increase the
size of their bodies. They will then swiftly fly to the gods, and the gods will
hold on to them and ride upon them. In this way, flocks of these delightful
birds, which are karmic emanations, will fly into the sky. As soon as a god
has sat down upon a bird, he may happen to think, ‘I would like a palace of
the seven precious substances—complete with exquisite groves, parks,
ponds, cascades, and lotus ponds—and there I would like to play with the
many different birds.’
- 4.B.392 “The moment a god has had that thought, a palace that exactly matches
his wishes will appear on the back of his bird. There the gods will be
accompanied by goddesses wearing numerous beautiful garments. They will
frolic with them, flying through the sky, from one place to the next.
- 4.B.393 “As the gods play and revel, [F.163.b] they will begin to think of the joys,
thrills, and supreme sorts of excitement that abound in the higher realms. As
they keep thinking of those various realms, their craving will increase a
hundred thousand times, for the realms of sentient beings cannot be

illustrated through any analogy. The unbearable fire of craving thus blazes in their minds from the six sense gates. Deeply damaged by the suffering that takes the deceptive form of pleasure, they will then take their places upon the birds and, accompanied by the indescribably delightful tunes of the five types of instruments, they shall fly the birds on a complete tour of the foothills of Mount Sumeru. They will gaze upon all the gorgeous groves, parks, and ponds, and see all the many beautiful forests, mountain slopes, trees, regions, and ornamental lotus groves that are filled with different species of birds, and within which gods, goddesses, and divine maidens play with each other.

4.B.394 “The land is endowed with hundreds of thousands of pleasures and, as they see all those exceptional enjoyments, their insatiable desire will just keep growing. Distracted in this way by the thoughts that accompany desirous excitement, the senses of the gods will never be satisfied at all. Residing in palaces on the backs of the birds, they will keep traveling for a long time, looking at all the sixty thousand mountains and the king of mountains in their center. Before they return home, the gods who have engaged in positive actions in this way take in all the indescribably delightful heavenly realms that shine with numerous jewels, and they view all four of the distinctive faces of the king of mountains, each with its own color, that are made of the most exquisite beryl, silver, gold, and crystal.

4.B.395 “As they fly around in this way, the birds will transform and manifest whichever color, form, plumage, or shape the gods may think of. Traveling thus, they will come to a pond called Clear Water. [F.164.a] The pond measures five leagues across, is square, and is decorated with various ornaments of precious beryl and lapis lazuli, and adorned by beautiful lotuses. As their positive actions thus manifest, the gods will proceed to the pond and rollick there together with the goddesses in a wealth of divine sense pleasures. Like bees, they will drink nectar from the lotus flowers and eat of their pollen, which is endowed with exquisite divine fragrance, taste, and color, and is stainless like the moon and extremely flavorful. Dressed in their divine garments, they will keep celebrating and reveling with one another until finally their acts with desirable, attractive, and delightful consequences have been exhausted. Once that happens, they will die and leave their divine world. In accordance with their actions, they will then be born among hell beings, starving spirits, or animals. Should they be born with the general lot in life of humans, they will, in accordance with their causal actions, enjoy constant and fabulous pleasures, possess perfect riding mounts and gardens, and become kings or chief ministers, who are liked by everyone.

· The Gods in Dwelling in Essence of Jewels ·

4.B.396 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to concern himself with the gods of the Heaven of the Thirty-Three, he will apply knowledge derived from hearing and so correctly perceive a god realm known as Essence of Jewels. Wondering what karmic actions may cause beings to be born among the gods there, he will apply knowledge derived from hearing and so notice how some virtuous people intent on benefiting others refrain from killing and stealing, just as they may prevent others from doing so and instead establish them upon the path of virtue. What are the relevant aspects of personally refraining from killing in this case? When seeing that bees and other insects born from heat and moisture live on honey, such people will abstain from eating honey out of fear that they will kill such insects. They will also stop others from doing so, [F.164.b] just as they avoid rejoicing in such action. Instead they will stop eating honey, knowing it to be unwholesome. Thus, they will by all means avoid eating honey and not even cast a single glance toward honey. Such are the relevant aspects of freedom from killing in this case.

4.B.397 “What, then, are the features of avoiding stealing? When a lamp has been offered to the Buddha at a stūpa by an ordained person, they will refrain from making use of its light or otherwise making personal use of it. They will also not extract any ink from the lamp and will be fearful of even the most minute act of this kind. Such are the relevant aspects of giving up killing and stealing.

4.B.398 “How do they give up killing and stealing? Here, they do not kill ants, insects, or flying insects. One does not do so haphazardly oneself, and if others have caught such creatures, one seeks to get them released. And one also seeks to abate the effects of the misdeed of killing. If others kill any being, one reminds them, ‘The effect of the unwholesome act of killing is birth in the Reviving Hell, so don’t do it!’ In this way, they seek to prevent others from killing and instead make them take vows and give up such unwholesome actions.

4.B.399 “As for the ways that they cause themselves and others to practice discipline, when they are in a remote place, or on the road, they may, despite having only a few provisions themselves, and without having any concern for their lives, share their food with others who suffer because they have little or no provisions for their own journey. Such acts of sharing have great effect. Considering the unique effects on the recipients, those effects will manifest in a timely way. This is the case because hunger is among the greatest of all ailments, and, therefore, alleviating hunger yields a great result.

- 4.B.400 “In these ways, they may practice the twofold discipline of benefiting both themselves and others with an unsullied and honest mind, being apprehensive of even the most subtle unwholesome mental states. [F.165.a] At the same time, they may offer jewelry to the bodies of their parents or jewel ornaments to the Buddha. Those who do so will, upon separating from their bodies, be born in the realm of Essence of Jewels.
- 4.B.401 “When those who engaged in positive actions are born there, they will encounter the pleasures of an extremely delightful god realm. As a consequence of their virtuous actions, their bodies are so radiant that their splendor is noticed within a distance of five hundred leagues. Just as the rising sun illuminates the mountains, so the light of these radiant gods shines on other realms and increases their luminosity one hundred times, bathing them in bright blue, yellow, madder, and red lights. Produced by their previous virtuous actions, the splendor of the light that shines from the bodies of these gods is a hundred times more glorious than a gorgeous rainbow, and it completely outshines the other gods. Just as the sun is so resplendent that it outshines all the planets, stars, and other celestial bodies, so the blazing light rays of these gods naturally illumine their realm with their magnificence. Moreover, the realm is studded with many types of gorgeous jewels that shine with a luminosity brighter than a hundred suns. Seeing this will further intensify the rapture of the gods.
- 4.B.402 “They will also see goddesses with exquisite bodies adorned with the most beautiful ornaments, who put on a show by acting flirtatiously. Some among them play earthen drums, flutes, or cymbals, while others sing and dance within troupes of goddesses. Their necks are adorned with flower garlands, [F.165.b] and in the lotus pools they play with the swans. Some eat from heavenly fruits, and others pluck flowers from wish-fulfilling trees while singing the most amazing, divine songs. In these ways, they are, in numerous ways, stunningly attractive and totally captivating to the minds of all.
- 4.B.403 “As soon as the gods are born in that realm and see the goddesses, the supremely enjoyable sense pleasures there are so alluring that the gods are struck by the fangs of the snake of desire. They rise from their seats and approach the goddesses, who are wonderfully youthful and draped with divine garlands and garments. As they move toward them, their minds are tormented by the fire of desire. As they approach the goddesses, the latter likewise rush forward to meet the gods.
- 4.B.404 “Whenever a god dies, the goddesses leave him and instead find someone new, just like swarming bees that will look for new, fresh flowers whenever a flower withers. In this fashion, bearing garlands of various flowers, the bee-like goddesses, lovely and enamored, will approach the flowers of new

gods and befriend them. They will then play amorously together, following their desires to which they have been accustomed since beginningless time. When a dying god sees how his goddesses leave him in favor of someone else, he will be completely grief-stricken. Like a hell being whose body burns in Ultimate Torment, the god who observes his loved ones opting for another will be mentally tortured by an incredible anguish that is akin to death.

4.B.405 “Thus, the gods who die in the Heaven of the Thirty-Three will depart in a deranged and tortured state of jealousy and covetousness. Tormented by the prospects of their future existence, the gods exacerbate these extremely painful observations and thus work themselves into a tumultuous state of mind that prevents them from seeing anything else. Hence, once they are dead, they will be born among hell beings, starving spirits, or animals. [F.166.a] What is the karmic cause that produces such an experience? Breaking one’s vows in order to engage in an adulterous relationship with someone else’s wife. If, due to virtuous actions, one is born among the gods, the negative karmic condition of having stolen the wife of another may manifest in this way at the time of death. Thus, since a misdeed may ripen within an otherwise pleasant context, one ought to refrain from even minor misdeeds. As will be explained later, at the time of death the gods in the Heaven Free from Strife do not encounter any consequences of having broken the sevenfold discipline.

4.B.406 “The goddesses who were with the deceased god will approach a newly arriving god and drape him with divine garlands of fresh flowers that have excellent color, fragrance, and texture. For his part, the god will be overjoyed as soon as he is born, and thus he will approach the divine daughters. Mutually enamored, they will then depart together for the forests and parks.

4.B.407 “Within the pure waters of that realm grow beryl-colored lotuses with golden petals and diamond pistils, and these are aswarm with hundreds of thousands of bees. Some bees have beryl-colored bodies and golden wings, others have golden bodies and silvery wings, some have multicolored bodies, and still others have bodies of coral with chrysoberyl. Bees such as these frolic and revel among the ever-fresh lotus flowers. Just as the goddesses sing and play music in the most delightful way, so the bees hum beautifully within the dense lotus groves. The divine sons and daughters proceed to enter the pools and play together in the water—joking, frolicking, rollicking, and enjoying themselves.

4.B.408 “After they have played in the pools for an extremely long time, they proceed to a grove known as Garland of Golden Trees. This grove lies in the shade of two large trees. [F.166.b] Accompanied by song and music, the gods have a view of mountain peaks of gold and gemstones where other groups

of gods frolic with coteries of goddesses. Within their own groves of divinely fragrant pink and blue lotuses, gods and goddesses adorned with heavenly garlands, garments, silks, and ornaments of pure gold from the Jambu River enjoy the music of the five types of instruments as they playfully entertain each other. Others listen to the delightful calls of geese and ducks and rollick freely among flocks of peacocks and swans. Still others stay in palaces in the sky where they frolic with groups of goddesses. Resembling lanterns in the sky, they remain extremely attached to their divine music and let a rain of flowers fall as they blissfully enjoy this heavenly music. Other groups of gods are seen to befriend each other as they drink delicious wine and engage in joyful and pleasant conversation. In accordance with their causal actions, some groups of gods are seen to partake of an elixir that grants perfect pleasure and that is of exquisite color, taste, and scent. Other gods pluck heavenly flowers from divine trees of the seven precious substances and attach those precious flowers to their bodies. Other groups of gods pick fruits, tossing the fruits to each other and consuming them. Still other groups of gods mount heavenly geese with broad wings made of the seven precious substances. They proceed to travel through the sky without causing any harm to each other. Other gods play gongs, drums, cymbals, and flutes, thus inspiring goddesses to dance before them. [F.167.a] They then celebrate and have fun with the goddesses, throwing lotus flowers, laughing, and speaking passionately to each other.

4.B.409 “In this way, the newly born divine sons perceive a diverse, divine world, which is the creation of diverse karmic actions. Thus, they will think, ‘I shall never tire of looking at all these forms with my eyes; I shall never tire of listening to all these sounds with my ears; I shall never tire of smelling all these scents with my nose; I shall never tire of tasting the six flavors with my tongue; I shall never tire of feeling the texture of these garments, ornaments, and balms on my body; and I shall never tire of all these delightful phenomena that appear to my mind. That is how I am. I am fond of pleasure and thus I shall enjoy it!’

4.B.410 “In this way, they will enjoy the heavenly realm of diverse and extremely delightful objects. Ever craving, their six collections of consciousness remain attached and thus these gods are encircled and scorched by the fire of craving. As an example, think of a man in the middle of the bush at noon during the hot season. Next, imagine that someone lights a fire and that the fire ignites the grass, petals, leaves, branches, trees, dried-out thickets and forests, rocks and cliffs. As the thirsting man in the middle of the wilderness thus finds himself surrounded by a bush fire, he will try to take off as best he can. Yet, wherever he tries to escape, he encounters only blazing heat and masses of fire, for the flames engulf the bush and consume all the vegetation.

Thus, whichever path the man takes, he will see nothing but fire. If he steps into the flames, he will burn, yet he has nowhere to escape. Finally, he is forced to run directly into the flames and is burned alive in that very instant. [F.167.b]

4.B.411 “In the same way, childish, ordinary people enter the bush of craving where the fire of karmic action burns the dry grass, branches, leaves, and petals. The fire of craving gains strength by the tremendous force of habitual patterning and is fanned by the wind of thinking. Hence, the fire of craving engulfs the wilderness of withered trees and dried bushes—the entire world, including all the attainments of concentration. In this example, the great fire alludes to the six collections of the craving consciousness, and the man’s attempt to flee illustrates the way the mind of the attached sense faculties adheres to its objects. As the wind of conceived objects creates distractions, the fire of craving for objects has the power to incinerate in an instant. Thus, the moment the gods enter that fire of craving for objects, they are destroyed. This is how an ordinary fire is used to illustrate the fire of craving.

4.B.412 “In this way, the gods will enjoy their heavenly realm with its hundreds of thousands of features created by positive karmic actions. They will continue celebrating until finally their completed and accumulated acts with desirable, attractive, and delightful consequences have been exhausted. Once that happens, they will die and leave their divine world. In accordance with their actions, they will then be born among hell beings, starving spirits, or animals. Should they instead be born with the general lot in life of humans, due to karmic actions to be experienced as a human, they will, in accordance with their causal actions, become kings or great ministers, residing in exquisite, jewel-studded palaces upon a ground of precious substances. They will enjoy constant happiness, be liked by royalty and commoners alike, and possess perfect offspring, wealth, and harvests.

· The Gods in Engaging in Clarification ·

4.B.413 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to concern himself with the gods of the Heaven of the Thirty-Three, he will apply knowledge derived from hearing and so correctly perceive a god realm known as Engaging in Clarification. [F.168.a] Wondering what karmic actions may cause beings to be born there, he will apply knowledge derived from hearing and so notice how a holy person who practices virtue may refrain from killing and stealing, avoid rejoicing in such actions, seek to prevent others from engaging in them, and also criticize such actions.

- 4.B.414 “What aspects pertain here to the ripening of the karmic effects of abandoning the misdeed of killing? When some people notice how fresh leaves or a body of water contain tiny insects, they will refrain from eating or drinking directly therefrom. Instead, they will use a filter, and when they have filtered the insects out, they will not just discard them on dry land. Instead they will release them into some water where they can continue to live, and they may even look after them there. Additionally, they may cause others to do the same and thus establish them on the path of virtue.
- 4.B.415 “What, then, are the relevant aspects of not stealing? Some people have no inclination to steal anything from other people’s sugarcane, amra fruits, lemons, jackfruits, or plantains.²⁹⁴ Thus, they will not take even a single seed from there, as someone otherwise might have done in order to grow their own field or garden, or for the sake of enjoyment and pleasurable pursuits, or with a wish to earn a profit. Such people may also prevent others from such acts of stealing and instead establish them in the same practice and upon the path of virtue. In this way, such people adopt the discipline of benefiting both themselves and others by giving up killing and stealing.
- 4.B.416 “There are also further aspects of pursuing and observing the discipline of refraining from killing and stealing. Some may be afflicted by a terrible disease due to parasites and yet, [F.168.b] although they fear for their life, they will not want to kill those parasites. They will therefore not apply any medical remedy that might have such an aftereffect, nor will they encourage anyone else to do so. Rather, although fearing for their life, they will not kill the parasites and thus practice benefiting both themselves and others.
- 4.B.417 “How do they refrain from stealing? They refrain from even the subtlest form of stealing and instead practice generosity. What are the specific aspects of generosity? Some may have obtained a certain medicine to heal a disease from which they suffer. Yet, when seeing or hearing of someone else who suffers in the same way, they might think, ‘If I do not use this remedy for myself but give it away, that person can be cured.’ In such a situation, they will then give the medicine to the other person. When such genuine benefactors, who offer a gift aimed at the transcendence of suffering, later separate from their bodies, they will go to the joyous higher realms of the Heaven of the Thirty-Three and be born among the gods in the realm of Engaging in Clarification.
- 4.B.418 “As people are born there, the power of their positive actions will manifest an astonishing realm, as beautiful as if it contained the radiance of all the jewels in the world. Those who are born there will be venerated by an extremely large gathering of goddesses. Together, they will then proceed to a forest known as Sphere Endowed with Diverse Music. This realm is also adorned with another forest, known as Decorative Birds and Trees.

4.B.419 “The power of the birds there is such that wherever they fly, the trees follow them through the sky. Similarly, the gods dwelling among the trees will also bring the trees with them as they fly in the sky. There are also lotus ponds for those who stay in this forest, and in those ponds grow various lotuses adorned with gold. The petals of the flowers are of beryl color, the stalks are golden, and the anthers are made of silver. Goddesses climb onto the lotuses and place themselves in the center of the flowers where they sing. As the goddesses sing, past positive actions will at times manifest a stream of delicious wine. [F.169.a] Known as the *joyful stream*, it flows among the lotuses, and the goddesses will proceed to drink from the wine. Moreover, all the divine sons who reside in the hearts of the flowers will likewise drink of the wine as they sing and celebrate. Thus, those who dwell blissfully in the lotus grove, attended to by goddesses, will long relish the delicious wine.

4.B.420 “When they have enjoyed themselves for a long time in this way, they will descend from the sky and proceed to the so-called Water Lily Mansion together with the birds and the attending retinues of goddesses. That mansion is made of water lilies and measures a hundred thousand leagues. Upon each of the petals stand various goddesses who sing and dance to the accompaniment of music of the five instruments. The light from the blue petals of the water lilies can turn everything blue, yet where the petals are red, the light that shines from them can make all the ornaments that are otherwise of many different colors turn red. Within these red and blue lotuses, upon the anthers that are produced from the roots and core of the flower appear many different goddesses. They surround the gods due to the latter’s former positive actions. Thus, on platforms upon the anthers stand goddesses who proffer many different lotuses as they sing, dance, play, and revel with the divine sons.

4.B.421 “When in this way everyone has frolicked for a long time, they will enter the mansion made of petals, and will then see the river called Lovely, which is exceedingly delightful and has trees growing along both its banks. This exceptionally delightful river is studded with flourishing trees of distinctive color, foliage, branches, and twigs. [F.169.b] Among the leaves of the trees sit birds with beautiful feathers and beaks, and the birds warble and chirp delightfully. Thus, the banks are adorned by gorgeous birds with numerous delightful features. When occasionally the gods become inclined to partake of some food or drink, these will naturally manifest from the river.

4.B.422 “Another feature of this extremely delightful river is that goddesses who bear various garments and forms mingle among one another upon the banks as they play various instruments, sing, dance, and play. The lovely goddesses are agreeable in all regards, and when they enter the river, the

gods who have previously engaged in wholesome conduct will see them. The joyful goddesses will carry on dancing, singing, laughing, and playing music of various kinds. Playing divine music with the five types of instruments, the joyous goddesses will then approach the gods who have previously engaged in wholesome conduct. As the gods see the celebrating young and nubile goddesses with their various attire and ornaments, their libidinous excitement will grow a hundred times more intense and along with other goddesses they will then rush toward them. As the goddesses who stay on the riverbank and the gods and goddesses who have come from the Water Lily Mansion thus mingle among each other, they will call out in laughter.

4.B.423 “The entire divine gathering will then fill all the precious mountain peaks with the sounds of heavenly music, and when the music is heard by other gods, the beautiful tunes will inspire them to play with still other goddesses. Those who thus hear the music will be exhilarated and rush toward the delightful banks of the river. [F.170.a] The groups of gods and goddesses who come together in this way are never troubled by fighting, envy, or conceit. Without any kind of discord, they befriend each other, singing and laughing. They pass delicious wine around among one another and collectively partake of the wine, and they invite other groups of gods and goddesses to enjoy their nectar too. When in this way they have frolicked for a long time, they will leave the banks of the river, traveling onward in a state of infatuation, journeying playfully and gracefully toward other forests and parks.

4.B.424 “In this manner, these gods will continue to enjoy their hundreds of thousands of pleasures until finally their completed and accumulated acts with desirable, attractive, and delightful consequences have been exhausted. Once that happens, they will die and leave their divine world. In accordance with their actions, they will then be born among hell beings, starving spirits, or animals. In the rare event that karmic actions to be experienced as a human should make them take birth as humans, they will, in accordance with their causal actions, find constant happiness and be fond of bathing, ointments, and ornaments. They will also always be fond of pink, red, orange, and white lotus flowers. They will be honest and sincere by nature and will become very learned. They will become kings, great ministers, householders, envoys,²⁹⁵ leaders, or influential merchants.

- 4.B.425 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to concern himself with the gods of the Heaven of the Thirty-Three, he will apply knowledge derived from hearing and so correctly perceive a god realm known as House of Refined Gold.
- 4.B.426 “Wondering what karmic actions may cause beings to be born there, he will examine that question with knowledge derived from hearing or by seeing with the divine eye. He will then notice how virtuous and disciplined people give up killing and stealing. [F.170.b] How, in this context, are these acts given up? Some people may refrain from beating—and even protect—an enemy who has waged war and sought to kill them, murder their sons, and abduct their wives. Likewise, they may protect enemies who were apprehended by others. Thus, by speaking gently and offering valuable items, they may succeed in gaining the release of such enemies and subsequently do what they can to benefit them. Even if those evil people, who waged war but were freed, should continue to seek another’s death, the people in question will nonetheless spare their lives and even refrain from any animosity. In this way some people who have taken vows and are afraid of the effects of karmic actions may protect their enemies from the blows of sundry weapons. Out of fear of killing, they will refrain from striking their enemies, even at the cost of their own lives. Such are the aspects of freedom from killing that pertain to the present context.
- 4.B.427 “What are the relevant features of giving up stealing? People who have taken vows may be afraid of even the most miniscule amount of evil and out of fear of karmic actions and their consequences, they may refrain from anything unwholesome—such holy people will abstain from actions that are unwholesome and that should be avoided. In this way, they will also give up stealing. When such people, who have taken vows and are wary of even minuscule misdeeds, go to a temple or a park to study or to obtain water, they will abstain from using anything that has not been given to them by others, whether military boots, grass products, village produce, corn products, or cane products.²⁹⁶ Frightened by the prospect of transgressing the commitments entailed by their training, they will abstain from willful stealing, whether by day or by night. Such are the relevant features of giving up killing and stealing.
- 4.B.428 “In what ways do such people observe discipline? They disengage from what is unvirtuous, undesirable, ugly, and evil. Endowed with unblemished restraint, they thereby increase what is good [F.171.a] and observe a discipline that is free from deception. Such discipline is certain to bring birth in the higher realms. It also culminates in the transcendence of suffering, for if one so wishes, it will bring the experience of the three kinds of awakening and the final transcendence of suffering. [B35]

4.B.429 “Moreover, when visiting a forest, having lost one’s way, whether traveling accompanied or alone, one may witness how, driven by starvation, creatures that eat raw meat may attempt to eat their own cherished offspring. At that point one may wish, ‘May that carnivore not eat its own offspring! May it not succumb to starvation! I shall satisfy it with my own flesh.’ In this manner, one will go before the beast and let it eat one’s own body. Those who compassionately and skillfully sacrifice their bodies in this way, so that both the mother and offspring can survive, possess the relevant type of discipline.

4.B.430 “What is the relevant practice of generosity? A poor man who struggles hard to make a living may be righteous, take vows, and avoid even the smallest misdeed. Then, if a monk who has risen from cessation should come by, the man may be aware of that and offer whatever little food has been prepared for his wife and children to the monk who has risen from cessation. He himself will then be left to either starve day and night or eat only very little by scrounging for leftovers. Such a man may also cause others to relinquish killing and stealing. He may establish them on the path of virtue, causing them to rejoice in the performance of virtuous actions with tremendous delight. Such people, who encourage others and benefit both themselves and others with their virtuous actions, will, upon separating from their bodies, go to the joyous higher realms and be born among the gods in the Heaven of the Thirty-Three where the mansions have the qualities of gold merely through aroma.²⁹⁷ [F.171.b]

4.B.431 “Once born in such a mansion with the qualities of gold, those who engaged in good actions are then certain to experience pleasures and sensual delights. Their golden mansion is bathed in the light from all manner of jewels, and their inner residence consists of that light. That inner residence is what is called their ‘mansion,’ and when Śakra visits there, his presence will create great wonder and intensify the gods’ frolicking a hundredfold. Śakra will then utter the following verses:

4.B.432 “ ‘Ah! You who engaged in virtue
Now experience pleasure after pleasure.
The causal factors of your previous acts
Have made you gods in heaven.

4.B.433 “ ‘Previously you rode a chariot with two qualities,
Pulled by two horses.
Using the whip of wisdom,
You made that chariot shine like the sun.

4.B.434 “ ‘Endowed with discipline and compassion,
You had love for all beings,

Providing for them as you would for your mother,
And thus you have come to the home of the gods.

4.B.435 “ ‘People who delight in providing for all beings
With such compassion
Will by such practice arrive
At the Heaven of the Thirty-Three.

4.B.436 “ ‘Those who are always gentle and compassionate,
And who delight in benefiting all beings,
Will become objects of worship
And enjoy the heavens in the world that is to come.

4.B.437 “ ‘People with compassion
Are beautiful like the moon.
Such people always resemble gods
And will be received by gods.

4.B.438 “ ‘The proper place for all beings
Is freedom from suffering and affliction.
Those wishing for such happiness
Should with buoyant faith rely on compassion.’

4.B.439 “When Śakra has uttered these verses, he will take his seat upon a supreme throne of gold within the inner chamber. His throne is ablaze with the light of the seven precious substances. Upon it are arranged colorful mats that provide a firm and smooth support, and his throne is ornamented with various designs and features. Thus Śakra, king of the gods, takes his seat within the divine congregation. Staying together with the gods, [F.172.a] he will proceed to pursue games and enjoyments along with the attending goddesses, who appear in numerous forms and in a variety of garments.

4.B.440 “When after a long time Śakra emerges from the inner chamber, he will proceed, surrounded by a retinue of hundreds of gods, to the so-called Pleasure Grove Park. Followed by a throng of powerful gods who play cymbals and various musical instruments, he will journey to Pleasure Grove Park with its hundreds of thousands of luminous trees. From afar the gods will see the splendid garlands that shine from the trees of gold and beryl.

4.B.441 “No analogy can adequately illustrate the ornaments that adorn the diverse parklands of this pleasure grove. Nevertheless, to provide some slight indication one can imagine the light rays that would shine with the simultaneous dawning of seven suns. Such is the light of this pleasure garden. Its shining rays are blue, yellow, maroon, and white, and still others are multicolored. In this way, the pleasure garden is ablaze in radiant beauty.

- 4.B.442 “When Śakra, king of the gods, sees how the light rays of numerous colors illumine and adorn the surroundings of the garden he will say to the gods, ‘All you gods, look at the adornments of Pleasure Grove Park!’
“ ‘We see them!’ the gods will exclaim.
- 4.B.443 “Śakra will then continue his address: ‘In the past there resided here a universal monarch who shared Śakra’s throne, held sway over the four continents, and sported with a great retinue of goddesses. He ruled over both humans and gods²⁹⁸ and lived for many millions of years. Yet he remained dissatisfied. When the monarch’s time was finally over, the residual excellence of his previous positive deeds remained here, providing the forest with its excellence and splendor.
- 4.B.444 “ ‘Gods, pay heed! In the past there was a king by the name of Māndhātā whose rule was continuous and invulnerable to any military maneuvers throughout the four human abodes. [F.172.b] The king was insatiable in his enjoyment of the results of past good deeds, and so he came to this heavenly realm. Upon his arrival, light began to shine from his body, making it ten times more luminous than Mount Sumeru. Outshining all the gods, he thus remained in a sphere of light. Gods in the Heaven of the Four Great Kings noticed this and came before him with offerings and water to wash his feet. The gods said to him, “Your Majesty, please come with us. We have come here for your sake. You are worthy of our offerings.”
- 4.B.445 “ ‘Accepting the offerings of the gods, the king went with them to the Heaven of the Thirty-Three. As he approached, the king’s light seemed to dim the light of the entire Heaven of the Thirty-Three in comparison. Hence, just as he had resided like a single, beautiful sun among humans, he was now also resplendent within the land of the gods.
- 4.B.446 “ ‘When the four guardians of the world saw how the gods had lost their light, they said to the frightened gods, “King Māndhātā is coming to the Heaven of the Thirty-Three. The light of this royal being comes from the splendor of his chariot, his wheel, and his body. The light does not come from any asura, nor does it belong to any terrestrial being. In that case you might have had some reason to fear. But this king is righteous and follows the Dharma.”
- 4.B.447 “ ‘Thus, the king arrived in the Heaven of the Thirty-Three. At the time of his arrival, Śakra was frolicking and enjoying himself in Pleasure Grove Park. Seeing the king, Śakra said to him, “Since you who have arrived here, half of my throne is yours.”
- 4.B.448 “ ‘Thus, Śakra, king of the gods, shared his throne with the other king, dividing it in two halves, and so the other king remained for a long time, enjoying a wealth of pleasures of the five senses. Finally, when his positive actions were exhausted, he fell once more.

- 4.B.449 “ ‘You may examine all of the Heaven of the Thirty-Three, but you will not find anything as delightful as this Pleasure Grove Park. [F.173.a] This pleasure grove adorned by numerous jewels is so delightful, and the beautiful palace on this ground is as splendid as the sun.’
- 4.B.450 “With these words, the ruler of the gods will proceed toward and enter Pleasure Grove Park, surrounded by a retinue of a hundred thousand gods. Amid the gathering of gods and goddesses, he will then play and revel. When he has long enjoyed the pleasures of the various ornamental trees and lights, he will again embark on his sun-like chariot that is made of the seven precious substances. Thereby, he will travel through the sky, followed by musicians, all the way to Sudarśana, the assembly hall of the gods. Other gods will remain in Pleasure Grove Park, rollicking and reveling in their wealth of the five senses until finally their completed and accumulated acts with desirable, attractive, and delightful consequences have been exhausted. Once that happens, they will proceed to take birth among hell beings, starving spirits, or animals. Should they instead be born with the general lot in life of humans, in accordance with their causal actions they will not be born at a time of strife, but during the age of perfection. They will take birth in an extremely delightful place replete with forests and parks, and ripe with fruits, rice, barley, wheat, and sugarcane—a densely populated place where people are righteous. There, they will become kings or ministers who are liked by everyone, who possess an excellent body with all faculties intact, and who are blessed with sons and grandsons.

· The Gods in Shaded by Garlands ·

- 4.B.451 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to concern himself with the gods of the Heaven of the Thirty-Three, he will apply knowledge derived from hearing and so correctly perceive a god realm known as Shaded by Garlands. Wondering what karmic actions may cause beings to be born there, he will apply knowledge derived from hearing [F.173.b] and so perceive how some people who pursue a wholesome livelihood and have virtuous minds will give up killing and stealing.
- 4.B.452 “What are the relevant features in this context? They will refrain from killing in such a way that they do not catch and seize live crocodiles or alligators on the riverbanks in order to eat them, nor do they kill them for the sake of profit. With respect to others who kill, they will establish them in such discipline. Thus, without rejoicing in any act of killing, they instead prevent such acts and establish others on the path of goodness. Such are the relevant features of giving up killing.

- 4.B.453 “What are the relevant features of giving up stealing? Virtuous people who are honest, are sincere, have taken vows, and are free from desirous thoughts may, out of consideration for their vows, refrain from smelling the scent of an incense that has been offered to the members of the saṅgha or at a stūpa. They will thus refrain from exposing their garments to the incense and avoid sensing it, and when their olfactory organs register the scent, they will not indulge in it. Such are the relevant features. Moreover, such people will refrain from even extremely minor acts of stealing, just as they will make others disengage from such acts, establishing them on the path of virtue and ensuring that they continue to abide on the path of goodness. Such people thus benefit both themselves and others.
- 4.B.454 “How do such people further act for the benefit of living beings? Just as one would not kill one’s own children, such people refrain from killing any being, including ants and other small insects. They also cause others to observe the same discipline, establishing them on the path of virtue.
- 4.B.455 “How do such people delight in generosity? Poor people who struggle hard to maintain a livelihood may share their own meager food rations with people who have attained the first concentration and embarked upon the path. They may also inspire others to practice the same kind of generosity [F.174.a] and cause them to engage in what is meritorious.
- 4.B.456 “When such people, who benefit both themselves and others, later separate from their bodies, they will go to the joyous higher realms and be born among the gods in Shaded by Garlands within the Heaven of the Thirty-Three. In that divine realm grows a tree called Shaded by Garlands. The delicious scent of its flowers can be sensed at a league’s distance, and within that distance it also causes the flowers of other trees to open and release their sweet fragrances. The tree’s flowers remain delightful for a long time, and each flower produces a garland that the gods can wear upon their heads. These garlands have numerous colors, including flowers that are blue, yellow, maroon, and white. Thus, the trees produce exquisite garlands in the same way that an expert artist, who is perfectly trained and accomplished, may paint them in the world of humans. Such are the wonders that emerge from these trees.
- 4.B.457 “Furthermore, the gods in this realm experience the five pleasures of the sense objects as they frolic and revel in the forests and parks to the accompaniment of music of the five types of instruments. Experiencing all manner of pleasures, these gods enjoy the manifestation of whatever they wish for. Thus, as the product of these gods’ past positive karmic actions, numerous and diverse delights now appear.

- 4.B.458 “Among the enjoyments of these gods there is also the so-called *pond filled with flowers*. Its power is such that it produces flowers that bloom without ever closing. The pond is graced by bees of the seven precious substances that hum divine melodies. Their singing delights the goddesses who say each other, ‘Ah, how enjoyable these bees are! [F.174.b] They truly delight our hearts.’ Thus, different sorts of bees produce songs by the pond.
- 4.B.459 “There is another extremely colorful pond that is frequented by male and female bees that pick up the pollen from its lotuses and spread this golden and silvery pollen across the surface of the water. When yellow ducks see this, they call out and come flying to the pond. Thereby, gods and goddesses will know what is happening at the pond and proceed to travel there as well, singing and dancing all the way with great joy. The sound of their music will also cause other gods to abandon their fun and instead join the traveling gods as they come to frolic where the birds have gathered.
- 4.B.460 “When they have enjoyed themselves by this pond, the gods will next travel to a forest known as Studded with Mansions. This forest is surrounded by pillars of the seven precious substances and adorned with ornaments of beryl, gold, silver, crystal, and coral. Various goddesses live in the forest and add to its beauty, and joyous gods come play and frolic there. Extremely blissful, they wear divine ornaments and their skin is moistened with divine sandal oil. No one causes anyone harm, and everyone enjoys each other’s company without the least displeasure in their hearts. Free from any weariness caused by envy or dispute, they experience the results of their own past actions. Endowed with diverse karmic actions they frolic and enjoy themselves within these heavenly lands, directly experiencing the results of their own actions.
- 4.B.461 “The gods may also go to a forest of wish-fulfilling trees, the power of which is such that they obtain whatever they want. [F.175.a] That forest is wonderfully fragrant, and within it, food and drink flow forth like a river. The gods who directly experience the results of positive actions joyfully frolic there, drinking delicious wine and savoring ambrosia. As they insatiably indulge in the taste of such food and drink, their bliss blazes and their beauty is enhanced a hundredfold.
- 4.B.462 “When the gods have rollicked and enjoyed themselves within that grove, they will proceed to the so-called Forest of White Lotus Petals. The petals, colors, fragrances, and tastes of the white lotuses there are exquisite, and the flowers yield a delicious wine that flows like the wine served at a great banquet. The white lotuses produce a wine that is of similar color, taste, and fragrance. Likewise, the golden-colored lotuses produce golden wine, the beryl-colored lotuses produce beryl wine, the crystal-colored lotuses produce crystalline wine, and the lotus flowers that are emerald- and coral-

colored produce wine of those colors. Multicolored lotuses with golden petals and beryl stalks yield various types of wine that flow from their vajra sprouts and anthers. The wine is fragrant and exceptionally delicious, and the gods will drink it and frolic.

4.B.463 “Then, once again, for the sake of entertainment, they will proceed to another forest named Universal Illumination. Upon their arrival, they will behold the gods of the Heaven of the Thirty-Three who live within that forest and notice their enjoyment of heavenly pleasures. The gods of the grove will likewise notice the visitors. Among the delights of this grove is the so-called Encircling Pool, which entirely surrounds the grove. The pool is three leagues wide and full of pristine water [F.175.b] that looks as if it were liquid beryl. Geese and yellow ducks in gorgeous colors adorn the Encircling Pool. Their backs resemble refined gold, their legs are like coral, their eyes resemble chrysoberyl, and their heads are as round as circles drawn using orpiment. As they play, the birds call beautifully and melodiously in numerous ways.

4.B.464 “When the gods enter the forest, their golden light gains further beauty, just like gold and brass that is burned within a heap of teak leaves. As the gods look at each other they will say, ‘Behold the power of these divine palaces. By the power of these palaces our golden colors have doubled in intensity.’

4.B.465 “They will then revel in the many different palaces. Endowed with a wealth of pleasures of the five senses, they will enjoy themselves and frolic. Attached to their divine realm, they will be insatiable in their craving. Just as the fire that consumes ritual offerings is never sated, these gods will never tire of the stream of objects that consist of delightful sounds, tastes, forms, and fragrances. In this way they go on rollicking and reveling until finally their completed and accumulated acts have been crushed and relinquished.

4.B.466 “Once their actions have been exhausted, the gods will die and leave their divine world, only to take birth among hell beings, starving spirits, or animals, in accordance with their karmic actions. Should they instead be born as humans due to karmic actions to be experienced in other lives, they will, in accordance with their causal actions, always be extremely happy. Their bodies will be draped with flower garlands and moistened with ointments. They will enjoy constant and tremendous happiness, be eminently wealthy, and become kings or great ministers. They will be liked by everyone and remain free from harm and disease.

- 4.B.467 “As the monk who has knowledge of the effects of the ripening of karmic actions [F.176.a] continues to concern himself with the gods of the Heaven of the Thirty-Three, he will apply knowledge derived from hearing and so correctly perceive a god realm known as Moving on Springy Ground. Wondering what karmic actions may cause beings to be born there, he will apply knowledge derived from hearing. He will then notice how some people who give up killing and stealing will abstain from making a living by killing snakes and splitting their heads to extract the jewels inside their heads. Such people will therefore never kill a snake with the intention of making a profit from the jewel in its head. They will also refrain from killing ants, or the like. Rather, recognizing that animals are sentient beings, they will refrain from killing them. Such are the specific features of giving up killing.
- 4.B.468 “What are the relevant aspects of not stealing? They are to refrain from even the most minuscule acts of stealing, including taking even grass or stones without permission. Similarly, whereas others may purposely steal a book or the like in order to study the scriptures, these people will refrain even from that.
- 4.B.469 “In what way do such people practice generosity? Even though they may make their living under great hardship, they will not be stingy with their possessions and so offer garments, food, bedding, and medical articles to those who have attained the first concentration. Likewise, they will offer alms and help maintain the locations where the saṅgha resides, thus sharing their possessions equally with the saṅgha. In this way they enjoy being open handed themselves, and they also establish others on the same path of virtue. When such virtuous people, who turn back what is unwholesome and who benefit others, later separate from their bodies, they will go to the joyous higher realms and be born among the gods in Moving on Springy Ground within the Heaven of the Thirty-Three. [F.176.b]
- 4.B.470 “In that extremely delightful realm, the colorful ground is supple, as if filled with cotton wool, and extremely soft. The ground is pliant, slightly giving way when stepped upon yet resuming its original shape when the foot is lifted. For example, just as water forms waves when stirred by the wind, only to settle again when the wind ceases, so the ground in that realm is springy.
- 4.B.471 “This is also a completely stainless realm. Like a perfectly clear mirror reflecting what is placed in front of it, the ground reflects the bodies of the gods. Another marvelous feature of this divine realm is that whenever the gods there think of other gods, or wish to go to another god realm, they miraculously obtain all the relevant information, as if written in a letter, and so are able to revel with the respective goddesses, just as they are able to

enjoy all the other amazing features those realms may contain. Such are the joys of the gods of Moving on Springy Ground within the Heaven of the Thirty-Three.

4.B.472 “The gods in this realm also engage in games in their forests, traveling between the various forests for the sake of enjoyment. The great forest known as Grove of Delicious Wine is draped with nets of tinkling bells of various sizes. It features numerous gorgeous trees that grow flowers and fruits and are home to many species of birds. When the gods sport within this forest to the accompaniment of music of the five types of instruments, they experience karmic consequences that take the form of extremely delightful sense objects.

4.B.473 “That god realm also features a Forest of Palaces, which is always transforming. Every time the gods go to enjoy themselves in that forest, [F.177.a] the trees have grown in new shapes, from which the goddesses easily can pick the fruits. That forest is made of the seven precious substances, and its beautiful trees, studded with numerous flowers and fruits, shine like the rising sun. The trees are further adorned by songbirds that play among the leaves and fill the forest with their melodies. Within that delightful forest the gods, who are so attached to the six objects, will enjoy themselves with raging passion, sporting and reveling in their pleasures.

4.B.474 “From that forest, which provides an exceedingly pleasing experience for the eyes, ears, and nose, the gods will journey to a peak upon Mount Sumeru known as Lofty Mound. They will travel to this mountain peak, which has a height of ten leagues, accompanied by lovely goddesses who wear beautiful jewelry and attire. Upon this mountain is a pond called Beauty, which features flowers of the seven precious substances and is carpeted with blue, red, and pink water lilies. Its water is pristine and geese and yellow ducks call out there. The pond is surrounded by mansions with ornamental pillars of the seven precious substances, as well as by parks and groves. On the banks of this pond, which is surrounded by such beautiful sights, the gods and their attending goddesses will dance, flirt, and frolic. They will enjoy divine drink that is free from the detrimental side effects of intoxication, and partake of delicious fruits endowed with the six desirable tastes. Those fruits contain wine, which the gods will drink in the company of goddesses who wear various ornaments and garments. Elsewhere, goddesses will joyously sing, laugh, and play *vīṇās*, flutes, and drums with great mastery. Thus, the gods and goddesses gather on the banks of the pond and will enjoy each other’s company. [F.177.b] In this way the various groups of beautiful gods and goddesses will play and frolic for a long time.

4.B.475 “When a long time has elapsed, the gods will proceed to a park that is delightful in all regards. Their bodies are adorned with flower garlands, colored powders, and ointments, and they shine with a natural light that corresponds in intensity to whether the given god’s preceding positive acts were of an inferior, medium, or superior quality.

4.B.476 “The gods’ level of mental pleasure also corresponds to their level of previous engagement in wholesome actions. Thus, the more they have previously engaged in such actions, the more mentally delightful will be the observations they experience through their eye consciousness. That is to say, those gods whose engagement in virtue was of an inferior kind will, accordingly, not perceive more than the mere form of the object observed. Those whose virtuous conduct was of medium caliber will, on the other hand, see the given beautiful form and thereby experience a medium level of mental pleasure. Finally, those who accomplished superior deeds see bodies, sizes, colors, shapes, and forms that are all extremely appealing. This goes for all the observations of form, smell, and texture that are had by the gods at the different levels of the desire realm. Within the larger class of gods, the present subclass of gods only forms a single, general category. Thus, when seen as a single class of gods, one does not classify them in terms of three distinct kinds of ripening. At the same time, just as there are three levels of mental pleasure, it should likewise be understood that differing qualities of past karmic action shape the exquisite forms of the goddesses, as well as their ornaments and attire, in different ways.

4.B.477 “When the monk sees how these happy gods flock to their parks in an insatiable pursuit of sound, texture, taste, and form, he will utter the following verses:

“ ‘When the sun burns at the end of the eon,
Even the oceans dry up,
Yet never in a hundred million eons
Will there be contentment with the forms that are seen.

4.B.478 “ ‘Rainfall and the like [F.178.a]
May fill the ocean with water,
Yet the forms in the ocean of sights
Will never satisfy anyone.

4.B.479 “ ‘Insatiable in their desire,
Embodied beings suffer.
How can they believe that their many cravings
Are something delightful?

4.B.480 “ ‘Pleasures produced by desire

- Are not attractive to the wise.
Rather, liberation from all desires
Is supreme among all forms of happiness.
- 4.B.481 “ ‘What appears to be bliss is a mixture,
Resembling food mixed with poison.
Yet when there is freedom from craving,
It is like food mixed with milk.
- 4.B.482 “ ‘Within the darkness of dullness and ignorance,
Childish beings are burned by their desires,
Just as the forests in the Malaya Mountains
Are destroyed by rākṣasas.
- 4.B.483 “ ‘Thoughts accompanied by craving
Are numerous beyond count,
And those who are insatiable in their thinking
Will be crushed by the Lord of Death.
- 4.B.484 “ ‘Those who are governed by desirous thoughts
And remain in the realm of craving
Will never see the fortune of happiness—
This the Thus-Gone One has observed.
- 4.B.485 “ ‘He knows that the phenomena of delusion
That produce deceptive desire
Are just like a dream or a city of gandharvas—
Hollow, false, and without any core.
- 4.B.486 “ ‘Resembling an illusion, bubbles in water,
Or the kimpāka fruit,
Desire does not help the world.
Thus, it is known to be like fire.
- 4.B.487 “ ‘Those with knowledge of the flaws of desire
May become deluded due to the experience of effects.
The steadfast ones who see reality
Are free from doubt and affliction.
- 4.B.488 “ ‘People get things according to their intentions,
And thus they are destroyed.
Creating unwholesomeness everywhere,
Desire is a mundane wilderness.
- 4.B.489 “ ‘While their minds remain dissatisfied,

All the gods will die, one by one.
Deceived by the enemy, desire,
Ignorant beings fall into hell.

4.B.490 “ ‘Desire and attachment are a poisonous realm
Within which females swim like fish,
Among billowing waves
And flashes of lightning.

4.B.491 “ ‘The more one thinks, the more it grows,
And that which spreads is like fire. [F.178.b]
Desire has no basis, beginning, or end,
And is thus relinquished by the wise.

4.B.492 “ ‘The more one adheres to it,
The more there is of it.
Spreading like a burning fire,
The ripening of desire is hot.

4.B.493 “ ‘With knowledge of its defects,
The steadfast free themselves from desire.
Attaining the complete relinquishment of desire,
They achieve ultimate happiness.

4.B.494 “ ‘Thousands, hundreds of thousands
Of gods—innumerable many—
Are destroyed by fire and fall into hell
Because of their reliance on desire.

4.B.495 “ ‘Just as those who wish for happiness
Give up fire, poison, and weapons,
They should also let go of desire,
The cause of life in hell.

4.B.496 “ ‘No one governed by desire
Has ever been seen or heard
To be free from the deceptions of desire,
Or to remain unscathed by suffering.

4.B.497 “ ‘In all times and occasions,
Desire is like flaming fire.
Do not harbor it in your mind—
That is how to give it up.’

- 4.B.498 “Having thus observed the gods who are under the power of desire, the monk will compassionately instruct the utterly careless gods repeatedly.
- 4.B.499 “With their minds suffused with all manner of happiness, the gods will proceed to the park. Goddesses dressed in various garments and holding musical instruments, who sing and play in ways that are utterly captivating to the senses, also proceed to the park. The sight of the park is deeply compelling, as it is adorned with waterfalls, pools, forest, parkland, islands, and lotus ponds. Wherever the gaze of the gods falls, they behold forms that are desirable, attractive, and delightful in all sorts of ways. In this manner, their eyes behold nothing but beautiful forms. Likewise, whenever they wish to listen to something pleasant, they will hear sounds that are attractive, beautiful, and appealing. When they wish to experience smell, they will sense fragrances that are attractive, delightful, appealing, and arousing. [F.179.a] Whenever they wish to taste, and thus engage their gustatory faculties, the gods will have access to delightful, exceedingly delicious feasts that are free from any taint and can be enjoyed for as long as they wish. Similarly, the textures that they touch are all desirable, attractive, and delightful, and the same goes for the mental phenomena they cognize: all are desirable, attractive, and delightful.
- 4.B.500 “Thus, careless and attached to their divine objects, the minds of the gods remain unobscured, and so they continue to enjoy their pleasures, possessions, and enjoyments until finally their completed and accumulated acts with desirable, attractive, and delightful consequences have been exhausted. Once that happens, they will die and leave their divine world. In accordance with their karmic actions they will then take birth among hell beings, starving spirits, or animals. Should they instead be born, in accordance with their karmic actions, with the general lot in life of a human, they will, in accordance with those causal actions, find constant and tremendous happiness, and they will delight in flower garlands, colored powders, and ointments. They will be honest, wealthy, happy, and appreciated by all beings. Their physiques will be exquisite, and everyone will hold them in highest regard. They will have lovely sons and wives and maintain conduct that is free from defects. Their wealth will never be destroyed due to the terrors of the rulers, water, or fire, and they will be born as princes or members of an influential family.

· The Gods in Distinguished in Many Colorful Ways ·

- 4.B.501 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to concern himself with the gods of the Heaven of the Thirty-Three, he will apply knowledge derived from hearing and so correctly

perceive a god realm known as Distinguished in Many Colorful Ways. Wondering what karmic actions may cause beings to be born there, [F.179.b] he will apply knowledge derived from hearing. Thus, he will notice how some virtuous people with virtuous intent may give up killing and stealing while also encouraging others to do the same, thus establishing them on the path of virtue.

4.B.502 “What are the specific features of having given up killing? Such people refrain from harming anyone under any circumstances—they do not encourage others to do harm, and they will not rejoice in any harm done. They do not enjoy themselves in the company of people who kill; they do not mingle with such people, nor do they even speak with them. They do not engage in afflictive conversation, and even when traveling they will not keep company with people who engage in unwholesome acts.

4.B.503 “How do they refrain from killing? Such people refrain from deceitfully killing, or causing others to kill, deer or birds by means of song, music, or the sound of *vīṇās*, drums, or flutes. In the same way, they will also not kill any animals and birds that live in mountain pastures. Leaving all of this behind, they will instead free such animals and repudiate the hunters, causing them to give up any such activity, including even the mere thought. Such are the features of having given up killing.

4.B.504 “What are the relevant features of not stealing? Some unrighteous merchants who do not follow the Dharma may use false measures, thereby stealing from their customers by hoodwinking them. How does such deception take place, and what are its features? People may pour sand onto the lever of a pair of scales, thereby using the sand to deceive, and thus fooling others who do not notice the problem. Later, such people may, however, regret such deceptive practices and instead tell themselves, ‘I shall never again take what was not given—not for my own sake, nor for that of my children or wife. I shall not do so for the sake of profit, nor for the sake of any unwholesome company. Let me not fall into the worlds of starving spirits or animals! That ripening is unbearable. The ripening of stealing is unbearable!’ Thus, they may thereafter refrain from taking what was not given, relinquishing even the conditions for stealing. [F.180.a] Similarly, they may also cause others to refrain from such actions and give up rejoicing in them and so establish others on the path of virtue. In this way such people benefit both themselves and others.

4.B.505 “In what way do they delight in generosity? They consider the helplessness, afflictions, and pain of those who lack both causes and effects, and who must earn a living by crossing the sea or desolate lands, or undergo other such challenges. To those they make donations respectfully and

attentively. They also give to those who have attained the second concentration and to those who suffer. Those are the ways in which such people delight in generosity.

4.B.506 “How do they grant life to living beings? When fishermen or bird trappers sell the animals they have caught, these people will ransom and release them. With delighted minds and senses, they will proceed to take them back to the waters they came from and let them go. They will also cause others to do the same, making them rejoice in such actions and engage in what is virtuous. In doing so they think, ‘Ah, wonderful, I have done well. I shall do so again and urge others to do so as well.’

4.B.507 “Thus, throughout the preparation, the actual activity, and the conclusion, they benefit both themselves and others and give up killing and stealing. Time and again, they avoid stealing so that they may benefit others, save their lives, and give them the gift of life. Rejoicing in the generosity of both themselves and others, they observe a twofold discipline that is concerned both with themselves and others. When such disciplined people, who know what to do and what to avoid doing, and who benefit both themselves and others, later separate from their bodies, they will, after their death, go to the joyous higher realms [F.180.b] and be born in Distinguished in Many Colorful Ways within the Heaven of the Thirty-Three.

4.B.508 “In consequence of their positive actions, they are thus born into a realm that is adorned by beautiful light that shines from diverse jewels. As soon as they are born there, light will shine forth from their bodies, and from that light will appear numerous shapes, colors, and garments. Thus, the gods in this realm are provided with divine garments, ointments, and bodily ornaments. When this occurs as the god is born within that realm, he will first wonder, ‘What karmic actions have made me take birth here?’

4.B.509 “At that point, he will remember his previous deeds and think, ‘Ah, how wondrous, I am here as the effect of wholesome actions. Amazing, these are the consequences of positive actions! I was born here because of positive actions.’

4.B.510 “Next, because of his past positive actions, he will first hear the sound of music from the five types of instruments. Then, from all directions, he will hear the songs of desirous and joyous goddesses. Their beautiful singing pervades the entire realm, including the mountain peaks and caves, and causes the deer and birds to dance in infatuation. Listening attentively to their songs, the god’s excitement increases a hundredfold, and in this way the god’s mind is first distracted by the sound of songs. Later, when he sees the forms of the goddesses, a ravenous lust will be born in him. Thus, with his mind distracted by numerous qualities, he will notice that the goddesses,

the mere sight of whom is gratifying, are coming toward him. Adorned with numerous forms, garments, and ornaments, their bodies and costumes surpass any example.

4.B.511 “With tremendous desire, the god will now think, ‘Who are they? To whom do they belong?’

4.B.512 “As soon as he has that thought the goddesses will utter this verse:

“ ‘We are the supreme cause
For all sorts of passionate desires. [F.181.a]
And, god, we are yours,
So please come, revel in passion!’

4.B.513 “With these verses in mind, the god will admire all their myriad delightful features. Turning eagerly toward the goddesses, he yearns to see more of them and touch them, and thus he will, in that moment, draw closer to them.

4.B.514 “At that point, a third cause of desire occurs, because the mind depends on the senses and this dependency, in turn, requires that the mind engages with objects. With a desirous mind, the god will therefore follow through on his wish to touch the goddesses, and they, for their part, will also touch him with intense desire. Hence, there manifests a third cause of desire.

4.B.515 “When the god senses the incomparable fragrance of the goddesses, he will wonder, ‘Whose is this beautiful, extremely attractive aroma that catches my nose?’ Thinking this, he senses the unparalleled fragrance of the goddesses who embrace him. Examining this fragrance that defies all examples, he will realize that it is the scent of the goddesses, and so he is moved by this fourth cause of desire.

4.B.516 “Being already deeply attached to these four objects, the god will next be offered delicious wines and divine ambrosia by the goddesses. This establishes a fifth cause of desire. Thus, five causes of intense desire and attachment arise from the very outset.

4.B.517 “As an effect of their unwholesome karmic actions, the gods who pursue desire do not initially notice that their minds have become attached to the pleasures of the objects. Subsequently, they will experience intense, lustful desire, and with such passion in their hearts, they will approach the goddesses. Meanwhile, the goddesses will approach the divine sons too, playfully flirting in joyous abandon.

4.B.518 “When they meet the divine sons, the goddesses speak to them in a teasing way, using expressions that stir passion. [F.181.b] Dancing, singing, flirting, playing, and frolicking, they approach the gods with carefree joy. Endowed with diverse and exquisite physiques and garments, these nubile goddesses will then proceed toward the groves, forests, ponds, waterfalls,

and lotus groves. Accompanied by the gods, the goddesses will proceed to a forest known as Universal Delight. There, they will join the gods who live in that forest, and so enjoy themselves within its pleasure groves.

4.B.519 “This forest is adorned by numerous trees that fulfill all wishes. Some of the trees have golden trunks that support silver foliage upon branches of chrysoberyl. Those trees yield a pearl-like fruit of exquisite taste and form. Thus, the forest is adorned with indescribably gorgeous trees. The forest is also adorned with beryl trees that bear golden leaves, flower petals of chrysoberyl, and fruits the color of silver and coral. Likewise, there are lush trees that have trunks consisting entirely of the seven precious substances. Some of these trunks are wholly of gold, whereas others are of chrysoberyl, silver, or coral. Moreover, their branches and twigs are of the seven precious substances, and exquisite, divine flowers and fruits adorn them. The flowers of these trees display a wide spectrum of colors and produce a variety of delicious scents that can be sensed for a distance of six leagues. Multicolored bees swarm around them, crazed by the tastes of the flowers. Thus, previous wholesome karmic actions of various sorts cause the trees of Universal Delight, with their beautiful features, to manifest. [F.182.a]

4.B.520 “What is the beauty of the grove with its red and blue lotuses like? The trees of that forest have beryl trunks and bear flowers with golden petals and anthers of chrysoberyl. Bees the color of lapis lazuli swarm around the trees. Hearing the humming of the bees fills the gods with tremendous pleasure, and thus they come to feel exceptionally happy. This forest is radiantly beautiful for it is decorated by numerous colors, such as blue, yellow, and madder. Like the most delightful places in Jambudvīpa, this beautiful, shining forest features ornamental embankments, ponds, flower beds, and lotus petals that make it alluring in all regards.

4.B.521 “Seeing that this forest has such delightful qualities and finding it to be a fine site for divine recreation, the elated gods will arrive flying through the sky, delightfully accompanied by throngs of goddesses. When the gods who normally stay in the forest see the approaching visitors, they will think, ‘They have come to see us!’ and so they will come forth to receive the approaching gods. Everyone will call out delighted greetings and they will befriend one another. With their fondness for lotus gardens, they will then frolic and revel in this grove to the accompaniment of music from the five types of instruments.

4.B.522 “When the gods have spent a long time enjoying the sense pleasures within the forest of Universal Delight, they will proceed to a park known as Intoxicating Abode, which is rich in sense pleasures. Surrounded by various platforms, this pleasure grove features delightful pools, cascades, and elongated ponds. Studded with mansions that are made of the seven

precious substances and decorated with gold, this forest features numerous distinct and delightful landscapes. [F.182.b] Flocks of birds sing and dance in enchanting ways, and the sweet sound of cascading water and flowing streams can always be heard. Food and drink of the most exquisite color, taste, and fragrance flow like rivers. Once they have arrived there, the gods, who thus experience the effects of their own past actions, playfully enjoy the pleasures of the five senses, and they are accompanied by coteries of goddesses wearing various stunning garments and ornaments.

4.B.523 “Although much time passes while thus rollicking and reveling, the careless gods do not notice that. [B36] Hence, while they remain attached to the five types of objects and are absorbed in their pleasures, their respective positive actions are gradually exhausted, and once their past karmic actions have dissipated, they die. The gods are nonetheless careless and deceived by craving. They are spurred on by their craving and tormented by the fire of desire. In this fashion, maddened by their experience of bliss, their intoxicated minds do not notice what is happening. It is only when they have to give up the whole foundation for all their blissful play that they will finally perceive the impermanence of their great city of perishing. When they see accurately and with certainty that their own death is impending, they will indeed encounter great misery. Yet, it is only then that the gods comprehend this.

4.B.524 “In this manner, careless and fond of objects, they continue to experience bliss until finally their completed and accumulated acts with desirable, attractive, and delightful consequences have been exhausted. Once that happens, they will die and leave their divine world, only to take birth among hell beings, starving spirits, or animals, in accordance with their karmic actions. Should they instead be born human due to karmic actions that are certain to be experienced as a human, they will, in accordance with their causal actions, enjoy tremendous pleasures and possess perfect wealth and grain crops. [F.183.a] They will have an honest and sincere nature and be born in a central region, knowing how to distinguish between good and bad actions, and what is right and wrong. They will be born in a great society where the ruler is righteous and follows the Dharma, where the people of the world conduct themselves in an irreproachable way, where everyone has happy eyes, and where even infants and old people are happy. Their bodies will be free from ailments and they will possess fine physiques and be strong. They will have nothing whatsoever to fear but will be supported by everyone. They will have sons and spouses and will attain whatever they wish for. Their wealth will be secured, and they will not have to fear or worry about the king, water, fire, robbers, or thieves.

· The Gods in Promotion ·

4.B.525 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to concern himself with the gods of the Heaven of the Thirty-Three, he will apply knowledge derived from hearing and so correctly perceive a god realm known as Promotion. Wondering what karmic actions may cause beings to be born there, he will apply knowledge derived from hearing, and thus he will notice how some virtuous people possess the unmistakable view and are continuously aware of the reality of the effects of karmic action. They constantly contemplate the true view, remain honest, and refrain from harming others. They are always respectful to their parents, they are committed and joyous with respect to the Dharma, and they revere the Buddha, Dharma, and Saṅgha. Such people may refrain from killing and stealing. Also, they avoid rejoicing in such acts and cause others to refrain from them as well. They do not encourage others to engage in such actions, but reproach those who do, informing them about the consequences of karmic actions. Teaching others the way things really are, they offer praise to those whose actions are wholesome, establish them on the path of virtue, [F.183.b] and encourage them to continue in the same way. Having themselves given up killing and stealing, they cause others to do the same. By means of this twofold path of wholesome action, they cause people who have not yet taken vows to do so, and they cause those who have already taken them to observe their vows well. Those who thus benefit both themselves and others through wholesome actions will be born in the higher realms.

4.B.526 “What are the relevant aspects of giving up killing in this context? They consist in disengaging from the unwholesome act of killing. What are the categories of this? Knowing other sentient beings to be sentient beings, such people do not take the lives of small worms, ants, or the like. How do they prevent killing? They stop those who cunningly catch mice, lizards, kites, or deer. The types of ruses that are used include traps, pits, mats of grass, nooses, ropes, ditches, and snares. Such people will prevent killing by such means. They do not rejoice in trapping, nor do they encourage others to engage in any such action. Instead, they instruct others not to kill living beings and establish them upon the path of the Dharma. In this way they cause others who are attached to killing to stop doing so.

4.B.527 “How do such people refrain from stealing? Such people do not intentionally steal, not even mere grass, just as they cause others to refrain from doing so. What types of stealing are implied here? They consist in delighting in those who take what was not given. Here this refers to people who play music, dance, sing, celebrate, flirt, frolic, and revel with great pleasure in the company of females near a stūpa. [F.184.a] Such unrighteous

people may make their living in a park that has been given to the saṅgha, or a protected area, or by playing music, or from a stūpa site. One might also take from such musicians, or otherwise steal from them, or in other ways take what was not given. In terms of wages, this can also mean stealing the wages of women. That is to say, one may hire a woman in order to have intercourse with her, yet subsequently not pay her as previously agreed. Another form of stealing occurs when someone does not pay a fisherman, hunter, or butcher as agreed. If the promise of a fee leads to killing and stealing, people of this kind will refrain from such actions, not rejoice in them, and not even think of them.

4.B.528 “How do they practice generosity? Even if they otherwise struggle hard to maintain a livelihood, such people will give donations to individuals who have attained the third concentration, or to other people, and they will do what is virtuous. Thus, even if they become impoverished themselves, they will continue being open handed to others, and they will even give more sincerely to others than to their own children. Such are the ways in which they practice generosity.

4.B.529 “How do such people observe discipline, having given up killing? When animals are being killed during the sweeping of gutters, such people will interfere. They will splash water on the animals and place those that were discarded on dry land back into the gutter. Thus, they do not kill any being but pursue what is virtuous.

4.B.530 “Holy people who engage in those two types of virtuous action will, upon separating from their bodies, go to the joyous higher realms and be born among the gods in the Heaven of the Thirty-Three. Once such doers of positive actions, who are attached to pleasures, are born there, they will, in consequence of their past actions, hear the sound of divine music of the five types of instruments and experience indescribable bliss while attended to by various retinues of goddesses. [F.184.b] To give some slight indication of their bliss, consider the tremendous enjoyments of a universal monarch endowed with the golden wheel. Those enjoyments cannot match even a sixteenth of the divine pleasures that are experienced by the gods occupying these heavenly seats. The gods in this realm have no flesh, bone, or lymph; they are free from miserliness; their eyes do not blink; their clothing is free from dust; they do not become affected by smoke or haze; they do not defecate or urinate; and they glow with a natural light. All these features are unlike those of the universal monarch. They have no attachment to spouses or children, are free from envy, do not eat or drink, and are not subject to sleep or laziness. Again, all these features are unlike those of a universal

monarch. Thus, a universal monarch does not equal even as much as one sixteenth of these gods. Nevertheless, here a bit of illustration has been provided by means of something intelligible to humans.

4.B.531 “The gods in this realm frolic and enjoy their rich sense pleasures. In their realm lies a forest called Kābīra, which is ten leagues long and five leagues wide. The forest is filled with many kinds of golden birds and colorful ornamental spheres. It is studded with fine and exceptionally beautiful flowers, and in its gorgeous trees of the seven precious substances live birds of striking beauty. The beautiful forests and trees of these gods, as well as the divine birds of numerous shapes and colors, can be compared to, for example, the beautiful jewelry and ornaments that a goldsmith might create to ornament humans. This might give a slight indication.

4.B.532 “Within that forest the gods play with each other, [F.185.a] using various kinds of lotuses that have beryl petals, stems, anthers, and leaves. Some among the petals are intensely red like rubies, and the flowers emit an extremely delicious fragrance that can be sensed across a hundred leagues once the flowers open. The gods who sense this lotus fragrance are made ten times more crazed than they already are. Thus, together with their circles of goddesses, the gods will enjoy themselves and frolic within the Kābīra forest.

4.B.533 “At some point the gods will think, ‘Let us go where food and drink flow like rivers.’ As soon as they have formed this wish, swans will carry them within great chariots that have balustrades and arches draped with nets of various large and small bells, railings studded with jewels, and pillars made of gold, crystal, jewels, and chrysoberyl. Others will be carried by ducks, pigeons, cranes, or grouses, and still others will be carried simultaneously by a variety of birds. Thus, residing upon such divine attributes, the gods who experience the consequences of past positive actions journey within the Kābīra forest to the place where food and drink flow like rivers. Infatuated, they travel for sport together with the goddesses to the place where food and drink flow like rivers. Upon their arrival at this land of food and drink, they will imbibe, enjoy themselves, and celebrate amid the sound of song and music of the five types of instruments. Thus, immersed in their blissful revelries, the gods will spend a great deal of time without noticing it elapse.

4.B.534 “After a long time has passed, the gods will decide to go view the divine forest known as High and Seen by Everyone. [F.185.b] Those present within the chariots will, in the company of other gods, proceed to travel to that forest. When they arrive, they will sing songs, play music, dance, laugh, and befriend and frolic with each other in sheer revelry.

- 4.B.535 “The visiting gods will then notice the gods who live in that forest. Those gods live on a face of Mount Sumeru that is adorned with forests and parks, studded with stone slabs of pure gold, and filled with waterfalls, rivers, embankments, ponds, and food and drink that flow like rivers. Their realm is teeming with goddesses beyond number, and this world is inhabited by beings in accordance with their respective karmic actions. Encircled by sixty thousand mountains, this great, lofty massif supports gods, asuras, kinnaras, and mahoragas. It is home to gods who experience the consequences of numerous virtuous actions, and for whom a great diversity of virtuous karmic actions has now manifested. The summit of this mountainous realm is adorned by four types of precious stone.
- 4.B.536 “As the visiting gods travel through the various regions, they see how the resident gods wear diverse attire and ornaments, and they notice their appealing and attractive bodies. They see how these gods befriend each other and develop tremendous lust, how they live in careless abandon, and how they engage in extremely delightful and enjoyable conversations. They also see how the gods in that place have apparel, bodies, foods, and homes that are of three different qualities. The visitors will think, ‘It is not only we who have pleasures. Other gods live extremely enjoyable lives too, rollicking and reveling with hosts of goddesses.’ Thus, the visitors will see the many different gods, their wish-fulfilling trees adorned with numerous exquisite colors, tastes, forms and aromas, and their many forests and parks.
- 4.B.537 “Next, the gods will proceed to another realm in which they perceive lofty mountains and [F.186.a] great summits that are studded with waterfalls, rivers, and various ponds. They will perceive how the sun and moon circle around those mountains. Hundreds and thousands of radiant reflections of the sun thus appear, and it is that light that Rāhu blocks with his hand, just as was explained earlier.
- 4.B.538 “As the gods who stay in the chariots travel through the sky, they will feel great wonder. Surrounded by gatherings of goddesses who dance and play cymbals, they will sing and play music of the five types of instruments, and thus they will circumambulate Mount Sumeru.
- 4.B.539 “When in this way they have looked at all Mount Sumeru’s groves, forests, and alpine sanctuaries, they will return to their own realm. There they will proceed to dance, laugh, and celebrate to the tunes of the five types of instruments. Driven wild by their many blissful experiences, they develop sundry attachments in which they take pleasure. Among the groves, forests, and ponds, they thus revel in their rich enjoyments of the five senses, and although much time passes they are unaware of it. Their minds remain in total carelessness and hence they do not notice the passage of time.

4.B.540 “While they keep celebrating in this fashion, they will come to a mountain called Universal Joy. This mountain spans an area of one hundred leagues and stretches ten leagues into the sky. Some gods ascend the mountain while remaining within their chariots, others by riding upon birds. Mount Universal Joy is speckled with many different jewels and adorned with embankments, parks, and ponds. It features embankments with a hundred thousand steps and hundreds of lotus pools. Various wellsprings adorn the mountain, as does a glow shining from the seven precious substances. There, among the radiant wish-fulfilling trees, the gods will frolic and celebrate. Infatuated by the sounds of gongs, drums, cymbals, flutes, and singing, the gods then befriend each other and so, [F.186.b] in playful indulgence, experience the effects of their own past actions. Although they keep reveling for a long time, they remain careless and do not notice the passage of time. Enchanted by their objects, they remain insatiable, and, deluded by their intensely enjoyable pleasures, they thus proceed to Kubala Grove.

4.B.541 “The lotuses in Kubala Grove are in full bloom, and hundreds of thousands of bees swarm among them. Accompanied by the bees, the gods will drink wine there and sing in insatiable sensuous enjoyment. With unquenchable lust, despite their hundreds and thousands of pleasures, they take up various musical instruments and remain in a state of constant inebriation.

4.B.542 “In pursuit of various forms of common excitement, the gods will then proceed to the great park called Definite Attainment of Pleasure. There, the insatiable gods will remain frolicking and carelessly absorbed in their celebrations until finally their completed and accumulated acts with desirable, attractive, and delightful consequences have been exhausted. Once that happens, they will die and leave their divine world, only to take birth among hell beings, starving spirits, or animals in accordance with their karmic actions. Should they instead be born as humans due to karmic actions to be experienced in other lives, they will, in accordance with their causal actions, remain free from disease and have excellent complexions. They will not be hurt by royal functionaries, nor by business magnates or householders. They will enjoy tremendous happiness and possess keen and lucid intellects.

· The Gods in Subtle Engagement ·

4.B.543 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to concern himself with the gods of the Heaven of the Thirty-Three, he will apply knowledge derived from hearing and so correctly

perceive a god realm known as Subtle Engagement. Wondering what karmic actions may cause beings to be born there, he will apply knowledge derived from hearing. Thus, he will notice how some people are unwaveringly engaged in virtuous activities that benefit both themselves and others. In this regard, they do not harm others [F.187.a] but are honest by nature. They engage in humane actions that are virtuous, that ripen delightfully, that are cooling, that have a cooling ripening, that are enjoyable, that are auspicious, and that have an auspicious ripening. They are venerated by everyone and dear to everyone. They create happiness in this world and beyond. When they leave this world and pass to the next life, they find parents, refuge, and abundant happiness, as a life in happiness is the product of past positive actions. Such people do not kill or take what was not given, nor do they make others engage in such actions. They keep close company with those who have faith in a discipline that does not permit killing and stealing. They do not associate with or appreciate those whose discipline is flawed, and they do not practice purification together with such people. They always delight in the company of those who are disciplined, and it is therefore with such people that they associate, practice purification, and keep close company. It is with such people that they enjoy themselves and engage in the conduct of the world. They keep in mind the difference between Dharma and non-Dharma. They are virtuous people who refrain from unwholesome action, and they do not delight in the company of evil acquaintances. They are holy people who always maintain pure conduct. They even establish those with highly flawed discipline on the virtuous path, teach them the genuine path, and sow the seeds of virtuous actions within the excellent field of other beings. Their stainless minds are like purified gold and are immersed in the joyous practice of virtue, the effects of which are achieved and experienced in this life as well as beyond it.

4.B.544 “What are the relevant aspects of giving up killing? When planting flowers for pleasure, some people may use smoke and poison to kill certain snakes, deer, insects, or centipedes, [F.187.b] thinking, ‘In this way I shall protect my flowering plants, creepers, flowers, and fruits.’ Yet people of the kind referred to here do not kill insects with smoke, nor do they use their hands to kill worms within overripe amra fruits or grapes.

4.B.545 “Moreover, a transgression occurs when worms are killed due to one’s drinking a liquid without having properly examined it. Virtuous people, on the other hand, drink only when they have examined the drink properly and let it sit for a while. They may even abstain from drinking entirely out of a concern for small creatures born from heat and moisture, or from fermentation. Thus, they even give up such subtle forms of killing.

- 4.B.546 “How do they give up stealing? How many features of doing so are involved, and what are those features? Some people wish for bad harvests, thinking, ‘In case of a failed harvest I shall be able to increase my profits eightfold. So may the volume measures of Magadha become extremely small—may there be no barley, wheat, or any other grain to be found, and may there be no ripening of any grains for over sixty days. May I alone be in possession of supplies!’
- 4.B.547 “Some people may in this way intend to create obstacles for other people, continuously wishing to harm them, just so they can increase their personal wealth. When sentient beings face misfortune and bad times occur, such people will be exhilarated and think, ‘Now comes the time for my happiness, just as I wished.’ At that time, they will then use their barley, wheat, or rice to take advantage of others by using incorrect measures, unsuitable measures, or measures that have been intentionally manipulated. The preparatory stage is when their intention to do so arises, the karmic action is when the deceptive act is carried out, and the conclusion is when there is appreciation and rejoicing after having hoodwinked another person. Good people of the kind mentioned here have relinquished all such misdeeds. [F.188.a]
- 4.B.548 “Thus, even if they have little wealth themselves, they will not beguile others with deceptive measures, nor will they rejoice if others do so. If they are merchants, they will sell their goods in the proper way, including when harvests fail. Being righteous and concerned for the Dharma, they will sell their goods for a fair price. This is the way such people give up killing and stealing.
- 4.B.549 “How do they cause those engaged in unwholesome actions to do what is virtuous? These holy ones, who do what is good, always act to benefit both themselves and others. When they meet others who have little wealth, who struggle to maintain a livelihood, and who obtain their income under great hardship, they act as donors and benefactors. They also teach them, making them understand and realize the effects of giving. Based on such experience they inspire others to give to those who lack protection and suffer from afflictions, to those who have attained the third concentration, or to other such people. This is how those who maintain a wholesome livelihood practice a threefold generosity with respect to the wealth they obtain in accordance with the Dharma.
- 4.B.550 “The threefold generosity is in terms of preparation (the time of thinking, ‘I shall be generous’), the karmic action (the act of giving), and its conclusion (the subsequent mental appreciation and acknowledgement of the fact that giving took place). Someone who completes such actions twelve hundred times will upon separating from the body go to the joyous higher realms and be born among the gods in Subtle Engagement.

4.B.551 “As an effect of their subtle engagements in virtuous actions, those who are born there can make themselves big or small according to their wishes. The trees of that heaven are made of the seven precious substances. These trees have extremely bright colors and are stainless due to the past virtuous actions of the gods. They form a forest that is twenty leagues wide, grows ten leagues tall, [F.188.b] and abounds with gorgeous streams, waterfalls, ponds, groves, and parks. The trees stand luminous and stainless in this forest, and their branches and leaves are decorated with myriad colors and flowers. Some have the color of refined gold, others of silver, and others again are colored like beryl.

4.B.552 “In this forest, clear reflections of the gods appear upon the mirror-like surfaces of the trees’ leaves, petals, shoots, branches, and twigs. Moreover, whatever appears on the surface of one tree will simultaneously appear on hundreds of thousands of other trees, thus displaying complete reflections of all the gods’ major and minor body parts. In this way the body of a single god will, in accordance with the reflections of his karmic actions, appear on hundreds of thousands of trees. Another amazing feature of those trees is that, while the individual gods may have engaged in inferior, intermediate, or superior actions, all their varying respective modes of ripening will appear on the surface of the trees. Thus, all the karmic actions they engaged in will now appear upon the bark, roots, branches, leaves, and petals of the trees.

4.B.553 “Together with a retinue of many hundreds of thousands of goddesses, Śakra, king of the gods, will come to visit this forest. More luminous than a hundred thousand suns, his body will be draped with flower garlands and moistened with ointments. When the gods in Subtle Engagement see him approaching, they will come forth to respectfully receive the king of the gods. Addressing him sincerely, they will join their palms above their heads and venerate him with respect. Wishing to extol and serve the king of the gods, the gods and goddesses who previously engaged in extremely vast positive actions will now surround Śakra and accompany him on his way to the forest for sake of recreation. [F.189.a]

4.B.554 “As Śakra enters this forest of golden trees, which is full of numerous kinds of songbirds, those who experience the manifestation of similar karmic actions will perceive the way karmic qualities ripen. Śakra will then utter the following verses:

4.B.555 “ ‘These many different trees
Manifest because of virtuous actions.
Although they have no concrete attributes, they seem very real.
So it is said by the wise.

- 4.B.556 “ ‘Due to various forms of karmic ripening
Beings are born in various places.
Thus, humans, wherever they may be,
Will either attain virtue or its opposite.
- 4.B.557 “ ‘People who engage in virtuous deeds
Are always born among the gods.
Similarly, people degraded by unwholesome deeds
Will fall into the hells.
- 4.B.558 “ ‘Attached to virtuous or unvirtuous actions,
The desirous remain deluded by their desires.
Death, the object of renunciation,
They do not understand.
- 4.B.559 “ ‘That which manifests on the trees
Is the ripening of virtue,
Yet those whose minds are obscured by pleasure
Cannot separate from the joys of pleasure.
- 4.B.560 “ ‘Beings who crave objects
Are driven mad by the tastes they desire.
Caught in the web that ensnares them,
They are constantly hurt.
- 4.B.561 “ ‘Just as in the world
Fire is accompanied by heat,
So women and terrible desire
Are certain to arise together.
- 4.B.562 “ ‘The fire that arises from women
Enters the hearts of men;
Nowhere is there a fire
That burns hotter than this.
- 4.B.563 “ ‘Shattering the whole world
And destroying all Dharma,
Women are the cause of hell—
So the sages have taught.
- 4.B.564 “ ‘Women speak sweet words
But their hearts are like a dangerous poison.
They do not stay with those they love.
Therefore, who can be happy with them?

- 4.B.565 “ ‘Happy in one moment
And upset in the next,
They do not stay even with their loved ones,
But are as unreliable as lightning.
- 4.B.566 “ ‘Skilled in cunning ruses
And always busy doing something,
They constantly seek entertainment
And their minds are full of arrogance.
- 4.B.567 “ ‘Gods, humans, rākṣasas,
Mahoragas, and piśācas [F.189.b]
Are all bound by women,
Who are like a dreadful poison.
- 4.B.568 “ ‘Useless and unreasonable,
They confuse even the most powerful person.
The restless minds of females
Are just like the wind.
- 4.B.569 “ ‘Women are fond of those
Who possess riches,
But they reject and discard
People who are poor.
- 4.B.570 “ ‘Women become attracted
To whomever they meet.
But then, in a flash,
They discard and dislike them.
- 4.B.571 “ ‘Just as bees will leave
Flowers when they wither,
So people having no wealth
Are sure to be scorned by women.
- 4.B.572 “ ‘Their hearts are like a sharp knife,
And in the dark of night they cannot be trusted.
In this way, the lives of women
Become the ruin of men.
- 4.B.573 “ ‘Nothing is more restricting to the gods
Than the chains of females,
And those bound by the chains of women
Will fall into hell.

- 4.B.574 “ ‘No desire is greater
Than that which arises thanks to women.
Lust for females burns the mind,
As flames burn on the outside.
- 4.B.575 “ ‘A man ruined by desire
May experience karmic action directly,
Yet his deluded mind, obscured by lust for females,
Fails to understand it.
- 4.B.576 “ ‘A woman may become fond of a man
And fall in love with him,
Only to suddenly discard him,
Like a snake shedding its skin.
- 4.B.577 “ ‘One may do everything to win a woman
And try everything to keep her.
Yet women, who are so malicious,
Are impossible to keep to oneself.
- 4.B.578 “ ‘Such being their nature,
The minds of women are unstable.
Therefore, men who have stable minds
Should never rely on them.’
- 4.B.579 Having heard these words from the king of the gods, the gods who
previously engaged in wholesome actions will be stunned and saddened by
Śakra’s words. Then they will say:
- “ ‘It is just as Śakra has said—
You have told it as it is.
Our minds were shackled by women, [F.190.a]
And yet we did not understand.’
- 4.B.580 “When he has heard the gods speak this verse, Śakra will proceed into the
delightful forest where the birds warble enchantingly. This forest is adorned
by myriad palaces, and the lovely sounds of cascades, streams, and divine
music can be heard. Deer that seem to be made of pure gold embellish the
forest, and it also abounds with gods and goddesses. Accompanied by his
divine retinue, Śakra, king of the gods, will enter the forest to joyfully reside
there, partaking of divine pleasures, again and again. Thus, within the forest
that is perfectly endowed with the five types of sense enjoyments and
extremely delightful, he will immerse his supreme faculties in the blissful
experience of all the objects found there.

- 4.B.581 “Later, followed by a gathering of attending goddesses, he will scale a summit of Mount Sumeru known as Heap of Incense. This divine realm is ablaze with the light of the seven precious substances and glows as if it were decorated with pearl garlands, for the sand by its waterfalls and streams resembles pearls. On both banks of its rivers, divine birds sing beautifully, and on those lovely and delightful shores, Śakra, king of the gods, will then frolic with his retinue of attending goddesses who are so graceful in their divine garments.
- 4.B.582 “When he has frolicked there for a long time to the accompaniment of music of the five types of instruments, Śakra will next proceed to a place called Crown, which is likewise adorned with palaces and parks. Overjoyed, many gods and goddesses will follow him, while others will proceed elsewhere, intoxicated by their sense pleasures. The palaces and parks of Crown are exquisite, and its summits reach high—so high that even a little of the light from the gods in the Heaven Free from Strife shines there. That is to say, just as the light from Mount Sumeru reaches the four human abodes, the light of the gods in the Heaven Free from Strife touches that location. [F.190.b] Thus, although the world of Crown does not have any source of light, the light that shines from above enriches its beauty a thousandfold. When Śakra has spent much time rollicking there, he will return to Sudharma together with his retinue of gods and goddesses.
- 4.B.583 “In this way, the gods of Subtle Engagement will continue to enjoy their rich pleasures of the five senses, rollicking and reveling within their divine realm, until finally their completed and accumulated acts with desirable, attractive, and delightful consequences have been exhausted. Once that happens, they will die and leave their divine world, only to take birth among hell beings, starving spirits, or animals, in accordance with their karmic actions. Should they instead be born as humans due to karmic actions to be experienced in other lives, they will, in accordance with their causal actions, enjoy constant happiness and become kings or great ministers. Their hair will always curl delicately and elegantly. Their thinking will always be profound, and they will aim to accomplish tasks that are both challenging and meaningful. They will not be very talkative but be men of few words. They will keep their garments very clean and white. Their wives will be faithful, and they will take delight in the tasks of their own households, not straying outside. They will always enjoy being generous, and their minds will be extremely bright. They will appreciate those around them, their friends and their relatives. They will appreciate gurus as well as the scheduled religious celebrations. They will appreciate their own women, be disciplined, and not be interested in women who belong to others. They will

enjoy incense and garlands and will shun unwholesome company. They will not be born into lower families and will be handsome and have fine apparel and ornaments.

· The Gods in Enraptured by and Attached to Song ·

4.B.584 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to concern himself with the gods of the Heaven of the Thirty-Three, he will apply knowledge derived from hearing and so correctly perceive a god realm known as Enraptured by and Attached to Song. [F.191.a] Wondering what karmic actions may cause beings to be born in that place, he will apply knowledge derived from hearing. Thus, he will notice how some people of virtuous mind do virtuous deeds for the sake of benefiting both themselves and others. Their minds are stainless and clear, and they pursue virtuous physical and verbal courses of action. In pursuing virtuous and desirable courses of action, they will aspire to be of lasting benefit. Their nature is compassionate, and they have faith in the way actions carry consequences. Their view and action are genuine, and they abide within the two characteristics of discipline. They do not engage in any secret dealings. Their minds and conduct are undistracted, and they do not associate with unvirtuous company. They respect their mothers and fathers, as well as mendicants and brahmins. Throughout the preparatory stages, main parts, and conclusions of their actions, they observe their discipline with utmost purity. They observe the qualities of discipline and do not kill or take what was not given.

4.B.585 “What are the relevant features of their relinquishment of killing? If tiny insects should live among their grains of barley, wheat, or rice, these people will not grind the grains. Rather, so that they may protect those creatures, or because they are afraid of stealing, they will abstain from selling that barley or wheat. Likewise, if their oxen, horses, camels, or donkeys should sustain any wounds on their backs due to the loads they carry, and if maggots appear within those wounds, these people will wash the wounds with water or acidulated rice water, and, using a feather, scrape off the maggots and place them on a piece of rotting meat. Afraid of non-Dharma, they will wish that the ox, horse, camel, or donkey may be unharmed by the procedure, and that the maggots will not die. In this manner, they will guard the lives of both of these types of animals. They will do their utmost to protect the lives of even small insects and ants. At all times and occasions, they will wish to benefit everyone [F.191.b] and will guard their minds against carelessness throughout the day and night. They do not even mentally generate any hostility toward any living beings. At all times they regard other sentient

beings as sentient beings and thus they protect small insects, ants, and so on, while always engaging in actions that are virtuous. Practicing the renunciation of killing, they will relinquish it.

4.B.586 “How is this related to giving up stealing, and what are the relevant features of that? Such people who engage in virtuous actions will use various types of food to free animals that have been caught by toads, weasels, dogs, or foxes. Once the animals have been released, these people will then provide the carnivores with the alternative food. In this way, they will both feed the hungry carnivores and protect the lives of their prey. Such people will thereby be born among the gods. However, because they took what was not given, they will be born as animals once their lives as gods are over. Such are the ways related to giving up stealing. Not only do they do so themselves, but they also establish others on the path of virtue. Those who are already on a virtuous path they will reaffirm on that path, and they will repeatedly encourage them to pursue it. They will teach them about the effects and causes of karmic actions and make them comprehend this topic. Such are the ways in which they give up killing and stealing.

4.B.587 “How do they engage in what is good? Even if they have meager wealth, they will nonetheless maintain their livelihood based on their understanding of the Dharma. They will give money and food to those who otherwise would kill bees for the sake of honey, and in that way protect the lives of the bees. In this manner, they give the gift of life to sentient beings.

4.B.588 “How do they give up stealing and delight in being generous? They give food to those who struggle to make a living but who follow the Dharma, to those who have attained the fourth concentration, and others. Likewise, when people who struggle to eke out a living fall into the hands of enemies, [F.192.a] are being tortured, and risk execution, they will secure their release. Supreme among all forms of generosity are these two: the gift of Dharma and the gift of life. Holy people of this kind cause others to practice such generosity and rejoice whenever it is practiced. This is how to practice virtuous discipline.

4.B.589 “When those endowed with such discipline later separate from their bodies, they will go to the joyous higher realms and be born in Enraptured by and Attached to Song within the Heaven of the Thirty-Three. Once born there, they will be worshiped by the emanations of their wholesome karmic actions, for this extremely vast realm is endowed and adorned with all manner of excellence. Here everything is a product of positive actions. With every step, one encounters nothing but the manifestations of positive past actions, nothing that is not amassed by the gods,²⁹⁹ nothing that does not perish once its delightful features have been enjoyed, and nothing that does not wither once the effects of one’s past actions are exhausted. However

their bodies may manifest, beings are tied by the chains of craving. They are transformed by craving, they are deceived again and again, and yet they do not become weary.

4.B.590 “Whenever Śakra sees all this, he will proceed into the forests for the sake of recreation. As he has the fortune to experience this place, he goes there together with his divine retinue to enjoy these forests where the trees are filled with flowers, fruits, and creepers, and food and drink flow like rivers.

4.B.591 “Once he has played with his hosts of goddesses, Śakra will then proceed from there to a forest known as Tamer of Madness for the sake of recreation; Śakra will travel in his chariot together with his goddesses and also other gods to that forest. [F.192.b]

4.B.592 “When Śakra sees the forest, he will tell the gods, ‘Look at this pleasure grove.’

“ ‘Śakra, we see it,’ they will reply.

“Śakra will then relate past events to the gods, telling them, ‘In this forest I once heard the blessed Krakucchanda teaching the Dharma to the gods. He taught the Dharma that is wholesome in the beginning, wholesome in the middle, and wholesome in the end. This Dharma is excellent in meaning and the words are excellent too. That Dharma teaching was complete and perfect. This is what the blessed Krakucchanda said:

4.B.593 “ ‘ “When something is present, something else occurs. When something manifests, something else arises. When something ceases, something else ceases.

4.B.594 “ ‘ “Now, how do things occur? When there are desires, there will be flaws, but when there are no desires, there will not be any flaws. Gods, this is how the presence of something makes something else occur. How does the absence of something cause something else not to occur? Gods, when there are no desires, none of the flaws of desire will occur. This is how an absence makes something else not occur. How does a cessation cause another cessation? When craving stops, there will not be any desires, and the flaws of desire will stop. Gods, this is how one cessation causes another cessation.

4.B.595 “ ‘ “Gods, moreover, the presence of a certain thing leads to an occurrence of something else, and the absence of a certain thing leads to a non-occurrence of something else. That is to say, craving serves as a condition for the initial interest, and that interest becomes the condition for inappropriate mental activity. Interest, here, is the wish to do something. Deluded searching is ignorance. Ignorance causes delusion and continuous dissatisfaction with objects—this is craving. Discontentment and searching mean desire. Gods, this is how a presence leads to an occurrence. Now, an

absence leads to a non-occurrence, for when craving is absent, there will be no such thing as discontentment. This is how the cessation of something causes the cessation of something else.

4.B.596 “ ‘ “Gods, moreover, [F.193.a] when a certain thing is present, something else occurs, and when a certain thing is absent, something else does not occur. That is to say, ripening will occur based on completed and accumulated actions, but without completed and accumulated actions, there will be no ripening. Thus, gods, when something is present, something else will occur, and when something is absent, something else will not occur.

4.B.597 “ ‘ “Gods, moreover, when a certain thing is present, something else will occur, and when a certain thing is absent, something else will not occur. That is to say, based on the eye, form, and a preceding mental engagement, there will be visual consciousness. This, gods, also illustrates the way the occurrence of a certain thing will make something else happen. How does the absence of a certain thing cause something else not to occur? If either form, the eye, or mental engagement is absent, there will not be visual consciousness. This, gods, also illustrates how the absence of a certain thing will prevent something else from occurring.

4.B.598 “ ‘ “Gods, moreover, when something is present, something else will occur, and when something is absent, something else will not occur. Thus, when sand, clay, a wheel, a string, water, and other such causes are present, a vase will emerge. Gods, this illustrates the way the occurrence of something will make something else happen. What, then, will not occur due to the absence of something else? If causes such as sand, clay, a wheel, a string, or water are absent, no vase will emerge. This illustrates the way the absence of something prevents something else from occurring.

4.B.599 “ ‘ “Furthermore, gods, when something is present, something else will occur. That is to say, when there is meeting, there will be parting. This illustrates the way the presence of something will make something else occur. How does the absence of something cause something else not to occur? If there is no meeting, there will not be any parting. This illustrates the way the absence of something prevents something else.

4.B.600 “ ‘ “Furthermore, gods, when something is present, something else will occur. That is to say, when there is birth, there will be death. However, when there is no birth, there will not be any death either. Thus, gods, when something is present, something else will occur, but when something is absent, something else will not occur.

4.B.601 “ ‘ “Furthermore, gods, when something is present, something else will occur. That is to say, if the fire of desire is present, there will definitely be pain, just as the presence of fire ensures that there will be burning. Gods, this illustrates the way the presence of something makes something else

occur. [F.193.b] How does the absence of something cause something else not to occur? If there is no desire and no fire of desire, there will not be any pain, just as the absence of fire ensures that there will not be any burning. Gods, this illustrates how the absence of something will prevent something else.

4.B.602 “ ‘ “Furthermore, gods, when something is present, something else will occur. That is to say, if there is a father, a mother, semen, blood,³⁰⁰ karmic action associated with birth from a womb, and a being in the intermediate state that is ready to take rebirth, there will be birth. Gods, this also illustrates the way the presence of something makes something else occur. How does the absence of something cause something else not to occur? If there is no father, no mother, no semen, no blood, or no karmic actions to be experienced, there will not be anyone taking birth within the womb. Gods, this also illustrates how the absence of something will prevent something else.

4.B.603 “ ‘ “Furthermore, gods, the way the presence of something makes something else occur and the way the absence of something prevents something else from occurring are as follows. If there is a *here*, there will be a *beyond*. How does the absence of something cause something else not to occur? If there is no *here*, there will not be a *beyond*. This illustrates the way the presence of something makes something else occur, and how the absence of something prevents something else from occurring.

4.B.604 “ ‘ “In this way, mutually dependent phenomena should be apprehended and analyzed. Serving as conditions for each other, all conditioned things arise and occur in relation and dependence. Hence, the condition of ignorance gives rise to formations, and the condition of formations leads to consciousness. Thus you must comprehensively understand all phenomena of dependent origination.”

4.B.605 “ ‘ “Gods, within the great palace of Tamer of Madness, that blessed one taught the gods for the duration of five thousand years, as counted in terms of human days and nights. Here I have just mentioned a fraction of that. The blessed, perfect buddhas may be as numerous as the grains of sand in the river Gaṅgā, yet they are all in agreement, for their body of Dharma is one. [B37] [F.194.a] When in this way that blessed one had brought the defilements of seven hundred million gods to exhaustion and caused them to give rise to the stainless eye, he proceeded to Jambudvīpa. There he compassionately taught the sacred Dharma to humans, so that they comprehensively understood the teaching on how the condition of ignorance gives rise to formation. Through his altruistic nature he thus

brought numerous defilements of human beings to exhaustion. This is how that blessed buddha explained the Dharma to gods and humans. He is a teacher of gods and humans.'

4.B.606 "When Śakra has spoken to the gods in this way, he will proceed to the great palace of Tamer of Madness. As he enters, he will see lotus pools surrounded by colorful birds and lotus flowers of the seven precious substances. Those lotus flowers of the seven precious substances are adorned with petals of numerous colors, shapes, and designs that radiate colorfully, like the rising sun. In this way the great palace is brilliantly decorated by luminous lotuses and beryl trees. The great palace shines with a beautiful blue light and the trees' golden leaves shine with a gorgeous red light. Within the palace are further magnificent mansions and parks, decorated by numerous ornaments. Everything is aglow with the colorful lights of the seven precious substances, and there are also gorgeous trees of the seven precious substances, as well as many mansions and gardens. The sight of all this is exceedingly delightful and endearing—a sight that amazes even Śakra.

4.B.607 "In the center lies a great lake with beautiful water that resembles refined gold. Numerous kinds of colorful sands adorn the lake, as do colorful birds. When the gods proceed to this lake, which is known as Conqueror, they will play music of the five types of instruments and dance and sing. [F.194.b] They will frolic, laugh, and enjoy each other's company. And when the birds at Lake Conqueror see the careless gods, they will utter the following verses:

4.B.608 " 'Just as a vulture that feasts on raw flesh
Is unseemly in a lotus grove,
So those engaged in unwholesome actions
Are unseemly within a serene forest.

4.B.609 " 'Just as the rays of the sun will never
Turn into a cooling light,
How could the careless gods
Possibly appreciate a peaceful forest?

4.B.610 " 'Happiness through freedom from craving,
And the bliss of the one
Who liberates from suffering—
This does not count as happiness among the gods.

4.B.611 " 'The meditator who is free from madness
And liberated from bondage
Knows a happiness that is supreme
And unlike the happiness of those who are deceived by craving.

- 4.B.612 “ ‘The able one taught in this forest,
As did those who are extremely adept.
This not a place to live
For upper-class gods in pursuit of desire.
- 4.B.613 “ ‘Whatever happiness you may possess
Will never last.
Those who rely on the absence of craving, however,
Possess the bliss of supreme peace.
- 4.B.614 “ ‘The attainment of supreme peace
Cuts through all forms of suffering.
Those who comprehend such perfect support
Will certainly stay put in this forest.
- 4.B.615 “ ‘Enjoying unwholesome distractions and delicious foods,
Beings are fooled by their yearning desires.
They are not disposed to enjoying the pleasures
Of this peaceful forest of adepts.
- 4.B.616 “ ‘Minds accustomed to the serenity
Of virtuous objects can enjoy this,
But minds immersed in desire
Will never find happiness in this forest.
- 4.B.617 “ ‘Those whose minds are constantly at ease
Will be happy in the forest.
Minds disturbed by desire
Will gain no happiness in the forest.
- 4.B.618 “ ‘Those fearful of the five modes of perception
Will not be burned by craving.
Stainless and free from craving,
They will not go to the lower realms.
- 4.B.619 “ ‘When there is birth, there will always be death,
And unless there is healing, there will be disease.
Happiness arises simultaneously with suffering,
And the young are constantly aging. [F.195.a]
- 4.B.620 “ ‘All dear ones will be left behind
And no meeting will last.
These are the constant facts of life,
As explained by the perfect buddhas.

- 4.B.621 “ ‘Holy beings whose minds
Remain free from delusions
Within the terrifying three realms of existence
Will attain happiness in the forests of peace.
- 4.B.622 “ ‘Fickle people with desirous thoughts,
Who remain obscured by desire and the rest,
Will fail to gain such peace
Within the joyous forests of peace.
- 4.B.623 “ ‘Yogis whose minds are ever peaceful,
Practicing meditation within the forest,
Will always be happy in the forest,
Unlike those who chase desires.
- 4.B.624 “ ‘The mind that has been trained in the forest
Will not stray when in the city either.
Therefore, always rely on the forest
And you will not be harmed by the city.
- 4.B.625 “ ‘Human desires and the like
Will always create distractions in the city.
In distraction, fickle-minded fools
Will once again turn their backs on the forest.
- 4.B.626 “ ‘Those free from unwholesome action
Practice with a mind of freedom.
Therefore, the forest of supreme peace
Is a great home for spiritual practitioners.
- 4.B.627 “ ‘With mind and senses utterly pacified,
The spiritual practitioner’s heart is blissful.
No joy this intense can be found
Among even a thousand Śakras.
- 4.B.628 “ ‘Thoroughly pure in all regards,
The spiritual practitioner will meet with joy,
Yet those who always chase after their desires
Would not even find happiness in the Heaven Free from Strife.
- 4.B.629 “ ‘Any joy that is found while under the power of desire
Will always result in pain.
Yet, those who take joy in crushing the afflictions
Will be happy forever.

- 4.B.630 “ ‘In beginningless cyclic existence
The mind has coexisted with the enemy.
How could those who find joy in conquering that enemy
Possibly be hurt by desire?
- 4.B.631 “ ‘Joy arising from desire
Involves negativity and creates burning pain.
The joy that is free from desire
Is supreme among all.
- 4.B.632 “ ‘Spiritual practitioners who rely on that
Will reach the supreme world.
Yet the joy that is forged by desire
Cannot lead to the land of immortality.
- 4.B.633 “ ‘Sweet and delightful when pursued,
Yet fire-like once it ripens, [F.195.b]
The joy that arises from desire
Always takes beings to hell.
- 4.B.634 “ ‘However, abstinence is sweet and joyous at first,
Delightful in between,
And peaceful and stainless in the end—
Thus, one proceeds to the abode of immortality.
- 4.B.635 “ ‘Being virtuous in the beginning, middle, and end,
And delightful like a mother,
Why do childish beings give this up,
And thus remain attached to their desired objects?
- 4.B.636 “ ‘Being painful in the middle and end,
And always obscured by terrible flaws,
Without any occasion for happiness,
Why do childish beings pursue such desires?
- 4.B.637 “ ‘One may be fond of poisonous grains,
But they are painful upon contact.
When pleasures through desire occur,
They are just like poison.
- 4.B.638 “ ‘When one is burned by fire,
It is painful, there is no peace,
And the burning may kill others as well—
Happiness through desire is just like that.

- 4.B.639 “ ‘When a moth sees fire,
It does not see any problem.
The way fools look longingly at pleasure
Is akin to that.
- 4.B.640 “ ‘The longing produced by desire
Continuously burns the desirous,
Yet, just like burned moths,
They comprehend nothing.
- 4.B.641 “ ‘Therefore, gods, give up the poison of desire
And always delight in wisdom!
Do not let your lives be wasted—
Do not roam carelessly!
- 4.B.642 “ ‘Those obscured by carelessness
All become attached.
When they later have to separate,
They are tormented by pain.
- 4.B.643 “ ‘Those constantly fooled by desire
Will exhaust their virtues.
Fooled by desire and delusion,
They fall from the Heaven of the Thirty-Three straight into hell.
- 4.B.644 “ ‘However, as long as one is not dead,
And as long as the mind is intact,
For that long phenomena—
The objects of the mind—can be pacified.
- 4.B.645 “ ‘The unbearable rivers of craving
Flow through the realms of the heavens.
Thought is unstable like a flood
And thus it creates the experience of the three flaws.
- 4.B.646 “ ‘Carelessness is like a deep ocean
And desire for women resembles an oyster.
Song and music are like fleeting sounds,³⁰¹
Not stable like stone.
- 4.B.647 “ ‘The web of objects is like a snake [F.196.a]
And the mind is like a stormy ocean.
The gods fooled by desire
Keep going on in a state of delusion.

- 4.B.648 “ ‘This they fail to see,
And thus they mindlessly keep going on.³⁰²
- 4.B.649 “ ‘Just like bees that drink
From the flowers of poisonous trees,
So fools engage in their pleasures,
In the same way as with poison.
- 4.B.650 “ ‘When bees drink poison
A few might survive,
But drinking the poisonous object of their desire
Will hardly become a source of sustenance.
- 4.B.651 “ ‘The three flaws are like a withered tree
And carelessness resembles a storm.
Craving³⁰³ is like a fire that burns the gods,
And yet they do not realize it.
- 4.B.652 “ ‘The land composed of flaws
Lies covered with the grass of carelessness.
The gods who are obscured by their own actions
Keep roaming there in their stupidity.
- 4.B.653 “ ‘The objects that the careless yearn for
Are fleeting yet unbearable.
The steadfast do not rely on those,
But consider them to be like a dream.
- 4.B.654 “ ‘Normal dreams are not the cause of hell,
But desirous dreams are.
Therefore, give up desires
And always engage in wholesome deeds.
- 4.B.655 “ ‘This forest is encountered by those of pure conduct
And not by people who have engaged in misdeeds.
Because of this relationship
This is called a place of goodness.
- 4.B.656 “ ‘The gods who pursue pleasures
Do not reach this place.
This is attained by people
Who are steadfast and delight in carefulness.’

- 4.B.657 “These are the verses that the birds sing as Śakra enters the forest known as Tamer of Madness. They then retreat into the forest, which is so pure due to the many past virtuous and meritorious actions of various individuals on the levels of training and no more training. They are all sustained by the positive karmic actions they performed before the great sage, the blessed Krakucchanda.
- 4.B.658 “Surrounded by his divine retinue, Śakra, king of the gods, will then enter this forest to the accompaniment of various divine instruments, and he will notice how [F.196.b] its beauty outshines all other forests. Incredibly gorgeous, its beauty is like that of Mount Sumeru compared to all the other sixty thousand mountains. Likewise, just as the beauty of Śakra, ruler of the gods, outshines all the gods, this forest far surpasses all the forests and parks in the Heaven of the Thirty-Three with its exquisite beauty. Thus, Śakra, together with his full entourage of gods, proceeds into this forest of Jambu gold, which is encircled by fences of golden lattice and great golden trees. There he will speak to the gods:
- 4.B.659 “ ‘O gods, behold this forest that outshines all that otherwise is beautiful. Gaze upon this forest with its exquisite ponds, cascades, parklands, and streams. O gods, what you see abounds with all excellent qualities, for everything harmonizes with the luminous and incomparable mind and body of the great sage—his complete omniscience. Seeing these forests and parks that have been cultivated by omniscience itself, we too are struck with amazement. This outshines all the many features of incomparable bliss in which the gods revel and celebrate. Although that great guide of beings has passed beyond in supreme peace, the remainder of his effects is still manifest today, as fruits to be enjoyed.’
- 4.B.660 “Śakra, king of the gods, will then proceed toward the great Forest of Multistoried Mansions, which is encircled by four hundred thousand multistoried mansions that are made of the seven precious substances, including lapis lazuli, diamond, emerald, coral, and beryl. Each of them is surrounded by many different pedestals upon which are raised numerous banners and standards, which in turn are [F.197.a] encircled by many small, red standards. Thus, the entire forest is adorned so that it resembles a stage in a play.
- 4.B.661 “Among all the multistoried mansions, that of the Omniscient One is the most spectacular. When, in Jambudvīpa, the sun and moon shine in the midst of the cloudless spring or autumn sky, they overpower all the planets and stars with their light. Similarly, the Blessed One’s mansion outshines all the others with its radiant beauty. That mansion keeps emitting a light such that only Śakra, and no one else among the gods, can bear looking at it for

any extended period of time. The gods find it as hard to look at that mansion as do humans when they look up at the burning noontime sun at the height of spring.

4.B.662 “Śakra will now proceed to that mansion and say to the gods, ‘Gods, regard the light of this mansion. What a supremely divine sight! Together with four hundred thousand hearers who had seen the truth, who were liberated both ways,³⁰⁴ who possessed the six superknowledges, and who had cultivated the four miraculous limbs, the Blessed One, the unsurpassable guide of beings, came to these gardens and palaces of Tamer of Madness in order to benefit the gods and give them happiness. For the four months of summer, he resided here and taught the Dharma to the gods of the Heaven of the Thirty-Three, explaining to them, “Such is form. Such is the origin of form. Such is the cessation of form. Such is the path that brings about the cessation of form.” Gradually he also explained to them the way sensation, perception, and formation originate and continue to produce flaws. For the benefit and happiness of the gods, who are crazed and utterly careless, [F.197.b] who have no concern about death, and who pursue nothing but gratification, he taught the Dharma accurately by means of specific and general characteristics. The Blessed One then spoke these verses of instruction to the careless gods:

4.B.663 “ “Carelessness is the root of cyclic existence,
Just as it is the home of the gods.
Those intoxicated by the poison of carelessness
Sink into a painful existence.

4.B.664 “ “Those liberated from carelessness
Cross the ocean of existence.
Carelessness is the root of darkness,
Producing the darkness of ignorance.

4.B.665 “ “Those who remain confused in the dark
Are as if eyeless.
Thus, the basis for illumination
Is said to be fire and the sun.

4.B.666 “ “The foremost form of confusion
Is said to be carelessness.
When tormented by the fire of carelessness,
The mind is set in motion.

4.B.667 “ “Confused and childish people
Move into the realms of hell.

- Gods deluded by carelessness
Are controlled by females and unstable.
- 4.B.668 “ ‘ “Forgetting about loss and pain,
They wish for meeting and happiness.
Then, immersed in great suffering,
Their lives end in death.
- 4.B.669 “ ‘ “Their pleasures are fickle and end in downfall.
Their meetings end in parting,
Happiness always ends in a downfall,
And aging marks the end of youth.
- 4.B.670 “ ‘ “The actions of embodied beings,
Their virtuous and unvirtuous actions,
Cause them to be bound
And bereft of enjoyment in the future.
- 4.B.671 “ ‘ “Thus they dance through the worlds,
Like actors on a stage.
Bound by the drama of karmic action,
They continue to stray through cyclic existence.
- 4.B.672 “ ‘ “Steadfast ones, do not place your trust in that;
Do not roam forever in the worlds of karmic action.
With all manner of skillful means,
Give up carelessness as if it were poison.
- 4.B.673 “ ‘ “Those liberated from carelessness
Cross the ocean of triple existence.”
- 4.B.674 “ ‘ “In this manner, the blessed Krakucchanda tamed ninety thousand gods.
[F.198.a] He showed how all the higher realms are devoid of any enjoyable
taste while one remains careless, and thus he performed great deeds for the
benefit of the gods. After he had thus embraced this place, he journeyed from
here to Jambudvīpa together with his disciples.’
- 4.B.675 “When Śakra has explained all this to the gods, he will proceed to the
multistoried mansion, a magnificent building that is adorned with an
abundance of jewels and exceptionally exquisite gems.
- 4.B.676 “Noticing how the gods are astonished by this unprecedented sight, Śakra
will then tell them, ‘Look at this beautiful, jewel-studded mansion, which
you have never seen the likes of before! Śakra has seen it. This jewel
mansion was offered to the Blessed One by faithful gods of the Heaven Free
from Strife. That is why you cannot bear to look at it. Such is the power of

those gods. And yet those gods were just as careless as you. Nevertheless, when they understood that they would fall from their place and that their positive karmic actions would dissipate, their haughtiness was crushed. Therefore, they bowed their heads in reverence and untied their topknots, and with joyous eyes and faces they all prostrated to this mansion of the Blessed One. With sadness they realized that their karmic actions would degenerate. Saddened, some of them then elevated their minds toward awakening. Others set their minds on the awakening of a solitary buddha or a hearer, and some developed great faith in the Blessed One.'

4.B.677 "All the gods who are present before Śakra will at this point develop faith in the Blessed One. Śakra, king of the gods, will then alone enter the palace where the Blessed One resided and taught the Dharma. [F.198.b] There he will examine the vajra-like bedding and various wondrous appliances that the blessed Krakucchanda made use of. With the recollection, 'Upon this bedding that blessed one resided!' Śakra will bow his head in reverence and prostrate his entire body. With deep respect for the Blessed One, he will thus pay homage before the mats and bedding. When he rises, Śakra will behold the following verses that are written on the surface of the walls:

4.B.678 "A person falling into an abyss
Might still survive,
But the one who falls into carelessness
Will never find any happiness.

4.B.679 "A person who is utterly careless
In all that he does
Will never be virtuous,
Whether by day or by night.

4.B.680 "The little pleasures of the world
And the goals beyond
Are destroyed by carelessness.
Therefore, give it up completely.

4.B.681 "Carefulness is the basis for the drink of immortality;
Carelessness is the basis for death.
The careful do not die;
The careless always die.

4.B.682 "The careful become
Supreme leaders of gods.³⁰⁵

4.B.683 "Carelessness is the basis for cyclic existence,
But the careful go beyond cyclic existence.

Therefore, give up carelessness
And you will always be happy.

4.B.684 “For those who wish for lasting happiness
And freedom from suffering,
Carelessness is like poison.
Therefore, stay clear of the careless!

4.B.685 “People who engage in unwholesome actions
Are fond of being careless.
Thus, those confused by the poison of carelessness
Fall into the abyss.

4.B.686 “The careful are successful beyond.
What, then, can we say of the careless?
The careful will be happy
And the careless suffer pain.

4.B.687 “This briefly explains
The foundations for happiness and suffering.
Those who recognize good qualities and flaws
Will possess this fine mansion.

4.B.688 “When Śakra has recited those verses, [F.199.a] he will prostrate to the Blessed One with deep respect and devotion. He will praise carefulness and criticize carelessness for a long time and then return to the gods outside.

4.B.689 “When they see Śakra, the gods will reverently rush to receive him. Śakra will then recite the same verses among them. To the gods he will furthermore say, ‘These verses were written in order to benefit us and bring us happiness. They are the beneficial activity of the Blessed One.’

4.B.690 “Hearing this, the gods will prostrate and say, ‘The Blessed One is certainly the eye of sentient beings. Behold how he has spoken these verses for our sake.’ They will then remain careful for a long time.

4.B.691 “Later, the gods will take up a multitude of cymbals and musical instruments and proceed to the pleasure gardens of Subtle Engagement in pursuit of enjoyment. When the gods of Subtle Engagement realize that they are approaching the sounds of various cymbals and musical instruments, and with many groups of goddesses among them singing beautifully, the gods of Subtle Engagement will feel that they must by all means go to meet those who are playing. Once the guests who are thus overcome by carelessness see the gods of Subtle Engagement, they will drop their instruments and rush forth. All will then eagerly commingle. Thus, within the ever-delightful forests and parks, studded with multitudes of jewels and

adorned with golden creepers, they will enjoy each other's company, playing and frolicking until finally their completed and accumulated acts with desirable, attractive, and delightful consequences have been exhausted. [F.199.b]

4.B.692 "Once that happens, they will fall. In accordance with their karmic actions they will be reborn into cyclic existence among hell beings, starving spirits, or animals. Those for whom the gateways to the lower realms are blocked may be born with the general lot in life of humans. In that case they will, in accordance with their karmic actions, be born in a place of abundance that features numerous exquisite waterfalls, rivers, and lakes. They will always be extremely successful, with a virtuous means of livelihood, and will thus become supreme and magnificent kings or great ministers who are liked by everyone, possess a vast intellect, delight in generosity and discipline, and constantly engage in virtuous activity.

· The Gods in Blazing Splendor ·

4.B.693 "As the monk who has knowledge of the effects of the ripening of karmic actions continues to concern himself with the gods of the Heaven of the Thirty-Three, he will apply knowledge derived from hearing and so correctly perceive a god realm known as Blazing Splendor. Wondering what karmic actions may cause beings to be born there, he will apply knowledge derived from hearing. He will then notice how holy and virtuous people who are careful and intent on benefiting sentient beings, who have faith in the effects of karmic actions, and who keep company with holy beings may give up killing and stealing. Thus, when birds or snakes steal the eggs of other birds that are nesting in various trees, such as śiṃśapā trees or mango trees,³⁰⁶ such people who practice what benefits others and whose minds are saturated by compassion will try to put the eggs back again and thereby save lives. What, then, are the relevant features of giving up stealing? Such people will also refrain from taking leaves³⁰⁷ from the forest, just as they will prevent others from doing so. When traveling, they even refrain from taking fallen wild dates, and if they come to know that others are taking such fallen fruit they will seek to prevent it. In these ways, they give up stealing.

4.B.694 "How do such people practice virtuous conduct? [F.200.a] When harvests fail, such people who delight in generosity will offer mendicants half of a five-year measure, and they will provide food for sick people who have taken vows. They also establish others in the same practices, causing them to appreciate and rejoice in them, and explain to them about the effects of actions. Moreover, such people constantly recollect the Buddha, Dharma, and Saṅgha. They provide various medical supplies to their parents, or even

to ordinary laypeople who have taken vows. They also cause others to do so, explaining to them about the effect of actions. Time and again, they act to benefit others. They do not associate with unwholesome companions, either directly or peripherally. They neither converse with nor address such people. Instead they always observe wholesome modes of physical and verbal conduct, and their minds are luminous like the light of the moon.

4.B.695 “The ground in that realm is delightful, featuring forests and parks that abound with the seven precious substances. Numerous rivers and streams flow there, carpeted with lotuses that have beryl stems and golden petals. Gushing over the golden stones, the rivers and streams produce melodious sounds, flowing as if they were dancers, and their tunes mingle with the ravishing songs of numerous birds. Joyous gods and goddesses abound. Some of them make excursions to golden peaks, others travel to summits of beryl. Flocks of swans, ducks, and geese call out fervently while the happy and playful gods and goddesses fill the lotus groves and [F.200.b] both banks of the rivers that flow by, creating a lovely melody with their waves. There are also lotus-studded ponds adorned with luminous, gorgeous, jewel-like bees of various species.

4.B.696 “In this way, the monk beholds this realm that abounds with gods whose bodies are adorned with many different jewels and magnificent, splendid garlands. When they have frolicked and enjoyed themselves for a long time in the rivers, those gods will travel for pleasure to the forest called Certain Liberation. Lured by tunes played with cymbals and other musical instruments, they accompany each other as they journey in pursuit of pure pleasure.

4.B.697 “In this way they will enter the lotus grove known as Playing the *Vīṇā*, which measures five hundred leagues. Its flowers are of supreme color, taste, and scent, and they are filled with divine wine that the exhilarated gods enjoy while they sing songs.

4.B.698 “However, there are also some birds there called *removers of obstacles*. As they notice the careless gods, they see how the gods remain lost in carelessness, and so they sing the following verses to them:

4.B.699 “ ‘Lack of embarrassment and shame,
And keeping company with unwholesome and lazy people,
Are not the seeds of the higher realms,
And thus the wise keep guard against such things.

4.B.700 “ ‘People without embarrassment or shame,
Who always engage in unvirtuous activities,
Fall into an abyss,
As they later come to realize.

- 4.B.701 “ ‘Unfaithfulness, dullness, and drowsiness,
As well as impertinence,
Hypocrisy, spite, and delusion,
Are not causes of the higher realms.
- 4.B.702 “ ‘Drinking alcohol, lying,
And spite, as well as craving
And lack of faith regarding the consequences of actions,
Are always causes of hell.
- 4.B.703 “ ‘Guard yourselves against anger, malice,
And aggressive acts. [F.201.a]
All who engage in aggressive acts
Will get to know hell.
- 4.B.704 “ ‘Being fickle, engaging in unvirtuous action,
Always being governed by desire,
Being lazy, and constantly lying
Cannot be considered virtuous.
- 4.B.705 “ ‘Those who are reproached for observing a mere token of discipline,
And for being obscured as if shrouded in clouds,
Will take birth in reproachable ways
Due to their reproachable discipline.
- 4.B.706 “ ‘Those whose minds are set on the unwholesome
Remain in endless darkness.
Those whose minds are set on the Buddha
Will dispel the darkness.’
- 4.B.707 “The same can be said about Dharma and Saṅgha.

“ ‘Careless and deluded gods
Become stupefied by wine again and again.
Delusion due to the sleep of carelessness
Is the cause of hell for humans.
- 4.B.708 “ ‘When one has been born,
There will certainly also be death.
People will upon arising
Also encounter destruction.
- 4.B.709 “ ‘Despite being caught in the snare of carelessness,
Covered by an ocean of objects,
And chained by the shackles of craving,

The gods keep playing around in various ways.

- 4.B.710 “ ‘The moment they are born,
The happiness of the gods begins to run out.
Yet their helpless minds, obscured by carelessness,
Do not notice anything amiss.
- 4.B.711 “ ‘The mind deluded by carelessness
Always hankers for objects.
Insatiable in their lustful enjoyments,
The gods remain in suffering.
- 4.B.712 “ ‘Gods governed by craving
Cannot act properly
For a short while, a moment,
Or even a mere instant.
- 4.B.713 “ ‘The land where the helpless gods
Play while governed by craving
Is a place of affliction,
Obscured by hundreds of thoughts.
- 4.B.714 “ ‘Just as those who churn through the hells
Are burned by fire,
So the gods are burned by the fire
That arises from desire.
- 4.B.715 “ ‘The fire of hunger and thirst
Likewise burns the starving spirits,
While the fire of killing afflicts animals.
And for humans, there is longing.
- 4.B.716 “ ‘In these ways, flaming fires
Engulf all the realms [F.201.b]
Of sentient beings,
And yet they do not notice the burning.’
- 4.B.717 “ ‘As the birds thus examine the gods, they will repeatedly try to make them understand. Upon hearing the birds’ speech, those among the gods who in the past have done what is virtuous will refrain from drinking and for a short while develop carefulness before they again become swayed by the incomparably exquisite sounds, textures, forms, tastes, and smells. With their minds ruled by those objects, they will continue to frolic in the groves and parks to the accompaniment of music from the five types of instruments,

indulging in the experience of whatever they want. Accompanied by hundreds of thousands of gods and goddesses, and experiencing the results of their own doing, they will thus make excursions to the beryl, lapis, and coral summits of Mount Sumeru. They will visit forests and parklands, cascades and lotus-studded ponds, mountain peaks adorned by many beautiful birds, and lotus ponds with flowers that have beryl petals, golden anthers, and crystal stalks, abounding with bees.

4.B.718 “Controlled in this way by great and diverse torrents of incomparable objects, these gods keep reveling, again and again, and do not realize the suffering that they are bound to experience. These friends thus keep enjoying themselves and frolicking until their completed and accumulated acts with desirable, attractive, and delightful consequences have finally been exhausted. Once that happens, they will fall. Just as the day ends when the sun sets, these gods fall from their divine world once their positive actions are exhausted. Upon their fall, and in accordance with their karmic actions, they then take birth among hell beings, starving spirits, or animals. Should they be born with the general lot in life of a human, they will be extremely happy and enjoy great and abundant wealth in accordance with their causal actions. They will be fond of the sacred Dharma and always delight in knowledge. They will appreciate mendicants and brahmins and they will live long lives. [F.202.a]

· The Gods in Resembling the Full Moon ·

4.B.719 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to concern himself with the gods of the Heaven of the Thirty-Three, he will apply knowledge derived from hearing and so correctly perceive a god realm known as Moving Like the Moon.³⁰⁸ Wondering what karmic actions may cause beings to be born there, he will apply knowledge derived from hearing. He will then notice how some people pursue virtuous actions; possess a stainless, thoroughly trained mind; and think in ways that are extremely refined. Such people may happen to see a flawless image of the Buddha’s body; or they may see a statue of the blessed Buddha’s body made of gold, silver, copper, or iron; or they may see a vivid painting created with an inspired mind.³⁰⁹ Seeing such a flawless and supremely beautiful image of the Buddha, the benefactor may feel tremendous joy and repeatedly bring the image to mind. As he cultivates this mental field of excellent qualities and causes, he may then engage in virtuous practices, be happy, and also give up killing and stealing. In this way, such a person will not even think of killing or harming living beings. If other people do so, he will

not condone it but instead seek to stop them and establish them on the path of virtuous activity. Such holy people thereby benefit both themselves and others and experience happiness.

4.B.720 “What are the relevant aspects of giving up killing in this case? Tremendously respectful, such people do not even consider killing, nor will they ever encourage others to kill. Practicing positive action, they do not kill any of the biting insects born from heat and moisture that one may find under one’s bedding, nor do they kill small worms or ants. Such is the way they give up killing.

4.B.721 “In which way do they give up stealing? Such holy beings are insatiable with respect to virtuous and wholesome actions, [F.202.b] and thus they do not under any circumstances take what was not given. Such is the way they give up stealing.

4.B.722 “What are the relevant features in this case? Even if they are exposed to cold or heat, they will never avail themselves of any dry wood or soil that belongs to others, or even the shade of another’s parasol. Still, they will not take the shade away from people who are soothed by the shade of a parasol. They will also desist from driving away travelers who rest and recuperate in the shade of a tree, and will thus avoid exposing those who linger in the cooling shade to torment and pain. However it may be, they shall personally give up and refrain from such ways of taking what was not given, and they shall also seek to discourage others from taking any shade that was not offered to them.

4.B.723 “When people who thus refrain from even extremely minor forms of stealing, and who also give up killing, later separate from their bodies they will, upon dying, journey to the joyous higher realms and be born within the Heaven of the Thirty-Three among the gods in Moving Like the Moon. Once born there, those who engage in such positive actions will, in accordance with such causes and conditions, experience the consequences of their actions. They will in this way come to possess an exceptionally immaculate, divine body that is as radiant as ten full moons; the light from their bodies accordingly increases the luminosity of their god realm a hundredfold. Moreover, this light is neither hot nor cool, and is a delight to the eyes of all the gods. Compared to the gods born in other realms, the light from these gods is extraordinary because the power of their virtuous actions makes their brilliance outshine all the jewels and gems within a distance of ten leagues. The luminosity of these gods is exceptionally bright.

4.B.724 “Surrounded by companions, these gods play various cymbals and musical instruments as they stroll, singing, to the park known as Fivefold Joy, a garden that is superior to any other within the Heaven of the Thirty-Three due to the presence of its five distinctive joys. [F.203.a] In this regard, it

features splendid trees and fruits, birds of vast intelligence, lotus ponds, numerous cascades and streams, and fragrant winds that produce the sounds of big and small bells as they waft through the air. The gods proceed to this garden of Fivefold Joy surrounded by further congregations of gods. Enjoying the tunes of cymbals, musical instruments, and song, they follow goddesses with stunning figures who bear various types of raiment and ornaments. Sauntering onward to the tunes of cymbals and music from the five types of instruments, these throngs of gods enjoy bliss on an exceedingly vast scale.

4.B.725 “The trees are endowed with tremendous bountiful qualities produced by karmic actions, and their fragrances overwhelm any other scent within a distance of five leagues. Their fruits resemble the planets and stars and they continuously yield delectable wines that are free from any of the deleterious side effects of intoxication. The colors, bouquets, and tastes of the wines vary widely and their fragrances can be sensed across five leagues. Their tastes conform to whichever one may wish to have, thus turning into the very kind of thing one would most like to enjoy.

4.B.726 “However, there is a bird known as *bringing the careless to their senses* that repeatedly warbles to the utterly careless gods the following verses:

4.B.727 “ ‘When supreme beings accomplished in the Dharma
Befuddle themselves,
Their wholesome actions are exhausted
And their lifespan is reduced to a single moment.

4.B.728 “ ‘Their youth is ravaged completely,
They are robbed of their life force,
And all perfections are destroyed.
Therefore, do not let your minds be careless!

4.B.729 “ ‘You will never attain the higher realms
And never have any leisure. [F.203.b]
Therefore, before you fall, make sure
That you do what is virtuous.

4.B.730 “ ‘Those disciplined in the Dharma,
Who guard their minds well,
Will attain a flawless
Realm unlike anything seen before.

4.B.731 “ ‘For those who are always distracted
And do not pursue the Dharma,
These pleasures will be pointless,

And there will be no turning back.

4.B.732 “ ‘On the basis of discipline, embodied beings will behold
Such things in the higher realms.
Those who do not rely on discipline
Will suffer intensely later on.

4.B.733 “ ‘Therefore, the disciplined should always
Continue to adhere to discipline.
The ignorant who lack discipline
Will not go to the higher realms.

4.B.734 “ ‘The enjoyment of these
Fivefold divine pleasures
Is a great result
Achieved through pure discipline.

4.B.735 “ ‘Severely deluded by the poison of carelessness,
The gods who experience pleasure
Are completely unaware of the destruction
And turbulence that awaits at life’s end.

4.B.736 “ ‘Deluded by carelessness,
Many thousands of gods—
Many hundreds of thousands of gods—
Are scorched by the fires of desire.

4.B.737 “ ‘Deluded by carelessness,
Everyone is subdued.
In the future, they reap suffering—
Understand what the outcome will be!

4.B.738 “ ‘Always concerned about objects,
They run around in a state of great agitation,
And thus they will witness firsthand
The suffering that results.

4.B.739 “ ‘Those whose minds are attached to objects
Do not recognize their own state affliction.
Those born within an expanse of affliction
Will thus suffer torments in the future.

4.B.740 “ ‘Fetters, subtle proclivities,
And thoughts about objects
Arise as the retinue of the king-like mind,

And so they are active collectively.

- 4.B.741 “ ‘Wherever their minds go,
The ignorant follow.
Thus, those who drive each other crazy are compelled
To cycle through the three realms of existence.
- 4.B.742 “ ‘The steadfast recognize reality—
They see transience, impermanence, suffering, and the like
Within the realms of wandering beings,
Yet they endure no suffering there.
- 4.B.743 “ ‘Those who constantly pursue their desires, [F.204.a]
And are deluded by their dependence on women,
Will behold the end
Of their divine world.
- 4.B.744 “ ‘This mountain with its trees and forests
Is studded with many different jewels,
Covered by creepers and shrubs,
And adorned with lotus pools.
- 4.B.745 “ ‘It is decorated by cascades
And many creeping vines.
Such karmic manifestations of beings
Occur spontaneously within space.
- 4.B.746 “ ‘Yet, at the end of the eon, even Mount Sumeru will be burned
Until nothing remains.
Those who take birth and die,
Deluded by carelessness and infatuation,
- 4.B.747 “ ‘Are all just like water bubbles.
Therefore, why mention the gods in particular?’
- 4.B.748 “ ‘When the gods who have previous familiarity with the practice of virtuous actions hear these words from the birds, they will recognize that the birds are correct and will therefore experience a moment of comprehension. However, unhinged as they are by their objects, they will once again become swayed by appearances, falling under the power of the delightful sounds, textures, tastes, forms, and smells. In this way, they will not for even a moment keep in mind the actions they have taken in other lives, which were in accordance with what should and should not be done. Craving for objects in the present, they will not comprehend or recollect the suffering that

awaits. Deluded by their desire for the objects of the present, they will in this way roam among hell beings, starving spirits, or animals, unless they should be born as gods or humans. Unable to recollect the fierce pain that they have experienced since time without beginning, they thus continue to suffer, encountering the unbearably excruciating pains of hell beings, starving spirits, and animals. Such beings who since beginningless time remain hard to cure and hard to tame cannot be tamed unless by a truly vast mind.

4.B.749 “As the monk continues his investigation, he will wonder, ‘What karmic actions might enable those birds to instill comprehension of the Dharma that is true and meaningful in the minds of such careless gods?’ [F.204.b] When he examines this matter with knowledge derived from hearing or with the divine eye, he will notice how an intoxicated performer, musician, or dancer may dress in saffron-colored robes while dancing and singing songs about the qualities of the Buddha. In this manner, he may obtain valuables, clothing, or cashew nuts, and without donating those things to mendicants or brahmins, he may irreverently take possession of them. However, by the power of the act of simply having put on the saffron-colored robes, he will, upon separating from his body, become this kind of extremely happy bird.

4.B.750 “While thus accompanying each other in their pursuit of pure pleasure, the gods will dance and sing among beryl trees that produce golden foliage and are draped with crystal creepers. There are many other such creepers, trees, and coral ornaments. Among them all swarm hundreds of thousands of bees, and there are also other gorgeous plants of gold and green pearl. The gods also sport among the jewel-studded, flashing peaks of Mount Sumeru. They frolic in pools with golden, silver, crystal, and beryl lotuses. Elsewhere, they play and enjoy themselves within radiant palaces that are adorned with garlands of beautiful balconies. Together with the goddesses, they remain free from depression or anxieties fueled by strife and envy. Thus, they do not bring harm upon one another but have respect for and faith in each other as they enjoy intense pleasures beyond any comparison.

4.B.751 “They may also go to dance among the wish-fulfilling trees. As they enter the forest grove they will receive, in a quality that befits the heavens, any desirable thing that comes to their minds. That is why those trees are referred to as *wish-fulfilling*. [F.205.a] When in this way the gods have enjoyed desirable, attractive, and delightful objects for a long time, they will go to climb high mountains of gold that are adorned with numerous cascading waterfalls. They go accompanied by sundry other gods who sing and play cymbals and musical instruments, and their minds thus become captivated by what their impassioned ears hear. As their divine ears enjoy the pleasures of their sphere of objects, they listen to these delightful sounds. [B38]

4.B.752 “Furthermore, their divine eyes enjoy incomparable and magnificent pleasures as they take in visual objects. They behold divine bodies, garments, and ornaments in an ever-increasing display of bodies, raiment, and ornaments that are produced by their own karmic actions. Within the copses and forests of Mount Sumeru, among the ponds and many different lotuses, in the flower meadows and their many parks, they likewise enjoy the experience of numerous delightful scents and textures that are extremely agreeable and pleasing to the touch. All that the gods may wish to touch is smooth like the finest fabric. That is to say, all that they touch is stainless and immaculate, unwoven, brightly colored, extremely fragrant, and ravishing to behold. In this way the infatuated gods are driven crazy by their objects. Moreover, all that they think of will be accomplished in a form that is endowed with myriad qualities, extraordinary, impervious to the influence of others, and free from harm.

4.B.753 “Thus, maddened by pleasure, endowed with a natural glow, and surrounded by myriad retinues of goddesses, the gods in this realm frolic and revel in their enjoyments until finally their completed and accumulated actions with desirable, attractive, and delightful effects have been exhausted. [F.205.b] Once that happens, they will die and be born among hell beings, starving spirits, or animals in accordance with their karmic actions. Should they instead be born with the general lot in life of a human, they will, in accordance with their causal actions, always enjoy happiness for as long as they live. They will then become kings or great ministers in excellent countries that have great resources and where people live in accordance with the Dharma and possess the genuine view. They will become holy beings and will not encounter unwholesome companions.

· The Gods in Pair of Śāla Trees ·

4.B.754 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to concern himself with the gods of the Heaven of the Thirty-Three, he will apply knowledge derived from hearing and so correctly perceive a god realm known as Pair of Śāla Trees. Wondering what karmic actions may cause beings to be born there, he will apply knowledge derived from hearing. He will then notice how people may adhere to the genuine view and be endowed with discipline, maintaining constant discipline due to a wish to benefit others and thus abiding by genuine conduct of body and speech. Wanting to save the lives of thirsting pasture animals, they may thus, with thoroughly trained minds, irrigate mountainous lands and pastures with ample water from ditches, waterfalls, ponds, and pools. They may also show the way to frightened and distressed beings who have lost

their way in the wilderness, gone astray, and are stuck in vast wastelands. In this way, they may free such beings from great anguish, but without any intention to scrounge from them. Instead, they will give them gifts and protect their lives solely for the sake of benefiting beings.

4.B.755 “In what way do such people give up killing and stealing? [F.206.a] Such people observe virtuous conduct themselves, and they influence others to do the same. Thus, although there may be reasons to kill beings, they will refrain from doing so. If smaller or larger creatures born from heat and moisture, or born from a womb, live in their house and are destroying it, or if such creatures land on their beds and disturb their sleep, such people who are intent on benefiting beings will nevertheless not kill them. They will not kill toads or scorpions either. Even at the risk of their lives, they will abstain from killing and instead tolerate such poisonous animals. Thus, even if there may be reasons to kill such animals, they will not harm living beings and instead protect them. In this way, they abandon killing.

4.B.756 “What are the features of their giving up stealing in this case? If such people who pursue virtuous conduct should end up being in charge of a remote outpost, they will protect the water that merchants seeking profit use to mix with black salt. Therefore, even if they are thirsting and on the verge of death, they will not drink from the water before the merchants relinquish the water to them. In this way, they will only drink the water when it is given to them and, even then, they will share it with others. Thus, although they may be able to do so, they will not take any payment before it is given to them. Such is the way that they give up stealing.

4.B.757 “Such people, who see the extremely subtle effects of karmic actions, always follow the Buddha and Dharma, keenly remembering their qualities. Training their minds with attention, they do not rely on unwholesome company for even a moment. They do not talk with such people, nor will they befriend them while on the road. Indeed, ‘meeting unvirtuous companions’ is foremost among all the obstacles to virtuous qualities, and so they will neither talk with such people, come and go with them, nor even touch their shadows. [F.206.b] Why is that? Because unvirtuous companions are a basis for desire, anger, and delusion; they resemble a poisonous tree and should be avoided.

4.B.758 “Once such holy beings who resemble refined gold separate from their bodies, they go to the joyous higher realms of the Heaven of the Thirty-Three and are born among the gods in Pair of Śāla Trees. Those who engage in such positive deeds, who have acted well and are free from unwholesomeness, who are venerated by virtuous people, and who have done positive actions that are certain to bear fruit, will then experience the effects of birth among the gods. They will radiate a light that increases just

as, in the human context, the light of the waxing moon increases day by day. In this way, the light of these gods shines day and night, continuously increasing.

4.B.759 “Other gods will therefore notice that the light of the gods who live in that realm far surpasses their own light, and they will therefore feel extremely embarrassed before the goddesses.

“Going before Śakra, they will say, ‘O Śakra, there is a new class of gods who outshine all of us with their radiance.’

4.B.760 “In response, Śakra will utter these verses:

“ ‘All the light garlands
Found upon this golden Sumeru
Cannot match even a sixteenth
Of the light that comes from discipline.

4.B.761 “ ‘When discipline blazes continuously,
It becomes like refined gold.
Endowed with one’s own actions,
One thus will adorn the Heaven of the Thirty-Three.

4.B.762 “ ‘Lesser, intermediate, and exceptional—
Since discipline may be of three such kinds,
There are also three effects:
Lesser, intermediate, and supreme.

4.B.763 “ ‘The discipline of giving up carelessness
Is developed through carefulness. [F.207.a]
This always delivers happiness.
Such is the nature of things.

4.B.764 “ ‘The stainless light that arises
From embodied beings’ discipline
Cannot be outshone by the combined light
Of a thousand suns.

4.B.765 “ ‘Supreme and holy people
Who delight in and observe the sevenfold discipline,
Just as it is taught by the buddhas,
Will experience the effects of their actions.

4.B.766 “ ‘The positive actions of embodied beings
Will not be for nothing.
Similarly, one need not worry that something

That one did not do might take place.

- 4.B.767 “ ‘Childish beings are not attached to causes
But they are attached to ripening.
Yet, as with trying to create an oil lamp from sand,
There will not be any effect unless there is a cause.
- 4.B.768 “ ‘Free from stinginess, virtuous people
Practice what is virtuous.
Deluded beings of unvirtuous nature
Always become angry.’
- 4.B.769 “In this way, Śakra will make the gods aware of the effects of positive actions. Then, when they have respectfully received his instructions, they will proceed to Pair of Śāla Trees. Enjoying themselves together with the goddesses, they travel in playful celebration and to the tunes of various musical instruments. In this manner, they will journey to the realm known as Pair of Śāla Trees. In terms of its dimensions, colors, flowers, and lights, this place surpasses all the other forests and parks within the Heaven of the Thirty-Three.
- 4.B.770 “The two śāla trees that grow in that realm are draped in nets of tinkling bells of various sizes and their leaves also produce the sounds of music of the five types of instruments. When the gods hear the sounds that resound from the leaves, they will proceed to the two śāla trees in search of enjoyment.
- 4.B.771 “As they arrive, the gods will climb the two śāla trees, and thus discover in their canopies a lotus pond known as Delightful Waters, [F.207.b] where swans, ducks, and geese call out beautifully. This pond is always brimful of water that is endowed with the eight qualities. Once they have climbed the two śāla trees, they will be amazed by the lotus pond, the likes of which cannot be found in any of the other trees.
- 4.B.772 “Thus, the gods will think, ‘Ah, except for the pārijāta tree, these two śāla trees are the supreme and most delightful among all trees.’
- 4.B.773 “Once they have discovered the lotus pond in the trees, they will enjoy themselves with their coterie of goddesses—celebrating, rollicking, and reveling in the various pleasures to be had by the objects there. When in that way they have enjoyed themselves for a long time, they will next proceed to the forest known as Constant Play. As they saunter forth, they wear lotus garlands on their heads and unwoven garments of numerous colors, while their bodies are aglow with multicolored light. Were one to give some simple analogy of the light that shines from the body of these gods, one might compare it to a summer rainbow with three beautiful colors in the human world, because the lotuses of these gods shine with blue, yellow, and red

light. In this manner, the gods proceed to the forest in search of enjoyment. Enjoying the five sense pleasures and partaking of the enjoyments to be had by the objects there, their experience of pleasure is all-consuming, like a river flowing down from the mountains.

4.B.774 “Śakra, king of the gods, also pays visits to the gods in Pair of Śāla Trees, together with all the gods of Sudharma, for the sake of enjoyment. To the sounds of cymbals and various musical instruments, they journey in a procession headed by various troupes of singing goddesses. For their part, the gods of Pair of Śāla Trees will come forth to receive Śakra, also playing cymbals and sundry musical instruments. [F.208.a] Along with hosts of goddesses, they will join their palms above their heads and worship Śakra. Thereupon, the gods and goddesses will mingle among each other and the gods of Sudharma and those of Pair of Śāla Trees will become acquainted with one another and develop affectionate friendships. Free from animosity, everyone is in harmony as they proceed to Pair of Śāla Trees, dancing and playing to the enrapturing, delightful music of the five types of instruments, which captivates the hearts of all beings. When they arrive, a reception party of gods will surround Śakra as they all dance, play, and drink delicious wine.

4.B.775 “At that time, Śakra, ruler of the gods, will say, ‘Gods, look, except from the pārijāta tree, no tree growing in the forests and parks of the Heaven of the Thirty-Three can compare to these two śāla trees.’

“To this the gods will reply, ‘King of gods, we see them.’

4.B.776 “Śakra will then say, ‘O gods, you are not aware of the powers of this pair of śāla trees. You do not understand anything beyond form. Behold the powers of these two śāla trees!’

4.B.777 “At this point Śakra will step down from his horse and hurl his vajra at one of the two śāla trees. Thereupon, the trunk will split wide open, revealing within it delightful platforms, cascades, ponds, forests, and parks with cool waterfalls and ornamental lotus groves. There are gorgeous plateaus and mountain peaks, some of which are of jewels, and others of silver, crystal, and beryl. They are all adorned with waterfalls, rivers, and various delightful summits. [F.208.b] The gods will proceed to enter one of the two śāla trees, and thus they will behold the ponds adorned with lotuses of the seven precious substances and swarms of hundreds of thousands of bees. Likewise, they will see groves of luminous trees of gold, silver, beryl, and lapis lazuli, as well as flocks of songbirds with broad wings made of the seven precious substances. Feeling that they have never seen anything like this, the gods will marvel in joyous amazement and make delighted exclamations that, in turn, cause others to marvel as well.

- 4.B.778 “Wishing to fully take in the forests and parks, Śakra, king of the gods, will then proceed, together with his divine retinue, toward an exquisite palace within that divine śāla tree. The palace is itself adorned with many other divine mansions that are supported by various beautiful columns. The many different columns and fences are decorated with the seven precious substances: lapis lazuli, beryl, gold, silver, coral, crystal, and pearl. A variety of multicolored seats are arranged and draped with precious garments. These beautiful thrones are supported by various decorative feet that are crafted from diamond, beryl, crystal, gold, and silver. The gods who have gone ahead of Śakra into the śāla tree will also see captivating mountain peaks that are surrounded by flocks of birds that warble delightfully.
- 4.B.779 “At this point, Śakra will say to the gods, ‘Look at these stunning scenes within Pair of Śāla Trees!’ [F.209.a]
- “‘Śakra, we see them,’ the gods will marvel in reply.
- 4.B.780 “In order to thoroughly teach the gods, whose minds are completely overwhelmed by carelessness, about the effects of karmic actions, Śakra will then lead them into the so-called Mansion of the Mirror of Karmic Actions. Within it he will show them a stainless wall of beryl, bright like an immaculate mirror. Śakra will then instruct them, ‘Gods, this is the mirror-like wall upon which appear depictions of the experience of karmic effects. Here you can see who engaged in what actions, how the actions were performed, and how respectfully their acts were carried out. You will see what was given to whom; how it was given, and with which type of faith and at which time; and how it was dedicated, when it was dedicated, and for the sake of which resultant birth and under which circumstances it was dedicated. Look at the way the effects of dedicated generosity manifest!’
- 4.B.781 “Śakra will then continue to instruct the gods: ‘Look at those who are thoroughly trained in discipline, who are like a father or mother to all beings, and who are guileless—those whose karmic ripening is supremely delightful and who are like pristine lakes. Observe the seeds for ascending to the higher realms. Look at the agents, times, modes, beneficiaries, and ways of observing the sevenfold discipline, and the times, circumstances, and ways of taking birth that are the results of discipline. Behold the karmic ripening among gods and humans!’
- 4.B.782 “Śakra will then continue to teach the gods through the mirror of karmic actions: ‘All of this is the confluence of karmic effects. Look at those who are lamps of wisdom, who are accustomed to wisdom, and who have the correct view of wisdom. [F.209.b] Look at those whose wisdom is minor, intermediate, or supreme. Behold the defiled and undefiled effects.’

- 4.B.783 “Next, Śakra will instruct the gods about the nine contexts of generosity, discipline, and wisdom: ‘The effects of minor, intermediate, and great generosity ripen in the higher realms. Even if one has mental training and the recipient possesses good qualities and undeceiving characteristics, the effect will be lesser if the substance that is given is imperfect. As the result of such generosity, one may become a powerful starving spirit, or one might live a happy life despite being an animal.
- 4.B.784 “ ‘Gods, look at the way the reflections of the results of intermediate generosity are reflected within the mirror of karmic action. Upon this wall are drawn the various effects of karmic action. The effects of intermediate generosity are such that even if one’s mind is untrained and the substance given does not possess any qualities, the results of giving will be intermediate if the recipients simply possess good qualities. Thus, one will be born among the humans in Godānīya in the west or Videha in the east, or one will reap results among animals, yakṣas, or asuras.’
- 4.B.785 “The attainments of such intermediate results are directly perceptible to the gods, as if in a mirror. Śakra at this point will continue to explain the three kinds of effects of generosity that appear as reflections in the mirror of karmic actions: ‘Gods, behold the effects of lesser, intermediate, and supreme generosity. Lesser generosity cannot be transformed, but it may be performed with an untrained mind with reference to a perfect field. What is meant by an untrained mind? The donor may benefit living beings tremendously, yet despite the presence of recipients and the substances that are given, the donor may lack a pure mind and physical capacity, and therefore he may not respectfully prostrate, and so forth. Thus, even if both the recipient field and the substances given possess fine qualities, [F.210.a] his mind does not. Hence, gaze upon the surface of the mirror of karmic actions to see how guileless generosity may lead such people to become the king or a great minister among hill people or barbarians.’ In this manner, Śakra will instruct the gods.
- 4.B.786 “ ‘Moreover, supreme generosity is engaged in attentively with respect to a recipient of perfect qualities. It also involves substances of perfect qualities and is performed with a perfectly trained mind. The sacred recipient consists of the Buddha, and so forth; perfect substances are food, and so forth; and the trained mind is inspired and respectful. As an effect of such great generosity, one will be born among gods and humans. As a god, one will be a great god. As a human, one will become a universal monarch who rules the four continents and is endowed with great miraculous powers and possesses the seven precious substances and the seven subsidiary precious substances. One will be righteous and follow the Dharma. Engaging in all

that is excellent, one will accomplish discipline and wisdom, and one will enter the city of the transcendence of suffering. Such generosity is unsurpassable—this is unsurpassable generosity.’

4.B.787 “Śakra will then continue to explain to the gods about the effects of karmic actions as they appear upon the utterly stainless surface of the beryl wall of karmic action: ‘Look at the reflections of the effects of another set of the three kinds of generosity. Giving may occur in terms of material things, freedom from fear, and the Dharma. Giving material things makes one wealthy, just as before. As the effect of giving freedom from fear, one will become the king of an excellent country and enjoy freedom from the fear of weapons, failed harvests, wilderness, and untimely death. One will have no fear of competitors, disease, [F.210.b] fire, water, or death. Free from such fears, one will live long as a king or a great minister. This is the way the effects of giving freedom from fear, which is an intermediate type of generosity, appears in the mirror of karmic actions.

4.B.788 “ ‘Moreover, the effects of the kinds of generosity that are supreme appear upon the mirror of karmic actions. Giving the Dharma is the best among all forms of generosity because it serves as the seed for going beyond the whole of cyclic existence. Thus, the effects of this supreme generosity ripen as the three kinds of awakening. Further effects of giving the Dharma are also apparent, for such giving may be motivated by a concern for one’s livelihood, for fame, for the subjugation of competitors, or exclusively for benefiting others. Here the concern for one’s livelihood does not indicate an altruistic practice but rather a context where one teaches the Dharma merely for the sake of having a livelihood. In other words, one’s teaching is not delivered with a heart that is trained in altruism but instead given solely for the sake of obtaining wealth. When in this way the teacher does not practice what he preaches, the giving is inferior. Any wealth that may be obtained thereby will be wasted because of resorting to alcohol or female companions. In this way, such a person who has abandoned discipline is really nothing more than a poser, and such a gift of Dharma will therefore have lesser effects. How will one be born when such generosity ripens? This can be learned from the mirror of karmic action, which shows that due to such lesser giving of the Dharma, one will become a wise bird that lives among the gods and teaches them in verse.

4.B.789 “ ‘What is the intermediate way of giving the Dharma? If one teaches the Dharma for the sake of fame, or does so aggressively in order to outlive other teachers, then the effects of such Dharma generosity are lesser. As they ripen, [F.211.a] one will be born among gods or humans of an intermediate caliber.’ In this way, Śakra will teach the gods by letting them gaze upon the surface of the mirror of karmic actions.

- 4.B.790 “ ‘Moreover, the supreme way of giving the Dharma is to teach for the sake of training the mind, making the mind flawless, and taming the mind. One does not do so for the sake of maintaining a livelihood, but introduces others who suffer from wrong views to the Dharma-Vinaya without mooching off of them. Such a practice that benefits oneself and others and culminates in the transcendence of suffering is the supreme way of giving the Dharma.’
- 4.B.791 “ ‘Next, Śakra will teach and inform the gods about another set of effects of giving the Dharma: ‘The teaching of Dharma is of an inferior kind when no liberation through insight has occurred, intermediate when one adheres to discipline, and supreme when there is liberation through insight. Moreover, when there is inferior insight, one lacks a genuine understanding of the Dharma teaching on generosity. Instead, one teaches exclusively the effects of generosity. Based on such causes and on such grounds, one then practices generosity, as well as discipline and insight. In this manner, one follows the Dharma through faith alone and thus obtains the state of a worthy one who has exhausted defilements and is liberated from both aspects. Presenting the Dharma in such a way is an inferior way to speak on generosity.
- 4.B.792 “ ‘The intermediate way of giving the Dharma employs teachings on discipline that are delivered based on having a well-trained mind and an intermediate level of insight. The ripening effects of such activity likewise appear upon the mirror of karmic actions. Practicing insight, one thus becomes a worthy one or, if one’s defilements are brought to exhaustion extremely quickly, one becomes a solitary buddha. The karmic ripening of such an intermediate gift of the Dharma is conspicuous upon the surface of the mirror of karmic actions.
- 4.B.793 “ ‘Furthermore, the supreme way of giving the Dharma is accomplished through a perfectly well-trained mind. Without any expectations, one imparts knowledge and explains all about the excellent qualities. Teaching the Dharma in this way, one benefits others. [F.211.b] One thereby causes others to develop renunciation by feeling the drawbacks of desire, and one establishes those who suffer from wrong views in the Dharma-Vinaya, teaching them the flawless Dharma-Vinaya. Such generosity with the Dharma is supreme and its effect is awakening—becoming a perfect buddha, someone learned and virtuous, an unsurpassed guide of beings, and a teacher of gods and humans. Such is the unsurpassable Dharma-Vinaya, that which is virtuous in the beginning, middle, and end. Such is the supreme way of giving the Dharma.’

- 4.B.794 “In this manner, Śakra will teach comprehensively, explaining to the gods the many appearances that are displayed on the wall of the mirror of karmic actions. When the gods then examine matters more closely, they will become extremely ashamed. At that point Śakra will instruct them, ‘Do not act that way! In that way, you only trigger existence and its causal processes.’
- 4.B.795 “When the gods, whose bodies are superior to the moon, now behold these things, they will gather before Śakra. At that point, he will think, ‘I have taught these gods how karmic actions work and explained to them about inferior, intermediate, and superior actions. I have made them ashamed, which suffices for now.’
- 4.B.796 “Highly embarrassed at what they had previously not seen, the gods will investigate further and thus develop a profound disenchantment regarding cyclic existence. They will then utter the following verses:
- 4.B.797 “ ‘Pursuing pointless pleasures, mad with pride,
The gods are weak by nature.
While roaming and playing, full of desire,
They fail to see the great terror that awaits.
- 4.B.798 “ ‘Gods who depend
On futile pleasures
Are fools who only later, once their positive actions are depleted,
Will clearly understand.
- 4.B.799 “ ‘All their divine perfections
Will suddenly be destroyed.
All their pleasures and enjoyments
Will cease and be replaced by pain.
- 4.B.800 “ ‘When they leave their divine world
And fall into the realms of hell,
Physical and mental miseries [F.212.a]
Will torment them in every way.
- 4.B.801 “ ‘Such suffering is totally excruciating
And its extent cannot be fathomed.
The greatest among all sufferings
Is the suffering of loss.
- 4.B.802 “ ‘Within the gatherings of the gods,
That primary suffering is always present,
Yet, fooled by their own minds,
The gods do not realize this.

- 4.B.803 “ ‘Those who are completely deceived by their desires
May enjoy a present moment of comfort,
But even though they reap hundreds, hundreds of thousands,
Millions, or billions of pleasures,
- 4.B.804 “ ‘They will all be destroyed.
Therefore, people must never rely on pleasures.
Positive actions are the causes
That always reap enjoyable effects.
- 4.B.805 “ ‘In the same way that fruits do not grow without a tree,
So there will be no effects when all causes have ceased.
Those who have seen the nature of carelessness
Will regard any wasting of life as if it were a poison
- 4.B.806 “ ‘That always burns like a fire,
And cuts like a weapon.
First, it is seen as a friend,
But later as an enemy.
- 4.B.807 “ ‘Corporeal beings always get caught
On the hook of carelessness.
For gods, asuras, and humans,
And also for nāgas,
- 4.B.808 “ ‘It destroys all objectives—
We see that this is the causal power of carelessness.
Śakra, we are protected by the merits
Of our positive actions.
- 4.B.809 “ ‘You have shown us the entire
Jailhouse of existence.’
When the gods have said this to Śakra,
They will further ask him:
- 4.B.810 “ ‘Śakra, who has taught you about
This great and astonishing wonder?’
To this Śakra will reply, ‘Listen to me
About the source of this teaching.
- 4.B.811 “ ‘In the past, when I was young, there was another god called Excellent
Garland. He and I were best friends. From him I received the joyful news
that a blessed one by the name of Kāśyapa had come to this heaven for the
sake of training others. Since that blessed one saw how the gods were

always so very careless, he produced this pair of śāla trees in order to help them. The god instructed me, “Let us not be careless. [F.212.b] Take care not to be careless so that you end up appearing in that mirror of karmic actions. All conditioned things entail a downfall into error. Whenever you or others who are careless feel embarrassed around each other because of differences in terms of your inferior, intermediate, or superior bodies, you should lead the gods who are faithful, but lack carefulness, into this dwelling and reveal to them these marvels. This is what that blessed one has taught in order to benefit the gods. He thereby tamed the gods—by means of the mirror of karmic actions, he vanquished their conceit and placed them on the path of virtue. Having done so, he then left for Jambudvīpa.” When I heard this from the god, I felt tremendously happy and the other gods also felt ashamed. Here, I have explained to all of you the representations of the inferior, intermediate, and supreme karmic actions that are sketched on the wall of the mirror of karmic actions for the sake of dispelling the embarrassment, carelessness, and conceit of the gods. Other gods should likewise enter this pair of śāla trees. Here, I have shown you the display of the karmic web of birth and death that was produced by the blessed Kāśyapa for the sake of benefiting the gods.’

4.B.812 “When he has spoken these words, Śakra will then say, ‘I bow my head before the blessed Kāśyapa.’ He will then emerge from the door and close it behind him. The gods outside will have been celebrating in the parks, playing various cymbals and dancing in senseless excitement. When they see Śakra nearby, they will become overjoyed and bow their heads before him. Then, with intense passion, they will begin to dance and celebrate, taking up lotus flowers and striking each other with them. [F.213.a] Śakra and the gods who entered the pair of śāla trees will try to show the other gods the wonder they have just witnessed, but as the others are governed by carelessness, they will not listen and will not develop any faith in the wonders either.

4.B.813 “In order to protect their minds, Śakra will therefore celebrate with the gods within the lotus groves. To the tunes of cymbals and various musical instruments, the divine companions pursue nothing but pleasure, wear divine garlands and ornaments, and enjoy tremendous pleasures. Crazed by desires and attached to the results of their own positive actions, they enjoy themselves within the parks and forests, celebrating and reveling in supreme pleasures.

4.B.814 “However, those among the gods who have seen the marvelous mirror of karmic actions will, as they participate in the activities, no longer pursue pleasure and instead feel compassion. Examining the other gods, they will think, ‘Alas, these delirious gods are definitely going to fall. When they do,

they will be born among hell beings, starving spirits, and animals. Throughout cyclic existence, everything depends on karmic actions and is of the nature of karmic action. These gods are not aware of this, and they do not know that one's karmic allotment depends on what virtuous or unvirtuous actions one previously engaged in.' Thinking in this way, they will develop compassion for the gods.

4.B.815 "Those among the latter gods who live at Sudharma will then address Śakra: 'King of gods, by your kindness we enjoy a wealth of pleasures of the five senses, and thus we enjoy ourselves and celebrate within the divine parks and forests. King of gods, have you no concern for us?'

4.B.816 "In reply, Śakra will utter these verses:

" 'Gods, I have much to do
And I do not live carelessly.
Those who are governed by carelessness [F.213.b]
Do not see reality.

4.B.817 " 'Those constantly ruled by carelessness
Are not fit for any virtues.
The person who gives up virtue
Is ushered into hell.

4.B.818 " 'Although they will eventually lose
All that is delightful and beautiful,
The gods do not foresee
That their lives will end in death.

4.B.819 " 'When the time of death comes
Their minds and faculties despair.
Therefore, recognize the terrible pain
That is certain to come!

4.B.820 " 'The conditioning of the three realms of existence
Is like the circle of a swirling firebrand,
A city of the gandharvas,
Or foam upon water.

4.B.821 " 'Like a fool preparing his bed
Upon a heap of foam,
The ignorant become attached
To unstable, conditioned entities.

4.B.822 " 'No god or human,

Nor any yakṣa, asura, nāga, or garuḍa,
Can at the time of death protect
Those who are bound by their karmic actions.

4.B.823 “ ‘Until the terrible King of Death
Makes his arrival,
You should do good deeds.
Then, he will not make you suffer in the future.

4.B.824 “ ‘Existence makes those who have not been tamed
Race toward objects.
I have instructed you in numerous ways—
Do not be attached to the careless!

4.B.825 “ ‘Bondage due to the chains of objects
Is the cause for all the hells.
Therefore, give that up forever
And keep in mind the definitive good.’

4.B.826 “In this way Śakra instructs the gods, yet those overpowered by their pleasures still cannot concentrate at all. All of them, except those who have already seen the mirror of karmic actions, will then fall into despair. They will address Śakra, saying, ‘King of gods, please proceed to the pair of śāla trees. Please reveal to us, O king of gods, the depictions of the karmic web of birth and death that the blessed Kāśyapa created for the benefit of the careless gods.’

4.B.827 “Seeing that the gods are extremely careless, [F.214.a] Śakra will first go to frolic in the forests and parks. Thereafter, he will proceed to the pair of śāla trees together with the distracted and despairing gods. Opening the entryway into the trunk, he will enter there together with the gods, who will now behold the delightful forests and parks that feature enjoyments of a sort that they have never seen before. All that they wish for is present in abundance. There are numerous kinds of playful birds, ornamental lotus groves, and forests of trees of refined gold—all so exquisitely gorgeous. As the gods behold the most supreme pleasures of the world, a delightful wind caresses them. The faces of the mountains are decorated with the seven precious substances, numerous species of birds warble, and the wish-fulfilling trees are splendid and luminous like the sun. Thus, they illuminate the interiors of the śāla trees completely. Food and drink flow in the most powerful currents of rich scents, tastes, and colors, and the gods fully relish the inexhaustible fragrances that are endowed with perfect qualities.

4.B.828 “In this way, the objects of the five senses manifest beautifully, almost as if they were sentient. Since even those gods, who are otherwise subject to factors that are as fleeting and impermanent as the setting sun, experience intense sense pleasures, there is no need to even mention the case of those gods who are influenced by intermediate actions.

4.B.829 “Thus Śakra, king of the gods, introduces the gods to those extremely delightful forests and groves. Compared to them all, the pleasures of the external forests and groves cannot match as much as a sixteenth of their intensity. [F.214.b] When the ruler of the gods has shown them everything, he next will proceed to reveal the delights that can be found upon the ground made of luminous stones. There stands the thousand-pillared mansion of beryl with its fences of ruby and its grounds made of gold. Measuring five by three leagues, it is the miraculous creation of the blessed Kāśyapa.

4.B.830 “When together with the gods Śakra climbs the mansion’s staircase, which is made of the seven precious substances, he will think, ‘The manifestations that the Blessed One produced here are his Dharma teaching!’ With that thought, he will bow his head in reverence to that blessed one’s manifestation. When together with the gods he has in this way paid homage with utmost respect, Śakra will proceed to utter the following verses:

4.B.831 “ ‘The liberated savior
Who opens the door to peace and freedom,
And who is the world’s protector,
Resides in these manifestations.

4.B.832 “ ‘Whoever with a mind of peace
Pays constant homage to them
Will escape the terrors of existence
And realize suffering’s transcendence.

4.B.833 “ ‘He who teaches this Dharma,
And thus reveals the city of liberation,
Has peace and supreme joy,
And is known as “the one beyond extremes.”

4.B.834 “ ‘Those steadfast ones of great power
Who rely on his words
Will always be happy
And will achieve the lasting abode.

4.B.835 “ ‘People mindful of this
Who rely on this liberating practice

Will escape the oceans and rivers of the triple world
And find freedom beyond its dreadful terrors.

- 4.B.836 “ ‘They will possess eyes
That see beyond the mundane.
This fire is not fueled by wood;
It is the best among all fires.
- 4.B.837 “ ‘Unvirtuous people,
Who are sullied by desire and the like,
Are washed and purified by the supreme leader [F.215.a]
With the water of wisdom.
- 4.B.838 “ ‘That which is not seen by all those non-Buddhists,
Who otherwise pride themselves on their knowledge,
You teach to people
In your stainless voice.
- 4.B.839 “ ‘Protector, you liberate
Utterly careless beings.
Protector, you have crossed and gone beyond,
And you also liberate others.
- 4.B.840 “ ‘To heal all people
You resided alone.
In terms of benefiting those who are hopeless,
You are the best among all people.’
- 4.B.841 “In this way, Śakra will praise the manifestation and pay respectful homage.
All the gods will follow him in prostrating to the manifestations emanated by
that blessed one. They will also bow their heads before his unwoven, blessed
Dharma robes. As they see the images, their pride is humbled. Śakra is not
even capable of producing a hundred thousandth of such miraculously
produced images, so there is no need to mention the case of any other god.
- 4.B.842 “Having seen these miraculous manifestations, Śakra wishes to benefit
the gods and to free those who have been driven mad by their carelessness.
He therefore will show them the magically created karmic net of birth and
death.
- 4.B.843 “The gods will then address Śakra, asking him, ‘Ruler of the gods, the
Blessed One has created the karmic web of birth and death within the pair of
śāla trees, but why did he not emanate it outside the trees?’
- 4.B.844 “Śakra will reply, ‘I also was very surprised about this, when that god
showed me this in order to free me from my intoxication. At that time, I asked
him the same question and he replied, “Because he intended anyone who

sees this to become amazed, and because he wanted everyone to be amazed [F.215.b] and thus feel faith and devotion, the Blessed One did not create this display outside. If he had produced it on the outside, everyone could always see it and it would not be as effective. The images would also be destroyed. That is why he brought forth this display inside the pair of śāla trees, creating two astonishing manifestations within them. To ensure that people would not keep looking at it, the Blessed One emanated the karmic net of birth and death inside the trees.” ’

4.B.845 “When they hear this explanation from Śakra, the gods will no longer be so surprised. Instead, they will begin to explain the karmic net of birth and death that is sketched on the five-league wall within the mansion. As for the abodes of killers and the associated tortures, those are just as explained earlier, and that is also the way the Reviving Hell and its sixteen adjacent regions are represented. If, when free from those realms, one is born as a starving spirit, one will be extremely jealous and aggressive, and one will be killed by others by means of various weapons. If, due to the connections of the net of karmic actions, one is subsequently born among the animals, one will take birth in the realm of the piśācas and will be killed by weapons for the sake of one’s flesh. Alternatively, one might be born as a hideous lion or tiger that eats raw meat and is killed by weapons. If one is subsequently reborn as a human, one will be inclined to fight and struggle and will never have any ease of mind. One will thus succumb to weapons and one’s life will be short. Should one be born among the gods due to karmic actions to be experienced in other lives, one’s size, color, and shape will be deficient, and one’s life will be short as one will fall in the war between the gods and asuras. [F.216.a] All this is apparent upon the wall.

4.B.846 “The gods will also accurately perceive, just as was explained before, the great Black Line Hell and its sixteen neighboring regions that are the result of killing and stealing. If, subsequent to one’s life there, one should be born among the starving spirits, one will, just as before, be killed by weapons. In the unlikely event that one is not killed and thus finds some means of survival, other starving spirits will reduce one’s major and minor body parts to dust and take off with them. When one thus perishes, one might be born as an animal. In that case one will become a swallow or an animal that suffers in the wilderness without water, thus succumbing to hunger and thirst. If one is thereafter born among humans, one will be poor and live during times of war and famine. In the end, one will be killed by weapons or die from starvation. When at times one finds some sustenance, others will take it away or one will be unable to digest it. If, due to karmic actions to be experienced in other lives, one should be born among the gods, one’s size, color, and shape will also be inferior. One’s ambrosia will be flawed, and one

will feel extremely embarrassed in the presence of the other gods. One's instruments among the five types will not have a pleasant tune and one's life will be short. Such is the display of karmic effects that the gods perceive.

4.B.847 "Next, Śakra and the gods will accurately perceive the Crushing Hell and its sixteen neighboring regions, into which one is born due to killing, stealing, and sexual misconduct. Once one is free from those realms, one may be born among the starving spirits. One will then become a starving spirit subsisting on vomit. Though one's life will be long, whenever one succeeds in obtaining some nourishing food, others will steal it. [F.216.b] Before one's very eyes, other starving spirits will abduct one's wife and, when one takes up arms, one will be struck down by their weapons and killed. If, when free from such an existence, one is born among the animals, one will become a buffalo, horse, cow, vomit eater, or the like, and one will live a long life. But because one is so feeble, one will be robbed of one's possessions. If, when free from such an existence, one should be born with the general lot in life of a human, one will have a short life and be poor, and others will run off with one's wife.

4.B.848 "There are also other situations that appear as images on the face of the wall of karmic actions. Thus, the karmic effects that manifest as the Great Howling Hell and its neighboring regions will likewise appear just as they were presented before. If, when free from that, one should be born among the starving spirits, one will always live long and, in accordance with one's karmic actions, one will be born in an unholy place or as a starving spirit whose neck is as thin as a needle. Emaciated from starvation, one will see one's wife abducted by others. In order to achieve some semblance of satiation, one may attempt to eat poison but will only be seared by the unbearable effects of the poison. When free from such an existence, one may then be born among the animals, in which case one will suffer the torments of their mutual predation. If, when free from such an animal existence, one should be born among the gods, one will, in accordance with one's karmic actions, have an inferior size, color, and shape, and one's life will be short since one will be slain in the war between the gods and asuras. The light of the jewels that one wears on one's body will be dim. One's goddesses will not heed one's orders but will go to be with others. One's ambrosia will have little taste, and one's intelligence will be dim. One will be distracted and will suffer abuse from other gods. [F.217.a]

4.B.849 "Śakra and the gods will continue to examine the face of the wall, and thus they shall perceive the karmic effects in the Howling Hell and its neighboring regions. Once free from life there, one may, just as before, become a starving spirit. In particular, wherever one goes, one's tongue will keep being cut off, only to grow back again. If, when free from such an

existence, one is next born as an animal, one will become a bird that is burned from above or born within *karakabha*.³¹⁰ As an effect that accords with lying, one will be killed by having one's throat slit. Once free from such an existence, one may be born among humans, yet as an effect that accords with one's previous actions, one will not be considered trustworthy. If, when free from such a life, one should be born among the gods due to past positive actions, one will nevertheless, and in accordance with the causal act of lying, have an unpleasant voice and will be unable to sing. One's voice will sound choked and the other gods will have to focus closely on what one says. Consequently, one will be unable to speak in beautiful and well-formed sentences in the same way as the other gods.

4.B.850 "Next, Śakra will concern himself with the previously described karmic effects that manifest in the Hell of Heat. When one is free from such a life, one may be born among the starving spirits and thus partake of filth. In this manner, one will experience a fivefold suffering, just as before. If born among the animals, one will become an ocean crocodile, and if one becomes a human, one's face will be ugly. If, when free from such existences, one should be born among the gods, one will be disrespected, just as described before.

4.B.851 "The mere sight of the karmic ripening within the hells of Intense Heat and Ultimate Torment would make the gods terrified of dying. For this reason, the terrors of those two great hells are not displayed there. In fact, within the realms of the gods, no display of life in those two hells is ever produced. [F.217.b] [B39]

4.B.852 "When Śakra has introduced the gods to these matters, he will say:

" 'Just as the wind picks up
And scatters dust,
Making it swirl helplessly through the sky,
So karmic actions set beings in motion.

4.B.853 'Separating and parting,
As well as happiness and suffering,
Depend on karmic action;
Without that, neither will occur.

4.B.854 " 'Having seen how this is so,
The Able One created this display of karmic factors.
The mental seeds of karmic action
Are endless in all regards.

4.B.855 " 'Many different karmic actions

Create those many different worlds.
This can hardly be comprehended
By anyone but the thus-gone ones.

4.B.856 “ ‘One, a hundred, a thousand,
Ten thousand, or a hundred thousand—
As it gives rise to this great diversity,
The net of karmic actions is truly great.

4.B.857 “ ‘A bird tied by a string
May be far away
But it is bound and can easily be reeled in—
Karmic actions are like such strings.

4.B.858 “In this manner, Śakra will explain to the gods how during the lives of sentient beings, many great wonders occur due to karmic actions to be experienced in the present life, karmic actions that have undetermined consequences, karmic actions to be experienced in the next life, and karmic actions to be experienced in other lives.

4.B.859 “When Śakra has shown them the boundless net that consists of infinitely many virtuous, unvirtuous, and indeterminate karmic actions, he and the gods will bow their heads before the Blessed One’s manifestations and the deeds of the Buddha. Having paid homage, he will emerge from the pair of śāla trees together with the gods, whose minds have now grown weary of cyclic existence. He will open the door just as before and step outside where he will proceed to scrutinize the gods, seeing how they once again carelessly play and celebrate together. [F.218.a] Stirred by compassion, the king of gods will then utter these verses:

4.B.860 “ ‘Fooled by carelessness,
They take constant pleasure
In sex and food,
And thus they wreck their divine bodies and end up like animals.

4.B.861 “ ‘Once your positive actions
Associated with the heavens are exhausted,
You will at that time understand
That you have been acting carelessly.

4.B.862 “ ‘Seized by the enemy, carelessness,
And buffeted by the winds of karmic action,
The gods fall like trees
Into various other worlds.

4.B.863 “ ‘Still, although they are born and die in heaven
Hundreds or even tens of thousands of times,
They do not grow weary—
Looking at them, my heart is in anguish.’

4.B.864 “With these verses, Śakra will walk before the gods. Seeing their king, the gods will be overjoyed and respectfully come toward him from afar. Since Śakra wishes to be attended by the gods, he will proceed to join them in dancing and rollicking to the music of the five types of instruments within the delightful forests and parks. The gods who live outside the two śāla trees will thus continue to enjoy themselves among the waterfalls, forests, and parks while Śakra proceeds to Sudharma together with the gods who live there. In this way, the gods who live within Pair of Śāla Trees will also continue to enjoy themselves until finally their completed and accumulated positive actions with desirable, attractive, and delightful consequences have been exhausted. Once that happens, they will die and leave their divine world. In accordance with their karmic actions they are then reborn among hell beings, starving spirits, and animals. Should they instead be born human due to karmic actions to be experienced as a human, they will, in accordance with their causal deeds, enjoy constant happiness. They will become the owners of a forest, forest workers, and forest dwellers, or live happily upon Mount Malaya. [F.218.b]

· The Gods in Moving in the Wink of an Eye ·

4.B.865 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to concern himself with the gods of the Heaven of the Thirty-Three, he will apply knowledge derived from hearing and so correctly perceive a realm within the Heaven of the Thirty-Three known as Moving in the Wink of an Eye. Wondering what karmic actions may cause beings to be born among the gods there, he will apply knowledge derived from hearing. He will then notice how some people, who engage in wholesome actions and are honest and free from deceit, refrain from harming others, have faith about the consequences of karmic actions, and possess right view and right livelihood. When such people become wealthy, they may practice generosity and thus donate a merchant cargo vessel to conduct business on the ocean for the sake of the Dharma. When merchants then deploy the ship, they may also become extremely wealthy and subsequently practice generosity and perform meritorious actions in like manner, without taking anything for their own subsistence.³¹¹ Such is the way these people practice generosity and perform meritorious actions.

- 4.B.866 “How do they give up stealing? Out of fear of opposing armies or royal punishment, some people may flee their town and take to the open road. If such people enter an abandoned town, they will not even take a single piece of straw. When in this way they give up stealing, they do so out of fear of the karmic consequence and because they have faith. They are not motivated by fear of punishment by the crown.
- 4.B.867 “How do they give up killing? They will not kill double-mouthed centipedes caught in a trap, nor do they entertain any such unvirtuous idea. Likewise, when hunters set up traps in regions where lions and tigers roam, these people will pay off the hunters and release the trapped beasts. In this way, rather than condoning such actions, they instead create harmony and lead others to the path of virtue and establish them upon it. Thus, they adhere to the practice of a continuous stream of positive actions. [F.219.a]
- 4.B.868 “People who in this way give up killing and stealing, and who remain focused on the practice of virtuous actions, will see all their wishes fulfilled by the gods; their faces will be ebullient, and even the gods will venerate them. Such are the karmic effects that occur in the present life. When such people later die and separate from their bodies, they go to the joyous higher realms and take birth among the gods of the Heaven of the Thirty-Three. Within that heaven, they will take birth in the realm of Moving in the Wink of an Eye. Aided by the performance of their past positive actions, they will be born into that realm, which is so delightful that no human can conceive of its pleasures.
- 4.B.869 “Naturally radiant, the gods there experience supreme pleasure and have no flesh, bones, or lymph. Free from the fear of competitors and the prospects of having to search for necessities and pleasures, they know no miserliness and they never encounter anyone with whom they do not get along. Except for at the moment of death, they have no fear of disease, harm, sickness, death, or aging. Thus, carefree in the utmost, they experience tremendous delights, exclusively partaking of the most coveted and enjoyable sense pleasures that are to be found within the heavens. Relishing the numerous enjoyments afforded by their objects, they reside in palaces that are surrounded by decorative fences of gold, beryl, and jewels. Their realm also features many different trees and parks, and within its lotus ponds of the seven precious substances frolic resplendent swans, geese, and ducks. Peacocks call out and within the forests on the hills live myriad kinds of songbirds. On the peaks of Mount Sumeru lie splendid repositories of the seven precious substances. [F.219.b] The sand in their pools is of gold, silver, and pearl. Within the forests on Mount Sumeru grow ornamental trees of various precious substances, and each single tree shines like the sun. Within the forests in the mountainous regions grow vines of gold and beryl, as well

as vines flush with flowers and adorned with hundreds of thousands of bees. While the mountain caves are adorned with jewels, the flat stones and the ground are perfectly even. The peaks are studded with jewels, adorned with terraces, and extensively draped with fragrant flowers. The adornments of that realm are perfectly inconceivable—so delightful and lovely is this land.

4.B.870 “On the cliffs and far-flung reaches stand trees that blaze with beauty, and a hundred thousand wish-fulfilling trees adorn the land. There, the gods partake of the effects of their own past actions, surrounded by hundreds of thousands of gods and goddesses, frolicking to the heartwarming tunes of musical instruments and cymbals, and strumming the *vīṇā*. All the things they see, with all their exquisite qualities, they can have, possess, and hold on to. Everything is extraordinary, and none of it can be taken away by others.

4.B.871 “While thus celebrating within congregations of hundreds of thousands of gods, these gods will occasionally climb the delightful mountain known as Festive Words. This mountain is adorned with wish-fulfilling trees, hundreds of cascades, and numerous lotus pools, and it supports many hundreds of thousands of gods. The mountain is draped with beryl vines, and on the roofs of its palaces are hundreds of thousands of songbirds. Upon that beautiful mountain, these gods will find happiness, experiencing the consequences of their past positive actions. [F.220.a] They have ‘purchased’ this by paying with positive past actions, and thus their attainments are not random, nor are they due to the agency of anyone else. They have not come from anywhere else and they do not decline, nor are they the gift of an almighty god, or the like, that they have appeased.

4.B.872 “When the gods thus climb the summit, they find assemblies of many hundreds of thousands of gods and goddesses who are all in possession of the same kind of radiance, and so they will proceed to celebrate and frolic with them to the tunes of the five types of instruments. Shining in their own natural light and endowed with great physiques and majestic power, the gods gaze intently at each other as they wear lotus garlands and robes of unwoven fabric. In this manner, all these powerful gods behold one another.

4.B.873 “When they have climbed the summit, these gods who experience the effects of past positive actions will behold their land. As before, they deeply appreciate the sight of their land with its rivers and blazing mountains and its abundance of perfect qualities. Seeing this, they experience supreme, divine bliss.

4.B.874 “The power of these gods is such that, during the wars between the gods and the asuras, they may strike in the wink of an eye. Moreover, as soon as the asuras blink, these gods are already back in the Heaven of the Thirty-

Three. That is how fast they move.

4.B.875 “Effects manifest in accordance with their causes, and in the past these gods donated a ship capable of quickly crossing the ocean, thus saving sentient beings. Therefore, these gods are now so fast that they can attack and retreat in the mere wink of an eye. It is because of their previous actions that these gods now move so swiftly.

4.B.876 “They will enjoy divine pleasures for a long time, but once their positive actions are exhausted [F.220.b] these gods will die. As when the light of a lamp dims when the oil is exhausted, so the five signs of death will manifest at that time. First, dust will gather on the dying god. Next, all his faculties will weaken. He will also no longer appreciate the five sense pleasures. When other gods see him, he will feel embarrassed. Finally, his goddesses will leave him for other gods. Thus, he will develop envy and stinginess and will be burned by the fires of the many pains of parting.

4.B.877 “If he has previously taken from others what was not given to him, such karmic actions to be experienced in other lives will now intensify, and thus the goddesses will rob him of his ornaments and offer them to other gods. If he has lied, the goddesses will now leave him and see other gods, speaking sweetly to them while reserving rough and abusive words for the dying god. If in other lives he has offered alcohol to people with vows, such acts will now mature and thus double his feelings of panic and loss of mental acumen at the time of dying, and so he will depart for the hells. If he has killed, his lifespan will shorten and he will die sooner. If he has engaged in sexual misconduct, his wife will leave him for another god. Thus, lacking the five vows and tied by the chains of karmic actions to be experienced in other lives, the god will be distraught and distracted by the five signs of death, and thus he will be shown the way by the King of Death. It was his craving that led him to thoroughly disregard discipline, which is the cause of the higher realms. Shackled by karmic actions, [F.221.a] the god will now be born among hell beings, starving spirits, or animals.

4.B.878 “In this way, the monk sees how the pleasures of the higher realms do not end well. He understands how even the most unique and delightful conditioned phenomena will all wither and turn into nothing but flaws. All of them are certain to change and turn into something else. He therefore comes to realize that all effects are unstable, like flashes of lightning. There is no sense pleasure that is not flawed and fleeting. Thus, he utters these verses:

4.B.879 “ ‘In delusion and carelessness, gods live in the heavens,
Yet they are surrounded by unbearable fires.
Having drunk polluted drinks,
They plunge into the hells.

- 4.B.880 “ ‘First, they are transformed by desire,
Oppressed by anger,
And deluded by ignorance.
Therefore, all they do comes to naught.
- 4.B.881 “ ‘Completely deceived
By the five types of faculties,
They do not understand
That the suffering of death is certain to come.
- 4.B.882 “ ‘The goddesses that you passionately pursue
Are not reliable at all,
For they will leave you
And go to be with others.
- 4.B.883 “ ‘Faithful to their man in his prime,
Yet abandoning him as he gets old—
Thus, one observes the nature
Of female company.
- 4.B.884 “ ‘A man deluded by desire
Is fooled like a deer.
In the future, in times of need,
He will be ditched without a second thought.
- 4.B.885 “ ‘When the time of unbearable hardship approaches,
Women will have no recollection
Of any amount of service, respect, joy,
Or long-enduring friendship.
- 4.B.886 “ ‘When a flower withers,
The bees go somewhere else.
Thus, at the time of trouble,
Women will leave and go away.
- 4.B.887 “ ‘Unless one understands that all women
Are like poison mixed with honey,
They will seem to be a source of happiness.
Still, though dear to one’s heart, they will not stay.
- 4.B.888 “ ‘Men are deluded by their desires.
Yet the minds of steadfast
And reliable people [F.221.b]
Will surely not be attracted to prurient talk.

- 4.B.889 “ ‘Men are deluded by women,
And follow after their own desires.
Regarding what happens in the hereafter,
They do not benefit themselves.
- 4.B.890 “ ‘Gods, humans, asuras,
Yakṣas, piśācas, mahoragas, and rākṣasas
Are thoroughly deceived
By the illusion of women.
- 4.B.891 “ ‘The pleasures that arise from desire
And mundane objects
Bring down the pitiful gods
When the time of their death arrives.
- 4.B.892 “ ‘Chained by the shackles of death,
You are then dragged away,
And this entire land with its beautiful forests and parks
Will no longer be yours to enjoy.
- 4.B.893 “ ‘Once the Lord of Death pulls you away
From the world of gods,
What good can women and friends do?
How will your pleasures help?’
- 4.B.894 “As the monk thus observes the death of the gods, he develops compassion and deprecates objects. Experiencing the effects of their own past actions, the gods go wherever the chains of karmic action pull them. Careless³¹² and attached to the pleasures of the five senses, they enjoy themselves and celebrate, driven on by the two types of objects.³¹³ In this manner, they continue to enjoy themselves and celebrate until finally their pleasures that are certain to be experienced as desirable, attractive, and delightful effects have been exhausted. Later, once their time is up, they will take rebirth among hell beings, starving spirits, or animals in accordance with their karmic actions, just as it is visualized by those who practice the Dharma correctly. Should they instead be born with the general lot in life of a human, they will, in accordance with their causal actions, enjoy constant happiness and excellent wealth. When traveling, they will not have to walk but will instead bestride horses, elephants, or mules, and they will become kings or great ministers.

4.B.895 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to concern himself with the gods of the Heaven of the Thirty-Three, [F.222.a] he will apply knowledge derived from hearing and so correctly perceive a god realm known as Fine Complexion and Large Body. Wondering about what karmic actions may cause beings to be born there, he will apply knowledge derived from hearing. He will then notice how some holy and disciplined beings may observe the sevenfold discipline or some elements of it. They will thereby experience concordant effects. By means of their mental training, which may also be combined with the correct view, they will be very careful not to kill anyone or take what was not given. Having taken flawless vows, they strive to become holy beings and create the causes for happiness. Observing the so-called ‘wholesome vows of the world,’ they engage in positive actions, and thus they do become holy people but nevertheless are not yet noble beings.

4.B.896 “Such people give up stealing by refraining from even the most minute of such acts. For example, when they are on a beach or the banks of a river, as the water waves wash up things from elsewhere, they will not take any shells or the like.³¹⁴ Nor will they take any other valuables, not even a single straw of grass, that belong to others. This they do out of fear of the karmic consequences and not because they are concerned about royal punishment. Hence, they never have any intention to steal. Such is the way they give up stealing.

4.B.897 “In what ways do they give up killing? People who thus practice positive actions are fearful of what lies beyond this world. They are concerned about the effects of karmic actions and have a sincere and honest nature. They do not harm others and give up negative company. When such people are out searching for their fortune, they may have to enter a thicket or cross the water. At that point, it may happen that poisonous spirits or sharks attack them, so that their lives are endangered. [F.222.b] Even so, they will abstain from spraying any poison to kill the polluting spirits. Were they to scatter poison at their own shadow, any poisonous spirit would die as soon as it came into contact with this shadow. Nevertheless, although they are well aware that such spirits may harm them, they will not kill them. Neither will they kill a shark even if they know that it will harm them. Such a creature would die without water, or by repeatedly being shown a mirror. Still, even though they know how to retaliate, such people will not kill, even at the cost of their lives.

4.B.898 “When those who engaged in such positive actions separate from their bodies, they will go to the joyous higher realms and be born among the gods in Fine Complexion and Large Body within the Heaven of the Thirty-Three. Once born there, those who engaged in such positive actions will be

naturally radiant and they will play the five types of instruments. They will be extremely happy and receive all that they wish for. Attended to by a thousand goddesses, they will live on the surface of Mount Sumeru. In a delightful world adorned with gold from the Jambu River, they live in happiness and bliss, all the way up to the summits of the mountains. Endowed with all manner of enjoyments, they obtain whatever they want from wish-fulfilling trees, and thus live long in the experience of bliss.

4.B.899 “Together with their companions, these gods will go to a forest known as External Shade, which is adorned with gold from the Jambu River and studded with gorgeous silver trees that bear golden leaves and beryl fruits. While roaming through this forest, they may arrive at a place in the forest that is home to peafowl, whose bodies are decorated with the seven precious substances. They are adorned with myriad circles on their feathers and they call out in many ways. When the gods spot the peafowl, they will watch them intently and then draw closer to play with them. In this way, they will go forth and enjoy themselves among the ravishing birds. [F.223.a]

4.B.900 “When the peafowl see the gods, they will call out in the most delightful and captivating ways, superior to any musical instrument. The concerts of the gods cannot even match a sixteenth of the beauty of these calls, and even the singing of goddesses will sound like braying donkeys by comparison.

4.B.901 “At that time, the gods will think, ‘As we have the power to do so, let us ride these peacocks, traveling from place to place, forest to forest, peak to peak, together with our goddesses. Riding these peacocks, let us tour the world’s most beautiful places.’

4.B.902 “As soon as these doers of positive actions have had this thought, the exquisitely bejeweled peacocks will present themselves before them, ready to ride and with a perfect size, color, strength, and fervor. The gods will then mount them and, when the peacocks have ensured that the gods are comfortably seated, they will take off and soar high up into the sky. Each riding his own peacock, the gods will then tour Mount Sumeru, traveling from summit to summit and lotus pool to lotus pool, looking for company with whom they can enjoy themselves.

4.B.903 “While traveling in this manner, the gods may at times encounter the guardians of the world, who have been dispatched to report on the state of affairs in Jambudvīpa and on whether beings are righteous or not, and who are then journeying across the realms of the Four Great Kings and the Heaven of the Thirty-Three. When in the midst of the sky the gods in this way suddenly encounter the guardians of the world, they will ask of them, ‘Whence do you come?’

- 4.B.904 “In reply they will be told, ‘We were dispatched to report on whether beings are righteous or not, and so we have been to Jambudvīpa, that delightful ground of positive karmic action, which features so many exquisite rivers, waterfalls, ponds, parks, and forests.’ [F.223.b]
- 4.B.905 “Hearing this from the guardians of the world, the gods will be amazed. Riding their powerful peacocks, these gods of great power, who wield unimpeded power throughout all realms, will thereupon travel to Jambudvīpa in wonder. Luminous like a second sun and adorned with divine garlands and garments, they will journey to see the sights at Jambudvīpa’s forests, parks, and rivers, ponds and lotus pools, great trees, towns, cities, and markets.
- 4.B.906 “When brahmins see the gods, they may think, ‘There rides Viṣṇu³¹⁵ upon his garuḍa.’ Others will think, ‘There rides Kumāra upon his peacock. He protects the brahmins of this world.’ Some non-Buddhists will think, ‘There, riding upon his bull, is Maheśvara with a retinue of gods. He creates the world and protects the world. He holds the world, produces it, and also destroys it. He produces, sustains, and annihilates the world.’
- 4.B.907 “In this way brahmins will entertain all sorts of different notions, and thus offer eulogies and compose treatises, believing that they are describing the way things are when actually they are not. As they keep prattling on in their delusion, they also cause others to reach wrong conclusions. Yet, when the gods have seen the sights, they shall return to their own realm. Childish beings, on the other hand, will observe them in ways that contradict reality. These gods can be observed both during the age of destruction and during the ages of twofold or threefold endowment. Seeing them is therefore equal to an inauspicious sign. The views of the brahmins are their own notions, which they fabricate and then proclaim to others. [F.224.a]
- 4.B.908 “When the gods return home, they will tell their companions, ‘Friends, we have flown down to Earth and seen an extremely vast and delightful land.’
- 4.B.909 “Other gods may thereupon find various mounts and, bearing various ornaments and attire, proceed to journey to Jambudvīpa. Some may ride elephants, buffalo, or peacocks, and others may fly through the sky without any mount. In these ways, they will journey to see the sights of Jambudvīpa.
- 4.B.910 “When the gods see a pleasant area, they will descend and approach its pools, gardens, and ponds. Within the forests, there may dwell some brahmins who practice severe austerities based on unwholesome learning. Thus, when the party of gods arrives to see the sights of the land, the brahmins who practice in the forest may see them with their own eyes and then go tell others. Since the people of that land are known to be fanciful ruminators, they may produce an account that is bound up with the stories they have heard before. Thus, they will say, ‘This is Brahmā!’ ‘This is Viṣṇu!’

‘This is Maheśvara!’ ‘This is Kumāra!’ They may then also conclude, ‘This site is sacred to Mahādeva!’ or believe that it belongs to Viṣṇu, Kumāra, or Brahmā. Subsequently, they may produce arguments, reasoning, and summaries within treatises containing unwholesome views, which they can then propagate among others. In this fashion, they broadcast their own unwholesome notions and conclusions to others, who in turn pass them on to others, who spread them still further, until eventually they end up as established views. [F.224.b]

4.B.911 “Similarly, when the gods visit a lake that befits the higher realms and bathe there, the people in that forest who frivolously practice meditation may declare to others, ‘This lake belongs to Brahmā!’ or they may say that it belongs to the auspicious Nārāyaṇa, to Maheśvara, or to Kumāra. With their minds thus in the grip of unwholesome views, they may compose and propagate treatises with the help of arguments, examples, reasoning, and conclusions, and such views may thereby spread further and further. No matter how these people analyze things, they will never comprehend reality. The forest dwellers do not see the gods clearly, and consequently they do not properly recognize their faces.

4.B.912 “Splendid like blazing fires, the gods will continue their journey, traveling from place to place, forest to forest, and the forest-dwelling brahmins meanwhile will continue their imaginings. Thus, they may have the thought, ‘Whoever throws themselves onto a fire will, by such cause and condition, upon separating from their body, ascend to the joyous higher realms and be born among the gods.’ Having seized upon that idea, they may then develop it in treatises with the help of unwholesome arguments, examples, reasoning, and conclusions. When other people are exposed to their treatises, they may then choose to throw themselves into the flames. Such are the consequences of their incorrect views. In this way, people disregard the consequences of karmic actions and, having done so, suffer a hideous fall into the lower realms and are born in hell.

4.B.913 “Other forest-dwelling brahmins who develop incorrect views may likewise see the gods indistinctly from a distance. [F.225.a] They may thus watch as the splendid gods climb mountains with exquisite flowers and pools and then take off from there into the sky. The forest-dwelling brahmins may at that point imagine, ‘Those are humans jumping into the abyss, and by such causes and conditions, they are born among the gods in the joyous higher realms. Therefore, we too shall in that way gain freedom from the summit of a mountain!’ Then, they may proceed to teach such an idea to others, producing unwholesome treatises and deprecating the way that karmic actions carry consequences. When those who thus denigrate the effects of karmic actions and engender wrong views in both themselves and

others later separate from their bodies, they will suffer a hideous downfall into the lower realms and be born in the realms of hell. There are also further such cases related to their views.

4.B.914 “When forest-dwelling brahmins watch the gods, they may also similarly imagine things in the following way. If the gods are neither very far away, nor really close by, the brahmins may be able to register a bit of their appearance, but they nevertheless mistake it for something else. Thus, they may think that the faces of the gods are fire and so develop this idea: ‘Those who make a fire sacrifice within a fire will, upon separating from their bodies, go to the joyous higher realms and be born among the gods.’

4.B.915 “Deprived in this way of the perception of the way things really are, they may compose treatises containing unwholesome arguments and examples. On that basis, they may also develop further views with the help of unwholesome arguments and examples and may cause others to adhere to those views as well. When those who thus neither benefit themselves nor others later separate from their bodies, they will suffer a hideous downfall and be born in hell. [F.225.b]

4.B.916 “Other forest-dwelling brahmins may, upon seeing the gods, recognize their form or their conduct yet fail to see that they eat. Thus, since it seems to them that the gods do not consume anything, they may proceed to deprecate the way actions carry consequences, thinking, ‘The gods do not eat or drink. Hence, if we also abstain from eating and drinking, we shall, upon separating from our bodies, certainly go to the joyous higher realms and be born among the gods.’

4.B.917 “Thus, they may compose unwholesome treatises, propagating the view that by refraining from eating, or abstaining from tasty food, one will attain heaven. They may also cause others to uphold such a teaching by means of unwholesome arguments and examples. When those who thus develop wrong views in themselves and others, and thereby deprecate karmic actions, later separate from their bodies, they will suffer a hideous downfall into the lower realms and be born in hell. Consequently, failure to see reality is the gateway to all the lower realms.

4.B.918 “What for those gods is just an instant, a moment, or a short while is an entire year for humans. For that reason, brahmins may write in their treatises and propagate among others that the gods are permanent, eternal, immutable, and unchanging and that they are the creators and destroyers of the world. When those who thus deprecate the character of karmic actions later separate from their bodies, they will suffer a hideous downfall into the lower realms and be born in hell.

- 4.B.919 “Fooled in these ways by the enemy of mind, sentient beings fail in numerous ways to see reality, and still they proceed to compose treatises. As the monk sees such beings, whose minds are completely deceived by the unreal, he will utter the following verses: [F.226.a]
- 4.B.920 “ ‘The horrible snake of the mind,
With its poison of craving,
Catches people with its five heads—
Why do beings pointlessly torture themselves?
- 4.B.921 “ ‘This great river of craving
Originates from five points.
This shore is fearsome
Yet the far shore is nowhere to be seen.
- 4.B.922 “ ‘Rather than that, it would be better to die.
Wrong views are never tenable,
For people obscured by wrong views
Fall into hell.
- 4.B.923 “ ‘Those who are fooled by wrong doctrines,
Possess wrong views,
And regard non-causes as causes
Fall into hell.
- 4.B.924 “ ‘Deluded about cause and effect
And ignorant about the view of reality,
Sentient beings are destined for suffering
And remain deeply attached to the prison of existence.
- 4.B.925 “ ‘People who see karmic actions, effects, and ripening,
As well as birth and death
And the nature of the world, as they really are
Will proceed to the far shore.
- 4.B.926 “ ‘Childish people who pursue their desires
Will also remain deluded by their desires in the future.
Like unsuspecting butterflies,
They burn up in the fires of hell.
- 4.B.927 “ ‘Those who refrain from unwholesome austerities,
Abide by disciplined conduct,
And pursue the genuine view
Will go from the realms of humans to the divine.

- 4.B.928 “ ‘You torment yourselves with unwholesome penance
And adhere to wrong views.
In your delusion, you pride yourselves as having knowledge,
And thus you also make others go awry.
- 4.B.929 “ ‘Those who in this way make others enter
The great river of pitch-black ignorance—
Such people become the causes
Of a world of pain.
- 4.B.930 “ ‘Physical austerities are terrible—
That is what the wise declare.
Austerities of the mind, however,
Incinerate the mountain of afflictions.
- 4.B.931 “ ‘Ushered in by true wisdom,
This is liberation and the end of affliction.
When reality is seen in this way, such a person
Attains the stage where no protector is needed.
- 4.B.932 “ ‘All other types of intelligence [F.226.b]
Cause deception in this world.
Those who teach wrongly
Do not progress to supreme peace.
- 4.B.933 “ ‘When someone propounds a profusion
Of unwholesome words to the world,
That person will not be heard from
For a hundred eons in the afterlife.
- 4.B.934 “ ‘Thus, since such statements on the afterlife are like poison,
This is obviously also the case with respect to mundane talk.³¹⁶
The words of mundane people are like poison
And lead to death within cyclic existence.
- 4.B.935 “ ‘Words that discourage craving are always delightful
And certain to reap merit.
They are rightly described by the wise
As virtuous, supramundane speech.
- 4.B.936 “ ‘Words fabricated through unwholesome views and arguments
Are fake, false, unvirtuous, and defiled.
People deceived by such words
Fall into the great darkness of the lower realms.’

4.B.937 “At this point, so that beings oblivious to the way things are may be introduced to reality, the monk will utter this stanza:

“ ‘These beings do not know reality,
And yet, with meaningless examples and flawed arguments,
They delude others
And send both themselves and others to hell.’

4.B.938 “When the gods have explored the entirety of the world of humans, they will return with their mounts to the Heaven of the Thirty-Three. There, they will inform other gods in the same way as before. To the tunes of various instruments, they will then enjoy themselves and celebrate within the forests and parks that are endowed with perfect divine qualities and adorned by the blazing lights of all sorts of jewels. This will continue until finally their completed and accumulated acts that are certain to yield happiness and have desirable, attractive, and delightful consequences have been exhausted. At that point, they will die, leave their divine world, and take birth among hell beings, starving spirits, or animals, in accordance with their karmic actions. [F.227.a] Should they instead be born with the general lot in life of a human they will, in accordance with their karmic actions, enjoy constant happiness and extremely robust health. They will be free from harm and take birth in a land and region where harvests are abundant. They will have gorgeous faces and extremely fine physiques and be appreciated by everyone. Possessing a complete set of faculties and endowed with true wealth, they will become kings or great ministers.

· The Gods in Draped with Jewels ·

4.B.939 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to concern himself with the gods of the Heaven of the Thirty-Three, he applies knowledge derived from hearing and so correctly perceives a god realm known as Draped with Jewels. Wondering what karmic actions may cause beings to be born there, he will apply knowledge derived from hearing. He will then notice how some people have vast intellects, are endowed with discipline, and pursue the practice of positive actions with continuous and genuine attention to the nature of karmic actions and their effects. Such people may again and again develop faith in the ways that actions carry consequences, and so engage in what is virtuous while giving up unvirtuous actions. These honest and sincere people may therefore avoid unvirtuous companions and refrain from enjoying themselves together with such people. Consequently, they will not talk to unvirtuous people if they should happen to travel with them, nor will they

even cast a glance in their direction. Instead, they shall wholeheartedly pursue virtuous activities. Comparable to refined gold, the people who in this way devote themselves to positive actions will be happy both in this life and beyond.

4.B.940 “How do such people engage in positive actions, and in how many ways? Monks who throughout day and night diligently pursue their training in reciting Sūtra, Vinaya, and Abhidharma may, for lack of candles, [F.227.b] be unable to continue their training in the scriptural teachings of the Buddha. Thus, they may give up their recitations for lack of light. At such times, the aforementioned people may, out of respect for the teachings of the Buddha and also because they have faith in the monks, offer oil lamps to the great field of the saṅgha. They do this with a mind trained in compassion, with reverence for the Dharma and the saṅgha, and with faith in the Three Jewels. They also strive to double their virtuous activity and so, where monks live in hot places, they also offer them sheltering canopies so that the monks can practice diligently.

4.B.941 “In this way, the monks can continue their virtuous practices. Having been offered respite from the heat as well as lighting, they are now free from the discomforts of the dark and the oppressive heat. Enjoying great ease and relief, they may now comfortably pursue their pure conduct and train in the teachings of the Omniscient One. They may thereby attentively practice recitations of the Omniscient One’s questions and replies among each other. With the light from the oil lamps and a cooling breeze under the canopies, they are free from the discomforts of darkness and harmful heat. Thus, by the power of the benefactor, the monks may now comfortably practice their recitations with genuine attentiveness and thereby develop tremendous mental endeavor.

4.B.942 “When virtuous and disciplined people, who in this way benefit both themselves and others, later separate from their bodies and die, they will go the joyous higher realms and be born among the gods in Draped with Jewels. Once they are born there, the consequences of their positive actions will manifest and they will experience their karmic share of extreme happiness produced by such causal actions. Thus, these gods are draped in resplendent garlands that shine with a radiance ten times greater than the sun. Deeply respected throughout the congregations of gods, they will be served by hundreds of thousands of goddesses. [F.228.a] These reverent goddesses are all friends and in harmony with one another. Smiling and adorned with all manner of ornaments, their countenances, attire, and jewelry are all exceptionally exquisite. Their physical forms and shapes are gorgeous, and they have no animosity, envy, or fear toward each other at all.

Everyone is on friendly terms with everyone else, and their hearts know no malice. Therefore, they never wish to separate from one another for even an instant, and their affection never wanes for a moment.

4.B.943 “Endowed with such qualities, the delighted goddesses will take up lotus flowers and come before the gods. Some will pick up a golden lotus, while others may choose one of silver, beryl, crystal, or a blend of various jewels. Some will carry golden lotuses that have stalks of gold and anthers of ruby, some will bring beryl flowers with stalks of gold, some will bring golden lotuses with flowers of lapis lazuli, some will carry lotuses of coral that have stalks of lapis lazuli, and some will bring red lotuses with diamond-colored anthers. In this fashion, the goddesses will approach the gods, and as they arrive they will let loose a rain of lotuses to shower down on their beloved ones. As when the king of clouds releases the summer monsoon rain, the goddesses in this way let a rain of lotuses flowers cascade down upon their chosen gods.

4.B.944 “The first thing that happens when a god is born in this realm is that he sees the goddesses and, since gods are passionate by nature, there is no need to mention how thoroughly delighted he is now. Thus, already from the very first sight upon being born, the god’s mind is gripped by desire, [F.228.b] and with his heart in blissful amazement and his entire body permeated by joy, he rushes ecstatically toward the goddesses. When the desirous gods and goddesses have thus come together and commingled, the goddesses will continue rousing the gods’ desires by dancing, laughing, and singing before them.

4.B.945 “Next, the gods and goddesses will go to visit the jewel-studded forests and parks that abound with sense pleasures. In the plentiful, magnificent trees, copious species of birds frolic and warble beautifully, flowers and fruits grow in whichever way one may wish, and the forests and parks are adorned with hundreds of thousands of streams, cascades, and ponds. There, the gods and goddesses will spend time together and, as the consequences of their past actions manifest, they will experience indescribable bliss. Surrounded by the goddesses, the gods rollick to the tunes of the five types of instruments, enjoying the fulfillment of whatever they wish for. Exercising their magnificent physiques, they experience the effects of observing the discipline of noble beings.

4.B.946 “Next, the gods will proceed in great congregations into the forest of Draped with Jewels. When the resident gods behold the newcomers, they will be exceedingly pleased and come forth to welcome them together with their goddesses. With respect and affection, they will happily greet the arriving gods as their friends, and the newcomers, for their part, will joyfully rush forth to meet their hosts. The residents and the newcomers will then all

enjoy the sense pleasures that abound in the forest of Draped with Jewels, [F.229.a] celebrating and reveling to the captivating tunes of the five types of instruments. Thus, they will frolic, play, and revel.

4.B.947 “Within the forest of Draped with Jewels, numerous gorgeous goddesses play the most delightful music, which arouses bliss in the divine audience. The ground is adorned with the seven precious substances—it is as beautiful as if decked out in robes of vivid colors and gold. The delightful trees bloom as if in competition, and they are all adorned by numerous kinds of jewels. The elevation of the ground within the forests and parks is well balanced and the setting is replete with rich and abundant food and drink. The land is ravishing and exceptionally endearing to behold. To the music from the five types of instruments, the gods celebrate and revel together, partaking of intensely blissful experiences within the forest of Draped with Jewels.

4.B.948 “At some point, the gods, accompanied by hosts of goddesses, will go to idle in a place called Slab of Beryl. There, they will see how the trees are draped in fabrics made of precious substances and ablaze in splendor like rising suns. The trees are extremely delightful to behold, and when the wind stirs them, they undulate delightfully. [B40] Hundreds of thousands of colorful bees swarm around them like floating jewels. All the hundreds of thousands of trees are shimmering and resplendent, and when the gods see them, their eyes will open wide in wonder. Together with their attending goddesses, they will approach the trees that display their exquisite foliage waving in the wind. [F.229.b] To the accompaniment of music from the five types of instruments, they will celebrate, frolic, and revel among the towering trees.

4.B.949 “Within this beautiful forest, the gods, who are fond of these wonders, will gather leaves from the trees and cleanse them to play among them. Once they have finished playing among the clean leaves and feel they have had enough of gazing at them, they will entertain the thought, ‘I wish that a wine with all sorts of excellent qualities would emerge from these leaves!’

4.B.950 “No sooner have they formed this wish than wine will stream from the leaves. Seeing the wine, the gods will be astonished by its unprecedented color, aroma, taste, and texture. Smiling, they feel their joy intensifying one hundred times, and thus they will think, ‘This wondrous wine that has come forth from these leaves is of perfect color, scent, and taste. Let us drink and enjoy ourselves ten times more!’

4.B.951 “Pouring the wine into beryl cups, they will offer it to each other, inviting one another to drink to their hearts’ content. However, as they drink it, they experience the wine’s exceptional qualities of color, smell, and taste in accordance with their previous individual levels of generosity or discipline.

Knowing that the wine is supposed to be especially sumptuous, the gods who practiced generosity and discipline to a lesser extent will therefore feel highly embarrassed when they fail to experience that. Some birds that are known as *those flitting among leaves and wine* will notice their embarrassment and, as they fly around the forest, they will warble these verses inspired by the drinkers:

- 4.B.952 “ ‘Wine drinkers maddened by conceit
And ruled by delusion
Are chained by ignorance
And partake of the taste of craving.
- 4.B.953 “ ‘Wine is the bondage of delusion,
Which awakens the Lord of Death
And causes a fall into hell. [F.230.a]
Therefore, do not touch wine!
- 4.B.954 “ ‘People become stupefied
By seeing, touching, and partaking of wine.
Therefore, cast far away
The shackles of wine.
- 4.B.955 “ ‘Seeing it produces desire,
And touching it will lead to smelling it.
With smelling will come the desire for its taste,
And its taste will take one to the end.
- 4.B.956 “ ‘Those who rely on wine
Will see their reputations and bodies destroyed.
Hence, the wise declare wine
To be the worst of all shackles.
- 4.B.957 “ ‘Speech, vision, and movement
Become severely disturbed.
And with one’s mind lost in deluded stupidity,
One will fail to accomplish a single thing.
- 4.B.958 “ ‘The man who thus collapses on the ground
Will be ridiculed by women
As he falls stiffly,
Like a dead tree, to the ground.
- 4.B.959 “ ‘It is well known that those habituated to alcohol
Are going to die.

This venom is even stronger than the halāhala poison,
More powerful than the noose of death.

4.B.960 “ ‘Drinking wine always entails
Thirty-six different flaws.
Therefore, recognizing those flaws,
You ought to give up alcohol.

4.B.961 “ ‘Upon the learned of a pure family
Alcohol leaves great stains.
Such people become like the flower of kāsa grass,
Accomplishing only trifles.’

4.B.962 “Thus, despite being animals, the birds will rebuke those gods. So, there is
no need to mention that other gods will do the same.

4.B.963 “When the gods have drunk their honey wine of exquisite color, scent,
and taste—experiencing its qualities in inferior, intermediate, or exceptional
ways in accordance with their seeds of past positive actions—they will
proceed to a forest called Continuous Abode. With the tunes of musical
instruments ringing in their ears, they proceed, overjoyed and draped with
beautiful garlands of blue lotus flowers. Soon, however, the vast
congregations of joyous and respectful deities, whose bodies shine with
golden light, will leave this forest and travel to another forest known as
Cloud Forest. [F.230.b]

4.B.964 “In order to inspire the joyous and careless gods who have come to Cloud
Forest, Śakra will also pay a visit there, riding his victorious elephant,
Airāvaṇa, who is decorated with a hundred thousand ornaments. When the
joyous gods and goddesses see Śakra, king of the gods, arriving in this
forest, they feel deep respect. With their hair tied in topknots and bearing
garlands of flowers and jewels, they will come forth to offer him their praise.
Singing and playing various instruments, they will walk before him and
dance beautifully. In this manner, as Śakra, king of the gods, rides Airāvaṇa,
his elephant mount, the gods will express their joy in eloquent songs.

4.B.965 “When Śakra has spent a bit of time among them in joyous play, he will
speak to the gods in the following way: ‘Gods who have practiced
wholesome action, I shall now leave these parks to eliminate the pride of the
arrogant and aggressive asuras. Meanwhile, please remain here joyfully.’

4.B.966 “Hearing such words from Śakra, the gods will respond, ‘We also wish go
to humble the conceit of the asuras.’

“But Śakra will discourage them, saying, ‘This matter I can take care of
myself, so don’t get all worked up about this!’

4.B.967 “When he has sent the gods back, Śakra will proceed to his own forests and parks only to discover that a horde of asuras has invaded the beds. Many gods will be scolding them for doing so, yet the more the asuras are reprimanded, the more numerous they become. Finding it unbearable to watch how they multiply, the gods will chastise them even more. Arrogant and aggressive, the asuras nevertheless continue to increase in number and expand. [F.231.a] Seeing these intolerable asuras, Śakra thinks, ‘I must do something to remedy and dispel the arrogance of this aggressive horde.’ He will then utter the following verses:

4.B.968 “ ‘Better than fighting anger with anger
Is conquering anger with patience.
Dharma will certainly overcome non-Dharma,
Just as light overcomes darkness.

4.B.969 “ ‘Truthful words conquer lies,
And divisive talk is conquered by harmony.
Harsh words are defeated by pleasant ones,
And aggression is defeated with gentleness.

4.B.970 “ ‘Killers are defeated by love;
Thieves are defeated with generosity.
Lack of proper attentiveness
Is always defeated by proper attention.

4.B.971 “ ‘Ignorance is defeated by knowledge,
Just as light conquers the dark.
Places of darkness will be defeated
By places of light.

4.B.972 “ ‘Perverted and dirty lust
Is defeated by discernment and understanding.
Those traveling unwholesome paths
Are always defeated by the eightfold path of the noble ones.

4.B.973 “ ‘Cowardice is always defeated
By the four types of fearlessness.
Forgetfulness is conquered by mindfulness
And ignorance defeated by knowledge.

4.B.974 “ ‘Frivolously lusting people
Are conquered by striving in solitude.
All the dense jungles
Are defeated by the summits of Mount Sumeru.

- 4.B.975 “ ‘All the rivers that spring from the ground
Are engulfed by the ocean.
The planets and stars
Are conquered by the light of the sun.
- 4.B.976 “ ‘That which is improper is defeated by what is right,
And poverty is defeated by the generous.
The deceptive are defeated by the honest,
And liars are defeated by the truth.
- 4.B.977 “ ‘The false is defeated by the truth
And cold is defeated by fire.
Thirst is defeated with water
And hunger defeated by feasts.
- 4.B.978 “ ‘All bold beasts
Are defeated by lions, [F.231.b]
And it is well known that the greedy
Are always defeated by the content.
- 4.B.979 “ ‘The presence of compassion is always praised;
Absence of compassion is never praised.³¹⁷
- 4.B.980 “ ‘Those of great knowledge are always gentle,
And with their words they conquer
The profuse but mistaken declarations
Of people whose karmic actions are unwholesome.
- 4.B.981 “ ‘Non-Buddhist teachers of falsity
Are always defeated by the buddhas.
Asuras are defeated by gods—
That is in the nature of things.
- 4.B.982 “ ‘Anyone pretending to be Śakra
Will be defeated by me.
Needless to mention that the same
Will happen to you lowly ones.
- 4.B.983 “ ‘All those beds are for individuals
Who persevere in the Dharma.
They are not resting places
For ignorant people in pursuit of non-Dharma.’

4.B.984 “As they hear these words from the mouth of Śakra, the asuras—who had otherwise only been increasing the more they were rebuked—will now be struck by the power of true speech. Unable to multiply any further, they instead see their power, hue, and courage wane. Then, as Śakra’s servants see those inferior creatures, they will pull them out by their legs and throw them out of the park.

4.B.985 “Riding his elephant, Airāvaṇa, Śakra will then joyfully return to the gods of Draped with Jewels, surrounded by a retinue of gods who have accomplished their task and who therefore feel an indescribable divine satisfaction. When the gods who live in Draped with Jewels meet Śakra, they will praise him and then everyone will proceed to Cloud Forest once again. In this manner, the joyful and satisfied gods who serve Śakra enter the level grounds of the forests and parks to enjoy themselves within the vast landscapes of flowering fields and blooming forests [F.232.a] in their delightful mansions that are draped with weighty garlands of blooming flowers. There, they will enjoy themselves among all the tremendous delights. Before Śakra, troupes of happy goddesses sing and play *vīṇās*, two types of drums, flutes, and fifes in joyous celebration. As he rides his elephant, Airāvaṇa, Śakra is also surrounded by other musicians who participate in the celebration by offering praises while they play the five types of instruments. In this way, the joyous, frolicking gods sway to the sounds of music, drumming, chanting, flute play, and singing.

4.B.986 “The king of elephants is as large as a mountain, and as Śakra rides this undulating mountain, it is a beautiful sight that resembles how the scintillating radiance of the rising sun in a cloudless sky shimmers on snowcapped mountain peaks. Thus Śakra and his accompanying retinue of deeply joyful gods and goddesses, who have all severed the gateways to the lower realms and who, with their fine intelligence, are in perfect harmony, go to play, frolic, and enjoy themselves in these delightful forests and parks that are studded with beryl, silver, crystal, lapis lazuli, sapphire, ruby, pure gold, and coral. In this way, they experience utterly perfect, exquisite joy.

4.B.987 “Nevertheless, Śakra understands that even this attainment of such pleasures and mundane perfections is transient. Hence, he remains neither excited nor disturbed. Knowing that all perfection ends in decline, he thinks, ‘Beings who are thrown about by the winds of karmic action must roam through the realms of hell, starving spirits, and animals. Where will the gods go once they die and have to leave all these divine companions behind? [F.232.b] Alas, these childish sentient beings are deceived. They are all bound to experience the tremendous effects of their past actions.’

4.B.988 “With such thoughts in mind, Śakra will then utter the following verses:

“ ‘Clouds form in the sky

And are then dispersed by the wind.
Like clouds that gather and are scattered,
So it is with living beings in cyclic existence.

4.B.989 “ ‘Humans see flowers blossom
When in the season
And then vanish
Once the season is over.

4.B.990 “ ‘The gods who have engaged in positive actions
Likewise enjoy themselves in season,
But when this fortunate time is over,
They are destroyed one by one.

4.B.991 “ ‘Trees grow their leaves
During certain seasons
But then lose them all
As the seasons change.

4.B.992 “ ‘The gods are like leaves
Upon the tree of existence.
Their pleasures are always destroyed
For they are not stable and do not last.

4.B.993 “ ‘During the rainy season,
Rain falls ceaselessly from the sky.
Likewise, all of these pleasures
Are going to end and cannot be retrieved.

4.B.994 “ ‘Just as peacock feathers
May be carried off by the wind,
Such is the case with enjoyable situations—
They come to an end and are destroyed.

4.B.995 “ ‘When a tree catches fire,
It will certainly burn.
Thus, time resembles fire,
And people are like dry wood.

4.B.996 “ ‘In their hundreds and thousands,
They come and go,
Yet, deluded by craving,
They never truly understand.

4.B.997 “ ‘The illusory displays of craving and delusion

Extend everywhere.
Lacking the fortune of virtue,
The gods thereby remain deceived.'

4.B.998 "With compassion for the gods, Śakra will in this way ride his elephant, Airāvaṇa, surrounded by troupes of gods who play melodious tunes, as he returns to Sudharma, the divine assembly hall. Once the victorious gods of Sudharma have received the worship of the other gods, these latter gods will take leave. [F.233.a] Insatiable in their enjoyment, the gods of Draped with Jewels will then continue to celebrate and frolic within those forests and parks of perfect form, sound, smell, and taste until finally their completed and accumulated acts that are certain to ripen desirable, attractive, and delightful experiences have been overcome, relinquished, and exhausted. Once they die, they will, in accordance with their karmic actions, take birth among hell beings, starving spirits, or animals. Should they instead be born with the general lot in life of a human, they will, in accordance with their causal actions, be born in a great family and enjoy tremendous pleasures. They will have large and excellent bodies and take birth in a central land. They will possess the good Dharma, enjoy tremendous wealth, and have sons and grandsons. They will have long lives and not experience any trouble due to their servants or possessions. They will be appreciated and respected by everyone, and they will become kings or great ministers.

. The Gods in Part of the Assembly .

4.B.999 "As the monk who has knowledge of the effects of the ripening of karmic actions continues to concern himself with the gods of the Heaven of the Thirty-Three, he applies knowledge derived from hearing and so correctly perceives a god realm known as Part of the Assembly. Wondering what karmic actions may cause beings to be born there, he will apply knowledge derived from hearing. He will then notice how certain people engage in positive actions and are properly guarded in body, speech, and mind. They are free from dishonesty and deception and do not cause others any harm. They always have vast intelligence, are honest and sincere, and steer clear of unwholesome company. Avoiding unwholesome individuals, they will not mingle with them, talk to them, or even look at them. They will not keep unwholesome company while traveling either, but instead leave such individuals as soon as they see them. They also give up keeping company with those who have unwholesome friends. They rely instead on the venerable and always listen to the sacred Dharma. [F.233.b] Having studied, they understand which phenomena are virtuous, which are unvirtuous, and which are neutral. They abandon those that are to be given up, while they

recognize and contemplate those that are not to be given up. They achieve equipoise, recollection, and mindfulness without being swayed by the mind. They also practice detachment and adherence to the sevenfold discipline without even a speck of delusion. They regard even the minutest nonvirtue with fear and remain uncorrupted throughout their activities. Thus, flawless like pure gold, they give up killing and stealing and instead practice generosity and meritorious activities.

4.B.-
1000 “How do such people release living beings? When a king or minister has apprehended a pair of adulterers, they may be taken through the southern gate of the city as drums are beaten and their own and their families’ names are proclaimed. Without a soul to help them, they are forced to walk facing the charnel ground, and thus they plod onward with pale faces, recalcitrant and frightened. People of the kind mentioned before will at such times ransom and release such people. They will also provide them with alms and engage in meritorious activities.

4.B.-
1001 “What are their virtues? If members of the saṅgha stay in a desert where water is scarce, they may come close to dying of thirst and thus suffer severely. At such times, the aforementioned people may build a pool or a well in a park for the sake of those saṅgha members. In that case they will also save any animals that may live in the water or the mud from dying on the parched land and transport them to a wetland. In such ways, they protect even small creatures. [F.234.a] Similarly, they may lift small animals out of a well and relocate them into another body of water in order to preserve their lives. In this way, they pursue virtuous actions and do not kill.

4.B.-
1002 “How do they give up stealing? Such people have no desire to steal, and so they will not even cut wild trees or bamboo. If they come to a deserted village or a forest that does not belong to anyone, they will nonetheless desist from taking anything, for they will think, ‘Although these are not currently anyone’s possessions, they were all produced by someone else.’ Such is the way they give up stealing.

4.B.-
1003 “When people who practice positive activities in this manner later separate from their bodies and die, they will be born among the gods in Part of the Assembly. When they emerge in that realm, they will appear upon a seat of gold, silver, crystal, refined gold, lapis lazuli, sapphire, pearl, or coral. As soon as they thus take birth, they will wonder, ‘What karmic actions have caused me to take birth here?’

4.B.-
1004 “They will then remember and think, ‘I was born among the gods due to the parent-like virtues of love. Its ripening is cooling and certain to yield the experience of happiness.’

4.B.- “With such a recollection they now perceive the effects of karmic actions
1005 directly. They will therefore praise virtuous actions and criticize unvirtuous
 actions. As they remember their past lives and the relevant karmic
 foundations—the numerous parent-like virtues of their actions as humans—
 they will utter the following verses: [F.234.b]

4.B.- “ ‘Those who accomplish carefulness
1006 Accomplish a meaningful human life.
 Having engaged in positive actions,
 They will travel to the world of the gods.

4.B.- “ ‘Human life is rare to come by.
1007 Those who find it and yet live carelessly
 Will roam from the darkness of carelessness
 Into the realms of hell.

4.B.- “ ‘Those who perform the three positive acts,
1008 Familiarize themselves with the seven ways,
 And slay the three enemies
 Will walk among the gods.

4.B.- “ ‘Those who dispel the afflictions
1009 Without dispelling joy,
 And who are thus joyous and pure,³¹⁸
 Will walk among the gods.

4.B.- “ ‘Those who give up stinginess,
1010 The great gateway to suffering,
 And instead practice numerous forms of generosity
 Will walk among the gods.

4.B.- “ ‘Those who with a loving heart always protect
1011 Living beings as if their lives were their own,
 And thereby train constantly in loving care,
 Will walk among the gods.

4.B.- “ ‘Those who know that failing to give is like a fire,
1012 And with attentiveness and intelligence
 Wholeheartedly practice generosity instead,
 Will walk among the gods.

4.B.- “ ‘Those who keep these points in mind
1013 And see the wives of others like a mother,
 Thereby steering clear of the flaws of desire,

Will walk among the gods.

4.B.- “ ‘The fires of one’s own mind
1014 Blaze from the firewood of the tongue
And yield false words—
Those who overcome lying will go to the higher realms.

4.B.- “ ‘Divisive talk always
1015 Brings ruin among friends.
Those who conquer such talk and delight in gentle words
Will walk among the gods.

4.B.- “ ‘Weapon-like harsh words
1016 Are relinquished by the steadfast,
Who instead express themselves in gentle ways
And thereby journey to the higher realms.

4.B.- “ ‘Those who never let any irrelevant words
1017 Slip past the tips of their tongues,
And instead speak in a timely and meaningful fashion,
Will walk among the gods.

4.B.- “ ‘Those who observe the sevenfold
1018 Discipline taught by the buddhas
With steadfastness and proper awareness
Will walk among the gods.’

4.B.- “Although the newly born gods remember their past lives, [F.235.a] their
1019 minds now become governed by objects. Even so, by the power of their past
training, they are able to speak in this way.

4.B.- “The goddesses of that realm see the newly born gods as youthful and
1020 pure, and thus they rush before them like bees eager to drink from flowers.
The goddesses carry cymbals and various musical instruments, flutes, and
earthen drums, and their bodies are draped with flower garlands and rubbed
with colored powders and ointments. Some carry flower garlands and others
let fall a rain of flowers. Some of them sing and perform dances beautifully.
In these ways, the goddesses swiftly come forth to greet the newly born
gods.

4.B.- “Bearing various ornaments and apparel, the goddesses are endowed
1021 with numerous attractive forms and they are skilled in their many
performances. Dressed in diverse garments, they display bodies each more
exquisite than the one before, and their faces are supremely gorgeous as
well. Looking over the newborn gods hundreds and thousands of times,
they will abandon their current gods who are now dying. Instead, they will

come before the gods who are newly arrived and newly born. Just as thirsting people will leave a dried-out lake and instead rush toward a pool filled with cool, clear water, the goddesses will rush forth toward the newborn gods with unquenched desire.

4.B.-
1022 “Since even the mere sound of the ornaments of these goddesses suffices to distract the minds of the newborn gods and fill them with desire, there is no need to mention what happens once they see the goddesses’ faces and the way they behave. Similarly, distracted by the five types of instruments and the various other implements of the goddesses, the gods will forget how they have previously taken birth hundreds of thousands of times—for such is the nature of the gods, who live in carelessness.

4.B.-
1023 “Thus, as the newborn gods are surrounded by goddesses who are expert charmers, [F.235.b] they all become distracted by the latter’s words that divulge illicit desires. Falling completely under their sway, they remain in carelessness. Surrounded by the goddesses and all possible pleasures, they experience enjoyments of a kind they never had before, and so, with extreme appreciation, they will approach the goddesses. Laughing, playing, talking, and feeling exhilarated, they will begin to talk with the goddesses and go along with them. Like birds caught in a snare, they are caught in the trap of desire and thus they are drawn toward the beauties. Then, they will see an enrapturing land that is studded with the seven precious substances and endowed with unprecedented enjoyments. Adorned with numerous divine garlands and robes, the gods now will enjoy the most delightful pleasures there.

4.B.-
1024 “After a long time has elapsed, they will proceed to the forest known as Delightful Retreat. To the tunes of the five types of instruments, the gods and goddesses playfully accompany each other and, as they enter the forest, they will see birds of many different colors and shapes, plumages, and bodily forms. The birds sing most delightfully, and their attractive forms vary widely. The males are all controlled by the females, such that wherever the females go, the males follow. Whichever grove the females fly to, the males will fly as well. Whichever flower wine the females drink, the males will drink as well. Whichever anthers the females may enter among, the males will enter among as well. Whenever the females take off and fly into the sky, the males will do the same. Whichever fruit juice the females may drink, the males will want to drink as well. [F.236.a] Whenever the females go to play in a certain lotus pond, the males will come along with them. When their female partners fly to a certain mountain peak, the males will follow as if they were being pulled by strings tied to their necks.

4.B.- “The same applies to the bees, and thus, whenever the female bees fly to a
1025 certain cluster of lotuses, the male bees will all do the same. Similarly, the
 bucks in that area are also controlled by the does.

4.B.- “In like manner, the gods are ruled by the goddesses. They resemble lakes
1026 that are filled to the brim with water in the summer. Thus, the gods are tied
 by bonds that are extremely difficult to loosen or escape from.
 Understanding how females control everyone, the monk will utter the
 following verses:

4.B.- “ ‘The tightest of all ropes
1027 Is the rope that females tie.
 Bound by such ropes,
 People rush into the prison of existence.

4.B.- “ ‘A noose around one’s neck isn’t so bad,
1028 Compared to the horrific noose women tie around one’s heart.
 With their hearts tied in bondage,
 Men are destined to suffer.

4.B.- “ ‘Lassoos can be burned and cut
1029 But not the noose of females,
 As it keeps pulling one
 Into the realms of hell, starving spirits, and animals.

4.B.- “ ‘A great rope can bind
1030 A large group of people,
 But the ropes of females bind
 The immaterial mind.

4.B.- “ ‘Ropes that bind people
1031 Can be measured,
 But there is no way to gauge
 The great bond of females.

4.B.- “ ‘Delivering a moment of happiness
1032 But then a situation that is hardly escapable,
 This noose ties people up
 And makes them unable to escape the ocean of existence.

4.B.- “ ‘Ropes may tie one’s neck or body.
1033 Yet, without tying any knots,
 The great noose of females
 Binds all the six senses.

- 4.B.-
1034 “ ‘Chains of metal, plants, or fibers
Are not called tight by noble beings.
Instead they reserve that term for the weak mind
That watches females with desire.’ [F.236.b]
- 4.B.-
1035 “In this way, the monk will criticize lust.
“Tied by the noose of their fondness for such perfect females, the gods are
led through the most delightful forests and parks and introduced to
incomparable pleasures. While enjoying themselves in the company of the
goddesses, the gods will at some point arrive at a lotus grove known as
Swan Lotus Forest. There the gods and goddesses will celebrate in huge
gatherings, enjoying themselves, rollicking, and reveling in a wealth of
sense pleasures. Surrounded by goddesses, all the gods living in this realm
enjoy the enticing music of the five types of instruments. They are all
enraptured by this and, as the goddesses express their great passion, all of
them celebrate together. Climbing one golden summit after another,
everyone enjoys vast pleasures as they chase after objects.
- 4.B.-
1036 “While enjoying themselves in this way, the gods will think, ‘We are all
friends! Let’s go celebrate in the gardens of Sudharma, the assembly hall of
the gods.’
“Thereupon, throngs of gods and goddesses will set out on such a
journey. Some will fly through the sky, others will ride on swans, and some
will ride on peacocks. Some will enter chambers that float in the air, while
others will proceed in floating mansions with fences. In these ways, they
travel toward the divine assembly hall of Sudharma. Thus, as their lovely
songs and music from the five types of instruments fill the air, they travel to
the abode of Śakra. [F.237.a]
- 4.B.-
1037 “As Śakra, king of the gods, hears their exquisite music and songs, he will
say to the gods of Sudharma, ‘O friends, who are those happy gods? Where
are they from?’
“These gods will then quickly examine the approaching gods and, when
they have found out, they will reply to Śakra, ‘Those are the gods of Part of
the Assembly. They have come to behold Śakra.’
“Śakra will then tell them, ‘You must go and welcome these gods who are
arriving from Part of the Assembly with delightful music and various
implements for their enjoyment.’
- 4.B.-
1038 “Having received this command from Śakra, the gods of Sudharma will go
to greet the other gods, carrying cymbals and various other musical
instruments. They are draped with flower garlands, rubbed in powders and
ointments, and they wear crystal necklaces, jewels, ornamental garlands,
shoulder ornaments, and topknot ornaments in an impressive display. Upon

their naturally immaculate bodies they wear various shiny jewels, and thus they will proceed, illuminated by radiant gems, to receive the gods of Part of the Assembly.

4.B.- “Overjoyed at this meeting, the gods will try to outdo each other in
1039 miraculous feats and, to the captivating tunes of heavenly music and song,
they will proceed together to the residence of Śakra.

4.B.- “Within his mansion of a hundred thousand pillars, the king of the gods
1040 sits upon his lion throne known as Victorious Success. He is at ease and
ablaze in splendor, and he is attended to by one hundred thousand gods.
Thus, experiencing the consequences of extremely positive past actions,
Śakra shines with the splendor of a hundred suns and, although he is the
king of the gods, he nevertheless maintains his composure.

4.B.- “Beholding the king of the gods, the gods’ happiness grows tenfold.
1041 [F.237.b] They will then address Śakra respectfully and perform various
dances and entertainments. Then they will praise Śakra with the following
verses:

4.B.- “ ‘Practicing the Dharma, always serene,
1042 And never harmed by objects,
Śakra, king of the gods,
Sustains the worlds of gods and humans.

4.B.- “ ‘The world is healed by Dharma;
1043 By non-Dharma this is impossible.
Those who practice Dharma are always happy.
Those who do not are never happy.

4.B.- “ ‘Those practicing the Dharma
1044 Rely on wisdom and are happy.
They refrain from harm and speak the truth—
In this way too they are happy.

4.B.- “ ‘The qualities of the world
1045 And the qualities beyond the world
Are all, without exception,
Mastered by Śakra, lord of the Thirty-Three.

4.B.- “ ‘Protecting beings from fear
1046 And relieving those who suffer,
He provides for the world
Of gods, asuras, and humans.

4.B.- “ ‘This king, Śakra,
1047 Is free from stains and flaws.

He has dispelled his own threefold unwholesomeness
And gone for refuge in the Three Jewels.

4.B.- “ ‘He has knowledge of the threefold effect of karmic action
1048 And has realized the threefold awakening.
Although born in a realm of carelessness
He does not become attached to the careless.

4.B.- “ ‘Having conquered the enemy, he pursues great activities.
1049 Śakra sustains sentient beings.’

4.B.- “In this way the gods of Part of the Assembly, who are in possession of
1050 supreme intelligence among all the gods, will praise Śakra.

4.B.- “As he sees the gods, Śakra will gently speak to them in the finest words
1051 of praise and instruction: ‘Gods, you live in carelessness. Carefulness is the
greatest among all treasures, but carelessness is useless.’

“Then, when the gods have praised Śakra extensively, they will return to
where they came from, traveling through the sky. Just as when they came,
Śakra proceeds first and the gods follow after. [F.238.a]

4.B.- “At this point Śakra will think, ‘Alas, the careless gods do not comprehend
1052 the suffering of death. In order to protect them I must surely create some
magic.’

“Śakra will therefore miraculously reveal to the gods what happens to the
gods in the intermediate existence. As he does so, the gods will now
perceive the deaths of those gods who would otherwise inhabit the forests,
parks, mountains, and lotus groves—the gods with their large, exquisite,
and radiant bodies, who would normally play, sing, celebrate, and frolic. The
gods will now see how the dying gods are shunned by their powerful
friends and attending goddesses, how all their splendor and fortune
disappears, how their faces turn pale, and how they are reborn in hell. They
will see the former gods with their hands³¹⁹ tied behind their backs, crying
with tears streaming from their eyes, enveloped in thick dark smoke and
surrounded by fire, reprimanded³²⁰ by the henchmen of the Lord of Death,
suffering from extreme hunger and thirst, pursued by tremendous horrors,
with bodies like scorched trees, and chased by utterly terrifying creatures
brandishing horrific implements and wielding swords, clubs, and nooses.

4.B.- “They will see how such creatures head toward the world of the gods and
1053 cause the gods to fall—covering Mount Sumeru and advancing everywhere
to catch the gods. They tie them with chains and pull them down, beating
them with iron whips and thrashing them, torturing them with blazing fires,
and chasing them down into hell. [F.238.b]

4.B.- “Holding shackles in their hands, the furious messengers of the Lord of
1054 Death call, ‘Come here—quick, quick! In hell we shall subdue these gods
that are so careless, so that they shall no longer be lost in carelessness!’

4.B.- “*In this way, ridiculing them and laughing menacingly, they drag them*
1055 *down from Mount Sumeru’s skies. Above, below, and on all sides, they crush*
them in their hundreds, thousands, tens of thousands, and millions. Filling
the entire sky, they are everywhere, obstructing the former gods to whom
they yell, ‘You who are so used to enjoying the five sense pleasures, what
good is it all to you now, as the Lord of Death’s henchmen tie you up and
haul you with the strength of horses down to the world of the Lord of
Death?’

4.B.- “*In this way, the gods of Part of the Assembly, whose minds are inclined*
1056 *to positive karmic actions, are able to witness the ways in which birth in hell*
takes places. At that time, the henchmen of the Lord of Death will utter the
following verses to the gods in the intermediate existence:

4.B.- “ ‘Because of your attachment to pleasure,
1057 You did not practice wholesome actions.
Therefore, you are now stuck with an effect
That holds nothing enjoyable for you.

4.B.- “ ‘When gods fond of carelessness
1058 Do what they do,
They will later, at the time of death,
Be tormented by their own minds.

4.B.- “ ‘The burning carelessness
1059 That emerges from the five senses
Surpasses any other fire
And cuts deeper than any weapon.

4.B.- “ ‘Pain based on happiness
1060 And enemies based on friends—
Such are the effects of carelessness.
Therefore, you must give that up!

4.B.- “ ‘Carelessness mixed with craving
1061 And connected to desire [F.239.a]
Creates an unbearable, threefold enemy
That destroys people’s happiness.

4.B.- “ ‘Agitation, being entangled with the unwholesome,
1062 Laziness, yearning desire,
And letting go of discipline—

These are causes of the hell realms.

4.B.-
1063 “ ‘The ignorant who fail to rely on
A discipline that is delightful and cooling,
And that transforms in cooling ways,
Will later experience total agony.

4.B.-
1064 “ ‘Drinking alcohol, causing harm,
Being fond of others’ women,
Attachment, and animosity
Are causes of the realms of hell.

4.B.-
1065 “ ‘Divisive talk connected with the unwholesome,
Lack of proper vows, wrong views,
And idle talk will always
Cause people destruction.

4.B.-
1066 “ ‘Covetousness, harsh words,
Excessive pride, and teaching wrongly
Are of no use at all in this life,
Nor in the next life.

4.B.-
1067 “ ‘Always giving up virtue,
Adhering to what is unvirtuous,
And not trusting in karmic action—
These are the bases for disaster.

4.B.-
1068 “ ‘Those unaware that beings’ happiness and suffering
Are the result of their karmic actions
Are ignorant about cause and effect,
And they meet with terrible suffering in the future.

4.B.-
1069 “ ‘Those who diligently teach wrongly
While pretending to be wise
Will, during future times of hardship,
Come to feel the full effects of karmic action.

4.B.-
1070 “ ‘Whoever roams about in this life
Will drown in suffering.
Such a life is produced by ignorance—
That is what the thus-gone ones teach.’

4.B.-
1071 “ ‘In this way, the henchmen of the Lord of Death displayed by Śakra will
address and punish those in the intermediate existence.

“Next Śakra will create a display that shows the gods how one is born among the animals. Thus, he conjures up images of beings in the intermediate existence, manifesting the images of such beings as if he were making imprints with a seal. [F.239.b] In this way the deluded gods come to see how animals eat, kill, and destroy each other, and therefore live in great terror.

4.B.- 1072 “Śakra will then proceed to display images to the gods of those reborn among the starving spirits. They now come to see beings with emaciated bodies, tormented by hunger and thirst, with faces covered in darkness behind their hair, and with awful faces and bodies that look like scorched trees. These spirits have their eyes, ears, noses, and tongues torn out by owls and ravens. In this way, the gods witness the fall through the sky from the world of the gods.

4.B.- 1073 “When the gods have seen those utterly horrifying, disturbing displays, they shall turn toward Śakra and say, ‘Śakra, it seems some usurping asuras of an unprecedented kind are wrongfully chaining gods and hauling them off—we cannot just let that happen! Hordes of asuras are swarming Mount Sumeru. This is unlike anything we have seen during the wars between the gods and the asuras. No asura has ever come here before. Śakra, has the Dharma declined? Whenever the guardians of the world, or you who rule the Heaven of the Thirty-Three, or we gods relax—is there then no one left in the world who respects their fathers or mothers, or mendicants or brahmins? Is there nobody who venerates the elders of their families? Śakra, is there nobody who worships the Buddha, nobody who worships the Dharma, nobody who worships the Saṅgha? Is there nobody who adheres to the reality of cause and effect? Why are those gods so terrified? Lord of the Heaven of the Thirty-Three, we request that you mount Airāvaṇa, king of elephants, and march forth into battle. [F.240.a] Please inform the gods who brandish numerous weapons. Please strike the great drum! Let us enter the battlefield together!’

4.B.- 1074 “Others will be extremely distressed by the shocking sights. With terrified eyes and pale faces, they will come to Śakra for refuge, crying, ‘Ruler of the gods, please save us! Asuras of a kind never seen before are upon us, please save us!’ In this way they will pray as they come before Śakra, filled with terror.

4.B.- 1075 “Those gods who are inclined toward future virtue will then see the manifestations and run frightened toward Sudharma. Those inclined to warfare will, on the other hand, run through the forests and parks, but when they see the manifestations, they can neither overcome them nor capture them. All they can do is watch. Like reflections in a mirror, the manifestations can be seen but they cannot be overcome or apprehended.

4.B.- 1076 “Śakra will now create a different kind of display, showing how the rulers of the asuras, such as Rāhu and Firm, are taken away. With their hands tied behind their backs,³²¹ the asura rulers are branded with iron, lacerated with weapons, and beaten up. With their hands thus tied behind their backs, they cry pitifully, moaning and wailing. In this way, the suffering that the gods normally inflict on the asuras is increased a thousand times within Śakra’s projected display.

4.B.- 1077 “As the gods watch the displays, they will be repeatedly struck by horror and shock. Going before Śakra once again, they will say, [F.240.b] ‘Śakra, who are those mighty armies that spread out everywhere, tying the hands of the great gods and asuras behind their backs and taking them away, beating them and killing them? They abuse and humiliate everyone in the most horrifying, shocking way. Śakra, they are now so close to us, do you know who they are? They have come to destroy the gods and asuras and are now busy crushing the whole world. Never have we imagined such a horde. If you know who they are, we pray that you tell us. If you do not know them, please tell us how we should respond.’ [B41]

4.B.- 1078 “At that point Śakra will think, ‘These careless gods have not comprehended the way things really are and they are not diligent in taking refuge in the Three Jewels. I only created these displays to dispel their haughtiness. Now that they feel discouraged and their minds have become amenable, I shall explain some things to these gods, for their minds are now receptive.’

4.B.- 1079 “Knowing that their minds have become amenable, Śakra will then speak to the gods: ‘Listen, even the combined armies of all the gods cannot subdue this formidable, totally overwhelming, and destructive force. No spell can turn it back either. Even those superior to you cannot withstand it, so why mention those whose implements, bodies, appearance, and force are inferior to yours? These messengers of the Lord of Death are called the “black messengers.” When living beings tied by karmic actions and afflictions are about to die, these messengers come to bind them. [F.241.a] Then they drag them into the realms of hell, starving spirits, and animals. Such are the facts for all sentient beings who are caught in cyclic existence. Sentient beings in cyclic existence must follow eight laws: (1) Everyone who is born must die. (2) The healthy will fall ill. (3) The young must grow old. (4) Those who have will lose what they have. (5) The world appears in accordance with one’s karmic share and depends on one’s karmic actions; thus, one will experience the results of one’s own virtues and nonvirtues. (6) All that is joyful and beautiful will change and decline, dissipate, and vanish, becoming nothing. (7) Virtue and vice can never in this world be transferred from one person to another. That such a thing is impossible is an undeceiving fact. (8) It is

incorrect to think that careless people can sometimes be virtuous. These eight points are facts that apply to all of cyclic existence. In this way, all phenomena are subject to the way things are. They arise from causes and conditions and can neither be outrun nor halted with force. So also, these henchmen of the Lord of Death cannot be stopped or outrun, and they cannot be apprehended. This is the way of all cyclic existence. Henchmen in the world of the Lord of Death will punish those who engage in unvirtuous actions. Gods, asuras, hell beings, yakṣas, rākṣasas, piśācas, nāgas, or the like are all born in the realms of hell, starving spirits, and animals and subjected to punishment there.’ [F.241.b]

4.B.- “In response, the gods will say to Śakra, ‘Śakra, we must by all means
1080 strive to remain free of those hordes. Are you aware of anything we can do to evade them?’

“Śakra will then say to the gods, ‘There is a method, which when applied ensures that the gods cannot be hurt. What is that method for the gods? There is a single thing to give up, namely carelessness. There are two things to train in, namely calm abiding and special insight. There are three flaws to relinquish: desire, anger, and delusion. There are four truths of noble beings that must be understood: suffering, its origin, the path, and the cessation of suffering. Five things must be guarded against and comprehended: form and the other four objects. There are six factors one must guard, namely, the six faculties. Seven things must be properly understood: the seven branches of awakening. One must travel the eightfold path: right intention, and so forth. The nine realms of sentient beings must be comprehended, as well as the attainment of their karmic effects. The ten great grounds must be understood. The eleven cultivations must also be known. The twelve sense sources must be understood. The thirteen recollections must be kept in mind. The fourteen types of mind must be cultivated. The fifteen principles must be understood. The sixteen aspects of mindfulness of breathing must be understood. The seventeen defilements that connect one to the intermediate existence must be relinquished. The characteristics of the eighteen elements must be comprehended. The nineteen factors of the intermediate existence must be comprehended. The twenty abodes of sentient beings that pertain to the desire realm must be understood, along with their respective beings, classes, and afflictions. [F.242.a]

4.B.- “ ‘With an understanding of these points, no god or human will be driven
1081 to the three lower realms; they will be unable to enter there. In order to bring forth all virtuous qualities, you must take up all the virtues of gods and humans, and thus you will not have any fear of the lower realms. Nor will the henchmen of the Lord of Death show their ugly and terrifying faces at the time of death. Therefore, you must first of all give up carelessness, as it is an

obstacle for all virtuous qualities. Carelessness neither contributes to the attainment of mundane objectives, nor does it yield the good fortune to pass beyond the world. Careless people are just like cattle; although they are not asleep, they might as well be. Carelessness makes you unable to tell what is meaningful and meritorious, or who is a spiritual friend, or to distinguish proper fields, speech, food, or qualities. Therefore, since carelessness is the basis for all that is meaninglessness, it must be done away with from the very outset. Why should the utterly careless gods *not* fall under the power of the Lord of Death?’

4.B.- “Then Śakra will utter these verses:

1082

“ ‘Fools who do not enjoy the Dharma
And instead are fond of carelessness
Will fall under the power of the Lord of Death
When the time of their death arrives.

4.B.- “ ‘The wise protect themselves from carelessness

1083

As if it were poison.
Hence, when the time of death arrives,
They are fortunate and happy.

4.B.- “ ‘The careless die,

1084

But the careful enjoy great happiness.
Therefore, those wishing for happiness
Should always act with a careful mind.

4.B.- “ ‘Therefore,’ Śakra concludes, ‘the one factor that gods should give up is
1085 carelessness.’

4.B.- “Then Śakra will continue: ‘Six things characterize those who are careless.

1086

What are those six? [F.242.b] When the careless see a form with their eyes, their carelessness will prevent them from comprehending the real condition of that form, which may be good, bad, black, white, red, long, short, square, or round. A mind that is carried away by carelessness will fail to comprehend mundane reality, just as it will fail to comprehend the reality that transcends the world. When a mind carried away by carelessness sees a form, it does not comprehend its real condition, and thus it will fail to correctly observe the body. It does not examine the body by engaging with the four truths of noble beings. It does not examine reality.

4.B.- “ ‘Likewise, the careless neither perceive the objectives of this world nor
1087 those that are beyond the world. In other words, when a sound is heard while the mind is carried away by carelessness, one will not be able to determine the meaning of the given song or statement. One will not be able

to tell what it means, and one will therefore not develop any knowledge of mundane matters. Nor will one be able to understand the meaning that is explained in the sūtras, verses, songs, prophecies, purposeful expressions, ethical narrations, narratives, parables, past-life stories, elaborate teachings, marvels, or decisive explications. One will be unable to understand the meaning taught in these scriptures. Those carried away by carelessness will, at the time of death, fall under the power of the Lord of Death.

4.B.-
1088 “ ‘Moreover, when one’s nose smells something while the mind is carried away by carelessness, one will not be able to know whether the smell is compelling, repulsive, or a flower fragrance. Also, one will not know mundane or supramundane scents. One will also not register the aroma of incense, and therefore those who are careless do not even occasionally offer incense to the Three Jewels. In such ways are the careless unable to perceive smells. [F.243.a]

4.B.-
1089 “ ‘When the mind is carried away by carelessness, one will also not recognize whether the taste that one experiences is sweet, sour, salty, spicy, bitter, astringent, or alkaline. Neither will the mind that is carried away by carelessness experience any supramundane taste, because it does not recognize the taste of the Dharma.

4.B.-
1090 “ ‘Nor does the mind carried away by carelessness register physical tactility because one does not then engage in physical work, does not do any household work, does not pursue any livelihood, does not engage in positive actions, and does not gather any items for the household, leaving it impoverished. Neither will one engage in any supramundane works, rely on a spiritual master, speak honestly, or pay homage, for a mind that is carried away by carelessness does not cognize any tactility.

4.B.-
1091 “ ‘Nor will the mind register whether phenomena are clean or unclean, or whether they are virtuous, unvirtuous, or indeterminate. Thus, one will be punished at the time of death and experience extreme suffering, falling under the control of the henchmen of the Lord of Death. Therefore, one factor is to be given up, namely carelessness.

4.B.-
1092 “ ‘It was also said, “There are two things to train in, calm abiding and special insight.” Those two are sublime teachers of the path of suffering’s transcendence. Calm abiding is the pacification of arisen as well as unarisen phenomena. Special insight is accomplished through seeing the body, phenomena, mind, mental phenomena, non-mental phenomena, virtuous factors, and unvirtuous factors.

4.B.-
1093 “ ‘It was said that there are “three flaws to relinquish.” Desire is relinquished through repulsiveness, anger is relinquished through love, and delusion is relinquished through wisdom. Thus, these three factors are overcome by means of a corresponding set of three remedies. However,

these factors are not relinquished by those who are careless [F.243.b] and therefore, when they manifest at the time of death, one will fall under the control of the Lord of Death.

4.B.- “ ‘What are the four truths of noble beings? They are taught as suffering,
1094 its origin, its cessation, and the path. *Suffering* refers to the body and mind. *Origin* concerns the origin of the aggregates, elements, and sense sources. *Cessation* is peace, and *the path* consists of the eight factors.

4.B.- “ ‘It was also said that a set of five must be guarded against. Those are the
1095 five objects: form, sound, smell, taste, and tactility.

4.B.- “ ‘What factors must one understand the true nature of? The six factors
1096 that one must properly guard are the eye and the other faculties. Those must be guarded from their objects.

4.B.- “ ‘The set of seven that must be properly understood are the seven
1097 branches of awakening. When they are called *branches of awakening* that is understood in the same sense that a body is said to have limbs, a city to have sections, and a land to have areas. What, then, are the seven branches of awakening? They are the branches of mindfulness, investigation, diligence, joy, agility, absorption, and equanimity. What is the characteristic of *mindfulness*, which is a branch of awakening? It is mindfulness of the true nature of the flawed qualities of conditioned phenomena as well as mindfulness of accumulating the peace of suffering’s transcendence. Such mindfulness is the first branch of awakening.

4.B.- “ ‘What characterizes *investigation*, the second branch of awakening?
1098 [F.244.a] Its characteristic is investigation of the ultimate by means of insight. *Investigation* implies engagement with the real characteristics of phenomena. Such is the investigation that is a branch of awakening.

4.B.- “ ‘*Diligence*, as a branch of awakening, is to strive and apply effort to
1099 bringing those very matters to mind, again and again. *Joy*, as a branch of awakening, is to welcome and delight in the process of bringing this to mind. *Agility*, as a branch of awakening, is to bring those matters to mind and, in doing so, to achieve serviceability with respect to physical and mental phenomena. In this way, one becomes gentle and at ease in one’s spiritual training. *Absorption*, as a branch of awakening, is to focus the mind so that it does not stray away from the process of bringing to mind and observing the relevant matters. *Equanimity*, as a branch of awakening, is to develop the equanimity of resting undividedly in such absorption.

4.B.- “ ‘These branches of awakening bring various results and also yield
1100 various types of wisdom, discipline, and relinquishment of affliction. While the branches of awakening maintain the same focus, different results are

achieved through their progressive development. O gods, one must therefore carefully regard and bring to mind the seven branches of awakening.

4.B.- “ ‘Through the eight branches of the noble path one develops happiness
1101 free from intoxication, one fears the next world, and one searches for the city of the transcendence of suffering. These eight are the noble truth of right view, the noble truth of right intention, the noble truth of right speech, the noble truth of right activity, and the noble truths of right livelihood, right effort, right mindfulness, and right absorption. [F.244.b]

4.B.- “ ‘Gods, what are these noble truths? What are their effects, and what are
1102 their characteristics? What does the eightfold path of the noble ones consist of? The *noble truth of right view* is to regard things as they are, recognizing the particular and universal characteristics of phenomena just as they are. *Right intention* is to form one’s outlook based on the reality of those phenomena. *Right speech* is to abstain from the four verbal misdeeds, such as lying, by taking vows related to one’s speech motivated by right intention. *Right activity* is to disengage from the three physical misdeeds and instead engage in proper behavior. *Right livelihood* is to give up and refrain from unvirtuous means of livelihood. *Right effort* is to keep in mind and diligently pursue the matters mentioned before. *Right mindfulness* is to keep in mind the meaning of the Dharma and to be free from forgetfulness just as holy people are. *Right absorption* is to bring the meanings of the Dharma to mind and ascertain them with a one-pointed mind. Those who observe the eightfold path of the noble ones in this way will, at the time of death, not fall under the sway of the henchmen of the Lord of Death.

4.B.- “ ‘One must also concern oneself extensively with the nine realms of
1103 sentient beings. Those who dwell on the great levels, righteous leaders, must also understand that the following ten states arise exclusively in the mind: feeling, perception, attention, contact, contemplation, intention, interest, recollection, absorption, and faith. Although the characteristics of these ten factors are presented individually, understand that they occur simultaneously, just like the rays of the sun. The characteristics of these ten factors, neither more nor less, emerge together with the mind. [F.245.a]

4.B.- “ ‘*Perception* is characterized as cognizing phenomena. That is to say,
1104 perception consists in comprehending the individual characteristics of phenomena. *Attention* consists in the mind’s inclination toward what is virtuous, unvirtuous, or indeterminate. Attention may also be based on body, speech, or mind. Three kinds of experience arise through the contact that occurs when the three factors come together. Mighty ones, what are these experiences? The experiences of pleasure, pain, and that which is neither enjoyable nor painful. Mighty ones, *contemplation* is engagement with

phenomena. *Intention* is the thought to engage in a given activity. *Interest* is primarily the factor that engenders action. *Faith* refers precisely to the mind of faith. *Diligence* is primarily enthusiasm. *Mindfulness* is to avoid forgetting what was apprehended and to thus be free from delusion. *Absorption* is primarily one-pointed mind. *Insight* refers to the discernment of phenomena; it is the factor that discerns phenomena.

4.B.- “ ‘For those who dwell on the great levels, there is an additional set of ten
1105 that, when cultivated, will cause one to fall under the power of the Lord of Death’s henchmen at the time of death. These ten are disbelief, regret, forgetfulness, distraction, misguided intelligence, inappropriate observation, wrong interest, agitation, ignorance, and carelessness. These ten are the great grounds of affliction, for they produce afflicted existence and cause one to be captured by the Lord of Death’s henchmen.

4.B.- “ ‘Now, mighty ones, let me explain the characteristics of the factors just
1106 mentioned. *Disbelief* means a lack of interest, that is, being disinterested in phenomena. [F.245.b] *Laziness* is the relinquishment of discipline. *Forgetfulness* is the inability to recollect phenomena. *Distraction* is to be concerned with many objects of attention. *Misguided intelligence* is the mind lacking wisdom. *Inappropriate observation* is the lack of proper attention to phenomena and believing that what is actually unclean is clean. *Wrong interest* is primarily a fascination based on improper apprehension and grasping. *Agitation* is primarily an unsettled mind. *Ignorance* is lack of knowledge of the factors of the three realms. *Carelessness* prevents the accomplishment of virtuous factors. These afflictions should be shunned by those who dwell on the great levels.

4.B.- “ ‘Another set of ten factors is associated with the lesser levels: fury,
1107 resentment, chastisement, spite, deceit, pretense, envy, stinginess, pride, and special pride. Mighty ones, these ten factors pertain to the lesser levels, and they also serve as conditions for future reoccurrence on the lesser levels. *Fury* is a disturbed and infuriated mind. *Resentment* is a rigid focus on enemies. *Chastisement* is to be burdened by the three unvirtuous factors. *Spite* is a rigid focus on what is unrighteous. *Deceit* is to cheat and mislead.

4.B.- “ ‘Mighty ones, what are the factors alluded to when it is said that the
1108 twelve sense sources must be understood? The factors in question are the inner sense sources—the eye, ear, nose, tongue, body, and mind—and the outer sense sources: form, sound, smell, taste, tactility, and mental phenomena. They are to be understood in terms of their characteristics, essences, and predominant occurrence. Thus, the eye is characterized as the cause for cognition of the great elements and form. [F.246.a] The characteristics of the ears and so forth are likewise to be comprehended with respect to their objects.

4.B.- 1109 “ ‘Mighty ones, how should one understand their essence? *Essence* implies their unmistakable nature, and thus visual consciousness arises from a set of five causes and conditions. From what does visual consciousness arise? From the eye, form, light, space, and mental activity. Aural consciousness does not arise from such factors because sounds may be heard in the dark as well as in the light. Thus, mighty ones, light is not a factor as it does not affect anything in this regard. This is, moreover, also the case with respect to the nose, tongue, body, and mind. Mighty ones, light is not a factor for it does not affect anything at all in those cases. Mental consciousness both may and may not arise in dependence on light. How is that so? The mental consciousness that experiences its object by means of visual consciousness does not arise without light. The other kinds of mental consciousness may also arise in the absence of light.

4.B.- 1110 “ ‘It should also be understood how the manifestation of the sense sources depends on predominant elements. How should one understand such requirements for their arising? The four great elements support each other as they develop and become depleted. Thus, the eye depends on a predominance of the fire and earth elements. For the tongue, the predominant element is water. For the ears, space is the predominant element. Moreover, whenever the space in the throat and the cavities is predominant it becomes overpowering. The aspects of predominance and diminution that pertain to the various sense sources should be discerned in the same way as the case of aural apprehension.

4.B.- 1111 “ ‘As thought arises in relation to the sense sources, which of them grasp from a distance and which grasp in proximity? [F.246.b] The nose, tongue, and body apprehend in proximity. The eye apprehends by neither being too far away nor very close. The ears do not apprehend from a long distance. The nose apprehends in extreme proximity, for it senses the aromatic aerosols that are extremely close, being within the nose. The ear similarly hears the sounds of wind within the ear.

4.B.- 1112 “ ‘All of these consciousnesses occur by means of two kinds, namely visual and mental consciousness. They all manifest due to relationships such that a distinct consciousness arises from distinct causes and conditions, in the same way that fire and fuel are distinct from one another.

4.B.- 1113 “ ‘Mighty ones, those who understand the sense sources will not be careless, nor will they become attached, aroused, or angry. When such holy people die, they will have no fear of the henchmen of the Lord of Death, whose hideous faces will not frighten them. They will not have their hands tied behind their backs and they will not have to witness the world of the

Lord of Death. They will not be born among hell beings, starving spirits, or animals. They will find tremendous pleasure and discover a perpetual bliss that is not destroyed by carelessness.

4.B.-
1114 “ ‘The sense sources, moreover, constitute bases and supports that are impermanent, painful, empty, and devoid of self. Those who master and discern them will not fall under the power of carelessness. They will understand that the arising of the eye consciousness is false and void, like an illusion. When they have dismantled the eye consciousness, they will likewise understand that the ear consciousness is also false and hollow. They will understand this about all the six inner and six outer sense sources. All will be apprehended and experienced within the framework of birth and death. [F.247.a] They are unstable and damaging and they arise based on distinct causes and conditions. Those who develop such accurate knowledge will not be ruined by forms. When free from intoxication, the minds of such beings will not become distracted even by the pleasures of the gods—no need, then, to mention the unpleasant.’

4.B.-
1115 “At this point Śakra will utter the following verses:

“ ‘Obstacles to the factors of virtue
Arise when there is delusion about the sense sources,
And thus one carelessly
Engages with all phenomena.

4.B.-
1116 “ ‘Those who are attached to the three flaws
Stand close to the gates of the three lower realms.
Extreme delusion is the supreme evil,
Causing careless activity.

4.B.-
1117 “ ‘Infantile beings fond of carelessness
Are in the hands of death.
Those who rely on carelessness
Will all be destroyed.

4.B.-
1118 “ ‘Going beyond one single factor,
Paying attention to two factors,
And recognizing the characteristics of the three realms—
Those who do so possess auspicious happiness.

4.B.-
1119 “ ‘When the fortune of the gods is exhausted,
Those who are fond of carelessness
And obscured by pleasure will fall.
Who will protect them then?

- 4.B.- “ ‘At that time the single virtuous factor
1120 Is to have far-reaching tolerance.
 Those who at that point
 Have tolerance and compassion for beings
- 4.B.- “ ‘Will at the time of death
1121 See their terrors turn into guards.
 Therefore, as you give up carelessness,
 You must diligently rely on that.
- 4.B.- “ ‘Giving up ignorance is virtuous
1122 And the aspects of awareness must be guarded.
 The person who understands awareness and ignorance
 Will not be hurt thereby.
- 4.B.- “ ‘Therefore, giving up carelessness
1123 Is certainly the measure of human success.
 Delighting in carefulness is claimed
 To be the accomplishment of human success.
- 4.B.- “ ‘Carelessness is a binding rope
1124 That is untied through carefulness.
 Thus, their respective characteristics
 Are bondage and liberation.
- 4.B.- “ ‘Those who understand this,
1125 Yet remain attached to carelessness, [F.247.b]
 Will later, at the time of death,
 Come to know the effects.’
- 4.B.- “ ‘In this way, Śakra elaborately explains the characteristics of the twelve
1126 sense sources to the careless gods. Those among the gods who in the past
 developed roots of virtue and whose carelessness is less severe will
 therefore no longer remain totally careless. Instead, they will think, ‘We shall
 make sure that this teaching of the Dharma serves its purpose.’ But those
 gods whose faculties have not matured resemble unripe boils that cannot be
 burst, drained, dried out, and cured. How could they possibly comprehend?
 They cannot.
- 4.B.- “ ‘Śakra, king of the gods, will continue to correctly delineate and explain
1127 the characteristics of the twelve sense sources, and he will also perform
 wondrous, miraculous feats on behalf of the gods. Then, he will proceed to
 gradually convey the characteristics, observations, causes, and conditions
 that pertain to the factors related to mindfulness so that those matters may
 be comprehended. He will continue to teach the Dharma, again and again, so

as to provide the means for renunciation and bring benefit to the gods who have become frightened and disenchanted by his projected displays of slaughtered beings:

4.B.-
1128 “ ‘Mighty ones, the mental state of *pretense* is dishonesty, an inappropriate state that binds one to cyclic existence. *Envy* is, in essence, to bring harm upon others. *Mighty ones*, the mental state of *stinginess* is the fear that one’s wealth will run out, and it is an avaricious state of mind. These are all lesser contributing factors in relation to the levels of three realms. How are they divided in relation to the individual realms? *Fury*, *resentment*, *envy*, *stinginess*, *display*, *pretense*, and *spite* apply to the realm of desire. *Deceit* alone occurs in both the desire realm and the world of Brahmā. *Pride* and *special pride* occur in all three realms. *Mighty ones*, these ten factors arise from the lesser levels. [F.248.a]

4.B.-
1129 “ ‘Mighty ones, there are also ten virtuous qualities that arise from the greater levels. What are they? *Non-attachment*, *non-aggression*, *conscientiousness*, *concern*, *faith*, *pliancy*, *carefulness*, *equanimity*, and *non-harming*. Those virtues arise from the greater levels. Their individual characteristics are as follows. *Non-attachment* is the basis for all those virtuous qualities and is the source of them all. The same is the case with *non-aggression*. *Conscientiousness* is a mind that disengages from self and is fearful of self. *Concern* is feeling concerned in relation to others. *Faith* is an inspired state of mind. *Pliancy* is an edifying virtuous quality that serves as the basis for dispelling negative mental tendencies associated with body and mind. *Carefulness* is the application of virtuous factors. *Equanimity* is even-handedness with respect to what to do and what to avoid, as well as their causes and conditions. *Mighty ones*, *non-harming* is to avoid harming sentient beings. This is how these virtuous factors that arise from the greater levels are explained. Those who do not engage with them will, at the time of death, fall under the power of the henchmen of the Lord of Death. They will be terrified because they are not embracing virtue.

4.B.-
1130 “ ‘Thus, the characteristics of these attitudes and thoughts that arise from the greater levels, the virtues that arise from the greater levels, as well as the lesser virtuous factors that arise from the greater levels are referred to collectively as *the ten*.

4.B.-
1131 “ ‘Mighty ones, what are the so-called *eleven cultivations*?

“ ‘As a monk examines the body, he will not become attached to it, and so he will not breed delusion. Nor will he focus his mind rigidly. This is the first cultivation.

4.B.-
1132 “ ‘As a monk develops experience in his practice [F.248.b] he will deride his previous pursuits of pleasure. He will not relish such desires, nor will he bring them to mind. Instead, he will regret them and regard them as flaws.

This is the second cultivation.

4.B.- “ ‘As a monk continues to carefully familiarize himself with this practice,
1133 he develops an ability to be unswayed by objects. This brings the bonds of latent tendencies to exhaustion. This careful practice and development of carefulness is the third cultivation.

4.B.- “ ‘As a monk persists in his practice, he brings virtuous factors to mind
1134 and becomes accustomed to them. Thus, he will think, “My present virtuous factors ripen in enjoyable ways and constitute enjoyable causes and conditions. I shall experience a delightful ripening.” With respect to unvirtuous factors, he conceives of them in a similar way. When such practice manifests, this is the fourth cultivation.

4.B.- “ ‘As a monk persists in his practice, he will wonder, “From where do my
1135 pleasant sensations come? What is their nature, and what are their causes, conditions, and bases? Do they not distract my mind?” In this manner, he will familiarize himself with the way sensations really are and will regard them as futile. Thus, as he accustoms himself to their being false, fake, and futile, this is the fifth cultivation.

4.B.- “ ‘As a monk continues his practice he will feel, “Formations are all
1136 impermanent, painful, empty, and devoid of self. They are false and arise by mutual forces; none of them are the product of a single agent.” As he accustoms himself to this and thus develops detachment, he accomplishes the sixth cultivation.

4.B.- “ ‘As a monk proceeds with the seventh cultivation, he will think, “My
1137 virtuous mental activity produces virtue. The result of this virtuous cause is that other ways of thinking diminish so that I no longer maintain such frames of reference. [F.249.a] Similarly, if I should harbor any unvirtuous mental activity, it would diminish my virtuous thoughts and create obstacles for my virtuous qualities.” Constantly maintaining this focus is the seventh cultivation.

4.B.- “ ‘As a monk proceeds with the eighth cultivation, he thinks, “Phenomena
1138 are comprised of both universal and particular characteristics, and they all retain their own specific characteristics. In this regard, phenomena remain distinct by their own, intrinsic nature. As I was born, I shall undoubtedly die, because there is no conditioned phenomenon that does not bear the three characteristics.” The monk who thus contemplates the impermanence of all phenomena is practicing the eighth cultivation.

4.B.- “ ‘A monk then continues with the ninth cultivation, familiarizing himself
1139 with the three remedies—repulsiveness, love, and dependent origination—that target the three roots of affliction, which are desire, anger, and delusion. This process of familiarization and constant bringing to mind is the ninth cultivation.

4.B.- 1140 “ ‘Next a monk practices the tenth cultivation by recollecting the qualities of the buddhas for the sake of the benefit and happiness of the world. Thus, he recollects, “Whoever wishes to constantly benefit themselves should cultivate this!” This is the tenth cultivation.

4.B.- 1141 “ ‘A monk also practices an eleventh cultivation, practicing in a way that is continuous and gradual. Thus, in every instant he familiarizes himself with the teachings he has received.

4.B.- 1142 “ ‘Monks or others who practice in this way—continuously, from moment to moment, from the time of emerging from the womb and being born through to death, throughout the occasions of being in the womb, youth, adulthood, and old age—will, at the time of death, not fall under the power of the henchmen of the Lord of Death, nor will they see any of the ghastly evildoers. [F.249.b]

4.B.- 1143 “ ‘Those who properly cultivate thirteen recollections accomplish benefits and happiness and, in the end, they go beyond suffering. What are the thirteen? They are the practice of carefully and mindfully recollecting things in a way that is sustained and free from distraction. Thus, one recollects that the bodies referred to as *women*, whether attractive or not, internally smell awful, are unstable, and resemble a pile of excrement. When one enters a city or town to obtain alms with this unwavering recollection, or when one walks in this way through the land, one will not become sidetracked by thoughts of women. Why not? Because one remains mindful. This is the first recollection.

4.B.- 1144 “ ‘Likewise, when in the outer world one comes across delightful forests, rivers, ponds, or groves, one cultivates mindfulness, recollecting that “These delightful things occur in spring and captivate the minds of immature beings, but later they all deteriorate and become unattractive—the petals wither and the leaves dry out. Now they are beautiful, but they will not remain like that. Alas, what is so delightful about this?” With such recollection, one remains free from attachment, is unaffected by the objects, and remains unscathed by the māras.

4.B.- 1145 “ ‘Further, in order to accomplish objectives and benefits, one also cultivates a third recollection. What is being recollected and what are the relevant types of apprehension? Whenever one is remembering one’s previous meals, sleep, enjoyments, or experiences, one does not entertain any thoughts about them and does not cling to them. Instead, one recollects, “The senses of ordinary, childish beings are insatiable.” [F.250.a]

4.B.- 1146 “ ‘The fourth recollection ensures that one does not get excited but remains detached even if one obtains abundant gifts, respect, bedding, or medical supplies. The compulsion to become rich and famous is corrupting for a mendicant. Such a person’s skin will crack open, and then the same will happen to his flesh. As his flesh breaks open, his veins will be severed, and

when his veins are cut, his bones will crack, and the marrow will ooze out. Such are the effects of wealth and fame. Wealth and fame are obstacles to all virtuous qualities. Therefore, the proper practice of recollection is to be one-pointedly mindful of that.

4.B.- “ ‘Next, a fifth recollection is cultivated. Here one does not roam towns,
1147 cities, or populated areas. One does not stay in towns and does not engage in conversations with people. One does not participate in mundane diversions or celebrations. Those who stay in towns, cities, or populated areas become distracted and are unable even to take care of themselves. Mindfulness arises as one sees those facts.

4.B.- “ ‘Next, a sixth recollection is cultivated. Considering the abovementioned
1148 contexts to be faulty, one instead resides alone and unaccompanied in charnel grounds, at the foot of a tree, in a haystack, in a mountain wilderness, or in an abandoned building. The monk who thus remains uninvolved will accomplish virtuous qualities and relinquish what is to be relinquished.

4.B.- “ ‘Next, a seventh recollection is cultivated. In this case, one does not
1149 become excited by accounts of the divine realms, nor does one become depressed by accounts of the hells. Instead, one thinks, “The gods will fall in the end. They will be hurt and come under the control of the Lord of Death’s henchmen. The beings in hell are also dragged along by karmic action. I find nothing to rejoice in here, [F.250.b] and I shall also discourage others from doing so.” Thus, one is neither fond of the higher realms nor fearful of hell. This abandonment of fondness and fear is, in essence, the recollection of virtue, and thus one cultivates this recollection.

4.B.- “ ‘Next, an eighth recollection is cultivated. In this case, one thinks, “It
1150 good that I remain mindful, for it causes the appearance of unvirtuous phenomena to wane and wear out, crushing and relinquishing them. On the other hand, when unvirtuous factors arise in my mind, it makes my mindfulness decrease and causes obstacles. Hence, I shall develop virtuous recollections.” Thus, from moment to moment, one pays careful attention to perceived objects and characteristics. As one’s recollections become continuous and consolidated within the mind, one’s mindfulness becomes dexterous and one will be able to stay clear of the enemy—the billowing waves in the river of mistaken objects.

4.B.- “ ‘Next, a ninth recollection is cultivated. In this case, every single day, one
1151 recollects the qualities of the buddhas and develops constant respect for the sacred Dharma. One gives rise to faith in spiritual teachers, adheres to their practices, and develops a mind of tremendous equanimity. One confines

one's visual sphere to the length of a yoke and remains mindful with the wish to benefit all sentient beings. This effective cultivation of mindfulness will eventually culminate in the transcendence of suffering.

4.B.- " 'Next, a tenth recollection is cultivated. As one's mindfulness becomes
1152 tremendously stable, one remains aware of the immanence of four great terrors: aging, disease, destitution, and death. Constantly fearful of those great enemies, one does not think happy thoughts. Additionally, one sees four factors to be extremely unstable: life, health, youth, and prosperity. In this way, while constantly fearful of the four terrors, one also accustoms oneself to the four instabilities, and thus one will not be harmed by objects and will not become swayed by desires. [F.251.a] In this way, while remaining mindful, one gains the power to bring down the mountain of afflictions.

4.B.- " 'Next, an eleventh recollection is cultivated. In this case, one strives for
1153 virtue but without discriminating against others. One is also not lazy or negligent. Since it is detrimental for one person to discriminate against another, one will also abstain from harming or benefiting others. In this way, one's mind brightens, one's mindfulness becomes dexterous, and one eagerly practices non-aggression.

4.B.- " 'Next, a twelfth recollection is cultivated. In this case, one is constantly
1154 eager to listen to the Dharma. Those who eagerly listen to and retain the Dharma will in turn come to firmly uphold it. Thus, one will know how to distinguish evil from its opposite. As when forms hidden in the dark become perceptible with the help of a lamp, one becomes able to see what is evil and virtuous by means of the lamp of the Dharma taught by the blessed ones. Those who develop a mindfulness that is tremendously stable will not be caught in the net of afflictions and will not fall under the sway of the māras. This is how one cultivates the twelfth recollection.

4.B.- " 'Next, a thirteenth recollection is cultivated. In this case, one is
1155 continuously mindful of the characteristics of the body, mind, and sensations. That which is kept in mind in this way is thereby ascertained and firmly observed. Such mental activity will prevent one from being careless and ensure that one is careful. One who does so will not be ruled by the henchmen of the Lord of Death and instead become independent. One's recollection will not wane and one will avoid engagements that are untimely or involve the wrong objects or the wrong activities. In this way, these recollections are connected to all aspects of mindfulness.

4.B.- " 'It was also said that "the fourteen types of mind must be cultivated." As
1156 those fourteen are fully cultivated and mastered, [F.251.b] the mind will become thoroughly trained and extremely pure. Hence, one will no longer be ruined by carelessness. The fourteen are interest, diligence, serenity, respect

for teachers, giving up unwholesome company, familiarization with the words of buddhas, familiarization with correct mental activity, giving up agitation, faith in the causal relationships pertaining to Dharma and non-Dharma, forgetting previous desires, giving up ogling females, avoiding company and associations with friends, apprehending all objects correctly, and fear of birth and death. Training the mind with those fourteen is a very thorough practice. Such causes will bring complete purification, and one will not encounter the messengers of the lower realms at the time of death, the gates to the lower realms will not open, one will not be mistaken with respect to the sacred Dharma, one will not be led off as if pulled by a rope around one's neck, and one will no longer act like an evil man's trusted messenger. Those fourteen ensure that one attains the sacred Dharma, and they train and purify the mind tremendously. Thus, those who perfect them will be ushered in among gods and humans, and later the door to the city of suffering's transcendence will be opened to them. Therefore, mighty ones, those who train their minds with those factors will accomplish tremendous purification. They will not fall under the sway of the henchmen of the Lord of Death.'

4.B.- 1157 "The gods are struck by fear of the lower realms and distressed by the sight of the Lord of Death's henchmen; Śakra will continue to teach the Dharma to them: 'Here, I have taught you the Dharma gradually, by means of a set of fourteen factors. Now I shall similarly explain to you a set of fifteen principles. What are the fifteen principles? They are the ones associated with relinquishment, contempt, discernment, and reversal once one has emerged from the household and committed to the life of a mendicant. [F.252.a] First of all one must recognize the saffron-colored robes and wear the saffron-colored garments in such a way that they serve to prevent pride. Why is that? Because those who are otherwise infatuated with pride on account of their saffron-colored robes behave and act like oxen and arrogantly indulge in flirtation. They do not practice virtuous factors but indulge in ogling women. As they become agitated, the pride they have due to their robes also leads to other disrespectful attitudes. Therefore, this clothing must be such that it protects one from heat and cold and simply covers one's body. That way, one will not fall prey to carelessness and, consequently, one will not have any regrets at the time of death. This is the first among the principles to be understood.

4.B.- 1158 "The second principle to understand is the mendicant's contentment. When a religious person or a mendicant considers taking on the discipline and thus begins to follow the precepts, he should not accept bedding, medical supplies, or the like from benefactors and donors. In that way, he will avoid obstacles. That is the second principle to be understood.

4.B.- 1159 “ The third principle to understand is that if one becomes attached to proper beds, one may give up dwelling in the wilderness and forests and instead go to receive alms at places that are not advantageous, or one might go, filled with desire, to a town or city where plentiful gruel is offered. In such cases, great obstacles will occur, one will fail to practice virtuous qualities, and one will end up lacking contentment. Therefore, the best of mendicants is the one who is content and careful. Mendicants who lack contentment and are fond of sleep are deceived [F.252.b] and will encounter obstacles among unvirtuous people, as if they were eating filthy vomit. [B42]

4.B.- 1160 “ Furthermore, the fourth principle to understand is as follows. One might be very skilled in reciting the scriptures and, thinking that this practice alone suffices, one might fail to train further. Instead, one should practice contentment by thinking, “If benefactors and donors hear me recite, they might provide me with medical supplies and various other necessities. Yet this would only create obstacles for me, so that would not be proper.” Thus, the monk will develop contentment.

4.B.- 1161 “ The fifth principle to understand concerns having few desires, being content, and being careful. This relates to when the saṅgha entrusts a monk to obtain medicine or provisions by sending him to visit benefactors and donors. When visiting households on this errand, the monk may end up consuming alcoholic beverages in the presence of the benefactors. In this way, he will encounter destructive and harmful obstacles, and his physical hardships and effort will be meaningless. Why is that? Because he goes to those homes in a covetous state of mind and craves the taste of alcohol. In this way, he goes there in a disrespectful manner. Thus, he neither benefits himself nor the sick, nor does he accomplish the tasks of the saṅgha. Among all forms of disrespectful activity, these three are the greatest: visiting the home of a single person, taking pleasure in food and drink, and engaging in meaningless chatter. Both mundane people as well as those who transcend the world will scorn those three. Therefore, these should be given up by those who adhere to contentment and carefulness.

4.B.- 1162 “ Moreover, the sixth principle to understand is as follows. A mendicant who is practicing in order to curtail great desires, [F.253.a] or a monk who genuinely lives by alms, should only accept an amount of alms that is sufficient for one day, and he should not collect anything for the next day. If he becomes attached, he will lose his humility, and his mind will be disturbed in terms of his concentration and his desires. If he begins to worry that his alms will run out, he will become attached to even minor things that will turn into obstacles. Needless to mention that it will also be an obstacle if he should develop desire for wealth or praise. Any craving in relation to one’s possessions constitutes a strong bond.

4.B.- 1163 “ ‘What, then, is the seventh principle to understand? When traveling through a land or area where people have not heard of or seen him before, a monk who is practicing to curtail great desires should not say to the local people that he has gone forth from a great family. He should not say, “I became ordained within such and such a great caste, I am a monk that hails from an important family.” Likewise, if his companions or assistants should say so, he ought to stop them. If a benefactor or donor should offer more bedding or medical supplies than the minimum required for spiritual practice, the monk may think, “If I accept this, I will become an owner of property. But if I don’t accept it, this person will be unhappy. If he becomes unhappy with me, that will turn into an obstacle for him, and that would not be helpful in the next life.” When a monk keeps property based on this knowledge, he will curtail great desire, he will not be caught up in existence, and he will not become distracted but maintain mindfulness. He will take full delight in the sacred Dharma and the practice of concentration. Correctly observing body, mind, sensations, and phenomena, he will decrease great desire and thus be able to break free from the prison of existence. [F.253.b]

4.B.- 1164 “ ‘A monk who is practicing in order to curtail great desires and who is content and free from the terrors of wealth and fame must also understand an eighth principle. What is that principle? Such a person should not travel, stay, or walk with a mendicant who mingles with many people, who has plenty of pots and other utensils, who is obsessed with being rich and famous, who is attached to food, who is excited about invitations, and who wants to visit friends and relatives. Why is that? Because people will know and talk about that monk who is ruined by carelessness and thus obsessed with wealth and fame. In this way, those who associate with him will also become corrupted by wealth and fame. On the other hand, if one does not accept all the things that the other monk has received, that will upset the monk who has all the pots and utensils and who is fond of invitations. That monk will then go before benefactors and donors to defame the monk who is practicing to curtail great desires and tell them, “That monk is a hypocrite. He keeps fooling everyone, but inside he is a sinner.” This will thereby harm both the other monk and the first one. Therefore, in consideration of the ensuing mental flaws, a monk who is practicing to curtail great desires should not associate with someone who is filled with great desires.

4.B.- 1165 “ ‘A monk who is practicing to curtail great desires, who is afraid and wary of cyclic existence, who stays clear of wealth and fame, and who remains in constant mental composure, should also comprehend a ninth principle. What is that principle? If a householder who is learned in the fields of knowledge takes ordination, he should not advertise his learning. He should not let it be known that he is an accomplished doctor, painter, dancer,

phlebotomist, or the like, nor should he broadcast that he is learned in one of the other fields. Why is that? If benefactors or donors consider him to be obsessed with being rich and famous, that will become an obstacle for him, [F.254.a] and, if he becomes attached to these factors, he will fail to cultivate virtuous factors. He will not develop a one-pointed mind, and his mind will not be directed toward the sustenance of concentration. Instead, he will encounter obstacles and fail to benefit himself or others. One must therefore distance oneself from that and give up such ways of thinking and such attachments entirely, since they are not helpful.

4.B.- “ ‘An intelligent monk who is practicing to curtail great desires, and who
1166 is intent on giving up wealth and fame, should also comprehend a tenth principle. It may happen that he arrives at a temple near a city, town, village, or market and finds the place to be full of monks and nuns who live alongside restaurants, bars, merchants, and fornicators. He may also see that some monks there are living in huts together with non-monastic company. In that case, that monk who is practicing to curtail great desires, whose mind is serene, and who is intent on severing the bonds of the māras should not take up residence there. Why is that? Because as the people of that city, town, village, or market come to understand that the monks there are unstable and that their discipline is flawed, they may choose to offer their wealth and respect to that single monk alone. If at that point the monk accepts their offerings, his great desires will not diminish. However, if he does not accept them, that could become an obstacle for the donors. The situation may also become an obstacle for other monks, who might incur the flaw of resenting those who donate exclusively to that single monk. Hence, since it involves all these problems, a monk who is practicing in order to curtail great desires should not stay with individuals who live in such ways.

4.B.- “ ‘Next, an eleventh principle must be comprehended. If omens should
1167 appear in one’s mind due to mundane insight, one should not disclose these to others. If one does so, others may take one to be a worthy one and hence offer their wealth and respect, and that may become an obstacle. One will fail to diminish great desires. [F.254.b]

4.B.- “ ‘Next, a twelfth principle must be comprehended. Someone who has
1168 received little education may carry relics of the Blessed One from city to city, town to town, village to village, and market to market, thus displaying these wondrous articles with the hope that benefactors may be inspired to offer great gifts to such objects. Moreover, such a person may also commend, praise, and attempt to please another monk who is practicing to curtail great desires and who is tremendously learned. In this way, he will seek to associate with the learned monk so as to obtain the wealth of donors and benefactors, who seek Dharma teachings from the learned monk and have

respect for the relics on display. Yet, a person who is practicing to curtail great desires and who is thoroughly content should not accompany or reside with such an individual, because if benefactors and donors become aware that the other person's discipline is flawed, that will become an obstacle for them. Therefore, whoever has a correct attitude, or who is terrified and afraid of the realm of the Lord of Death, or who is cautious of becoming careless, should not accompany people with flawed discipline.

4.B.- " 'Next, a thirteenth principle must be understood. A monk who is
1169 practicing to curtail great desires, who lives as a mendicant, who abides by
carefulness, and who has given up attachment to food must be steadfast
without being influenced by others.

4.B.- " 'Next, a fourteenth principle must be comprehended. Someone who lives
1170 at a garbage dump and is content with refuse should for the sake of
developing contentment only wear clothing that is already worn out.

4.B.- " 'A monk who is content and who crushes the hordes of the māras should
1171 also comprehend a fifteenth principle. What is that fifteenth principle?
Someone who gives up unwholesome company, resides alone, and displays
a solitary lifestyle should bring down the great mountain of afflictions that
have otherwise endured since time without beginning. People endowed
with such contentment will possess tremendous happiness, and at the time
of death, they will not fall under the power of Lord of Death's henchmen.
[F.255.a] They will not perceive the hideous bodies, faces, and eyes of the
Lord of Death's messengers, and they will be completely fearless.'

4.B.- "At that point Śakra will utter the following verses:

1172

" 'To the extent that those who persevere in the vows
Are able to rely on contentment,
The closer they come
To entering peace.

4.B.- " 'Those who disengage from their various activities
1173 And pursue the transcendence of suffering
Will never enter into
The land of the māras.

4.B.- " 'How could those whose minds are free from desire,
1174 Who always act diligently,
And who constantly seek wisdom
Possibly wish to suffer?

4.B.- " 'Those who remember their past fears,
1175 Who encounter any present fears with wisdom,

And who possess contentment in the future
Will be free from the ties of the afflictions.

4.B.- “ ‘Those who constantly delight in being careful,
1176 Who are intelligent and free from longing,
And who rely on stainless knowledge
Will remain within the limit of suffering’s transcendence.

4.B.- “ ‘If their carelessness decreases,
1177 The gods attain great bliss,
But people who remain careless
Are going to die.

4.B.- “ ‘Therefore, the same obviously holds
1178 For those who are deluded and careless.
Those who are sustained by the water of wisdom
Without ever becoming intoxicated,

4.B.- “ ‘And who are careful rather than careless,
1179 Are deemed to be supreme.
Carelessness is the root of suffering,
A death-like flaw that has to be given up.’

4.B.- “ ‘In this manner, Śakra will teach the Dharma to the gods who are frightened
1180 by the illusory henchmen of the Lord of Death.

4.B.- “ ‘Thereafter, when the gods whose minds are bright and desirous begin to
1181 see the various forms of the Lord of Death’s henchmen disappear, they will
all rejoice. Also, the gods who have been hiding in fear and terror within the
parks and forests will now begin to come forward as they see Śakra teaching
the Dharma. Knowing the minds of the gods, Śakra will gradually let the
emanated henchmen disappear, to the delight of the gods. Those among the
gods who have developed respect for the Dharma and who have listened to
the teachings will now supplicate Śakra, saying, [F.255.b] ‘Now we truly see
the power of the Dharma! The henchmen of the Lord of Death run away and
disappear the more you teach us the Dharma! If merely listening to the
Blessed One’s Dharma-Vinaya is that powerful, then what are we to think
about actually putting it into practice! That will certainly bring one to the
realm of immortality.’

4.B.- “ ‘Thoroughly delighted, Śakra will then think to himself, ‘I have been
1182 successful in all regards. I have caught all those who roamed in utter
careless with the noose of carefulness. I shall therefore continue to teach the
profound Dharma, just as I have heard it from other masters, to those who
now rejoice in the teaching.

4.B.- 1183 “ ‘Mindfulness of the movement of the breath opens the gates to the city of liberation. Thus have I heard it transmitted previously among the gods, just as I have heard it explained by the Blessed One. I shall now convey to the gods precisely that which I have heard. I shall convey to them the account of the four truths of noble beings and I shall explain to them how each one of the four truths can itself be divided into four. In this way, I shall benefit the gods tremendously. I shall teach the Dharma by means of methods that are extremely beneficial and implant the teachings within the minds of those who are caught in cyclic existence.

4.B.- 1184 “ ‘I have already taught the fifteen principles. Now I shall teach the gods about the gradual application of the sixteen stages of mindfulness of breathing and relate this to the topic of the noble truths and thereby account for their divisions as well as their particular and causal characteristics.’

4.B.- 1185 “ ‘He then speaks as follows: ‘What are the stages? Spiritual practitioners direct their monkey-like minds to the various aspects of the body. The primary method used to direct their minds so as to tame their consciousness is one-pointed mind. Next, they gradually concern themselves with the characteristics of the body, thus maintaining an observation of the afflictive, non-afflictive, and neutral features of the body. [F.256.a] Then they shall maintain an observation of the pleasant, painful, and neutral characteristics of sensations. Finally, they maintain an observation of virtuous, unvirtuous, or indeterminate phenomena. In this manner, they correctly observe the characteristics of the four applications of mindfulness.

4.B.- 1186 “ ‘In this way, spiritual practitioners pursue knowledge of the Dharma. They engage with peace and understanding, observe the characteristics of all conditioned factors, and apply this fourfold mindfulness to the characteristics of the four truths of noble beings. All applications of mindfulness concern factors that are impermanent from one moment to the next, empty in the absence of any permanent controlling agency, selfless in the absence of any controlling agency, and painfully afflictive, destructing, and transitory. In this manner, they observe the four applications of mindfulness.

4.B.- 1187 “ ‘As they correctly observe the individual characteristics of the four truths of noble beings, there arises the Dharma-mind referred to as *heat*. Smoke precedes the emergence of fire, and heat occurs before fire breaks out when friction is created between two pieces of wood. Similarly, heat arises as a sign that the remedy against all afflictions and ignorance is being applied. This simply refers to the joy and inspiration felt as one analyzes the noble Dharma-Vinaya’s four truths of noble beings in terms of their sixteen aspects.

4.B.- 1188 “ ‘Mighty ones, how do the properties of heat manifest, and how does one discern the aspects of the four truths of noble beings? The noble ones’ truth of suffering is as follows. A spiritual practitioner discerns four features of the noble ones’ truth of suffering, seeing *impermanence* due to causes and conditions, *pain* due to harms, *emptiness* in the absence of a person, and *absence of self* since there is no controlling agency. After the noble ones’ truth of suffering comes the truth of origin, which is likewise discerned in terms of four aspects. [F.256.b] In this regard, there is *origination* because the factors of conditioning arise in relation, *causality* since effects occur in causal concordance, *production* in terms of all the discerned factors, and *conditionality* because of relations that produce discordant effects. Also, the truth of cessation is discerned as fourfold. Mighty ones, how do spiritual practitioners discern this? They distinguish *cessation* in the absence of all afflictions, *peace* since the fire of affliction is extinguished, *excellence* because this is the foremost among all factors, and *deliverance* since there is liberation from cyclic existence. Mighty ones, a spiritual practitioner also discerns the path in terms of the four features: *path* because of the attainment of awakening and liberation, *reason* in the absence of error, *practice* since it supports all noble beings, and *release* since all the afflictions of cyclic existence are terminated.

4.B.- 1189 “ ‘Thus, I have now taught you the sixteen features of great spiritual practice, and this is what is understood by *heat*. As the phenomena of heat increase, the phenomena of *summit* arise. Thus, a spiritual practitioner who has faith regarding the qualities of the Three Jewels and the flaws of the aggregates will discern a “summit” that surpasses the rest with its special qualities. This so-called summit is comparable to a mountain peak. Next, mighty ones, as the state of summit increases, there follows a state known as *acceptance*. This is a state that accords with the summit and produces roots of virtue. However, this state differs from the summit due to its acceptance of the truth of the three occasions.³²² In this regard, because of such acceptance, these factors are known as *acceptance*. The increase of acceptance brings the instantaneous manifestation of *the supreme* among all mundane phenomena. That is when such a mind and mental states arise. Subsequent to the attainment of supreme phenomena comes *entry into the stream*, at which point one gains control of one’s body. One will then neither see nor fear any henchmen of the Lord of Death. The primary factor for all those attainments [F.257.a] is familiarity with carefulness.’

4.B.- 1190 “At this point Śakra will utter the following verses:

“ ‘Those who know the practice of exhaling and inhaling
Are aware of the reality of the sixteen features.

Those who understand the way of heat
Will be expert regarding the nature of acceptance.

4.B.- “ ‘With knowledge of the supreme among mundane phenomena,
1191 Recognition of reality will follow.

Those who gradually become aware of reality
Do not waver from the authentic path.

4.B.- “ ‘With freedom from the three bonds,
1192 There will be no eightfold fear and terror.
For the steadfast there are no eight lower realms;
This is known as the state of a stream enterer.

4.B.- “ ‘The unwholesome factors that otherwise
1193 Certainly lead to the lower realms are dispelled,
And one enters the stream of liberation.
This is the stage of a stream enterer.

4.B.- “ ‘Therefore, you must certainly follow these paths. In this way I have taught
1194 the sixteenfold mindfulness of breathing to you who fear the henchmen of
the Lord of Death.

4.B.- “ ‘Mighty ones, gods or humans who fear the henchmen of the Lord of
1195 Death must relinquish the seventeen factors that connect one to the
intermediate existence. What is meant by *the intermediate existence*? This refers
to the forms that appear at the time of death. When human beings die in the
realm of humans and are about to be born among the gods, they will
perceive delightful signs in the intermediate existence. Thus, white fabrics or
slender, smooth trumpet-flowers will fall, and at the same time they will feel
extremely joyous and their faces will brighten. Thereafter they will perceive
delightful forests, ponds, rivers, landscapes, and parks, and they will hear
laughter, joking, and captivating songs. [F.257.b] Next, they will sense
delicious and unprecedented fragrances of numerous fine substances. Then,
they will experience extremely smooth textures, and after that, the gods and
goddesses will appear. Such are the manifestations of positive karmic
actions. When such people’s vital functions have been cut off, these signs
will manifest, and they will bear beautiful smiles and their faces will have a
clear hue. These diseased people will be taken in by those signs and so they
will not see, hear, or think of their crying and lamenting family and friends.
Instead, they will die while experiencing extremely pleasant phenomena.

4.B.- “ ‘Such a deeply enjoyable intermediate existence occurs in accord with
1196 the realms of the gods, just as when a seal leaves its imprint. Reflections of
the god realms appear in concordance with the six abodes of the desire
realm, and thus one experiences enjoyments, places, textures, and sights that

accord with those realms. Later, during the period of becoming, one will perceive the heaven into which one is to be born as extremely excellent and will therefore take birth there due to one's craving for objects. This is how one is born, and this is how the first intermediate existence is perceived.

4.B.-
1197 “ ‘Mighty gods, what other intermediate existences are there? If human beings die in Jambudvīpa and are to be born in the continent of Kuru to the north, they will perceive a red fabric with white apertures that is light, smooth, and extremely beautiful. They will become attached to that and hold on to it. People who die this way will be waving their hands through the air and those around them will say that he or she is grasping at the sky. Then a wind will rise and, at the time of death, they will first feel cold and seek warmth. Warmth will then manifest and the cold will disappear. Their contact with the warmth produces pleasure, and as they focus on that pleasure, their minds become consumed [F.258.a] by it to the extent that they no longer hear any sounds of crying, lamentation, or desperation. However, in some rare circumstances, their previous karmic actions lack stability, and thus they may nevertheless hear some noises. In that case they will be carried elsewhere by the winds of karmic action. This is how family and friends can create obstacles at the time of death. Otherwise, they will take birth in Kuru in the north. As the signs of virtue begin to manifest, they will perceive a blue lake full of swans, ducks, and geese and notice that the lake is covered by flowers. They will proceed to rush toward the lake. Then, as the final moments of their lives pass, they die. Next, the vision of the lake will unfold and they will begin to frolic among the lotus flowers. If they are about to take birth from a mother's womb in the continent of Kuru in the north, they will move from the lake onto dry land. There, they see their future parents copulating, but they will misinterpret the sight, taking it instead to be a pair of mating geese. If they are about to become a woman, they will perceive themselves as a female goose, and if they are about to become a man, they will see themselves as a male goose. In the latter case, they will chase away the male goose and then copulate with their future mother. That leads to birth in Kuru in the north. Such is the second intermediate existence.

4.B.-
1198 “ ‘If, following one's death in Jambudvīpa, one is about to be born among the humans on the continent of Godānīya in the west, one will at the time of death perceive one's entire home as yellow, and one will perceive a cloud-like fabric of a fine yellow color. As one seeks to clutch onto the fabric, those nearby will cry and say that he or she is grasping at the sky. Then follows the final moment of mind in the death process, and one will thereafter perceive the forms of cows and herds of cattle, as if in a dream. During the intercourse of one's prospective parents, one will, if one is about to be born as a man, see oneself as a magnificent bull that challenges the head of the

herd. [F.258.b] Successfully chasing away one's father, one next copulates with one's mother, and so one is born on Godānīya in the west. Such is the third intermediate existence.

4.B.- 1199 " 'A fourth intermediate existence leads to birth among the humans on the continent of Videha in the east. In such a case, one will, at the end of one's life, on the verge of death, perceive a blue fabric and, even though one remains within one's home, one will behold a beautiful deep blue sky. While enjoying that sight, one will also be concerned that the sky might fall upon oneself. At that point, the assembled friends will say that he or she is grasping at the sky. Next follows the moment at the end of the death process, and in the ensuing intermediate existence one will now perceive oneself as a horse. On the continent of Videha in the east, one will then see one's future parents as a copulating stallion and mare. If one is about to be born as a male, one will feel like mounting the mare, and if one is going to become a female, one will want to be mounted by the stallion. Such is the fourth intermediate existence.

4.B.- 1200 " 'A fifth intermediate existence comes about in the following way. What are the definitive signs, in accord with the higher realms, that can be seen when someone is dying in Videha in the east? Mighty ones, when someone who has performed great actions, and in particular great mind-governed actions, dies, the following signs will occur when he or she is about to be born into the world of the gods. As if in a dream, one will at first feel alone and try to hold on to the sky. Then, as if in a dream, one will perceive beautiful and fragrant flowers in the most exquisite colors. [F.259.a] Those magnificent flowers are blue, yellow, red, and white. As they appear in one's hands, one will develop a fondness for them, thinking, 'I wish to see and climb the great trees from which these flowers come.' Then, following those mental perceptions, the mind intent on the future life arises. Thus, in the intermediate existence one will perceive many different trees with blue, yellow, and white flowers. At that point one thinks, 'I must climb those trees,' and thereupon one begins to climb the trees, or, alternatively, one begins to climb Mount Sumeru. Next, one beholds the world of the gods with its beautiful flowers and fruits. At that point, one will think, 'I must go there! I want to live in those lands with such perfect fruits!' Such is the fifth type of minor birth.

4.B.- 1201 " 'A sixth intermediate existence is as follows. When those on the continent of Kuru in the north, who have performed previous actions of an intermediate quality, die there, certain signs will manifest in the intermediate existence. At the time of death, such people will perceive an extremely beautiful lotus flower adorned by gorgeous bees. Attached to its delectable fragrance, the beings in the intermediate state will climb the flower, yet as

soon as they begin to ascend it, the flower will soar off into space. Alternatively, they may also just find themselves ascending into the sky, as if in a dream. At the time of their birth, they will perceive beautiful lotus flowers surrounded by lovely bees, and at that point they will make the wish, "May this place with such flowers be mine!" At that very moment, they will take birth—such are the links of existence. Thus, one may also take birth among the gods in the heavens based on intermediate actions. [F.259.b]

4.B.-
1202 " 'A seventh link to intermediate existence, which is based on excellent karmic actions, leads to a supreme birth in the realms of the Heaven of the Thirty-Three. In this case, if one dies on the continent of Kuru in the north, one will at the time of one's death perceive beautiful places and exquisite forests and parks. When facing this sight, one will begin to climb toward them, and as one keeps climbing, one will ascend into the sky. Climbing in this way, one will encounter beautiful sights everywhere, and so one will think, "Now I must go and stay here." Birth then follows the very moment one has had this thought. That is how birth from the realm of Kuru in the north occurs based on supreme karmic actions. That is the seventh link to existence.

4.B.-
1203 " 'As for the eighth link to existence, one may wonder how many signs occur at the time of a death on the continent of Kuru in the north. Mighty ones, one shall then perceive delightful forests that are studded with beautiful jewels, and one will enjoy the most pleasant fragrances. No terrible sensations will occur at the time of death, nor will one's mind become muddled by any other sensation. Thus, one's mind will be bright at the time of death. As the end of life is reached, one will perceive palaces and parklands, and the sight of them will make one think, "I must enter those palaces!" As one enters them and thus proceeds into the intermediate existence, one will see itinerant gods moving to and fro, just as one will perceive mountainous lands and ranges where the gods dwell, meet, or roam. Next, one will perceive oneself, and thus one will enter that place. Everything is experienced vividly, as if in a dream. As one beholds the many different palaces [F.260.a] and their abundant pleasures, one will think, "I must enter there!" As soon as that thought occurs, one is born. Such is the way that becoming manifests, conditioned by grasping, within the links of existence. This way of taking birth can be the result of supreme, intermediate, or lesser factors. As one sees the exquisite forests, groves, and parks, one will develop desire for them, and so one is born into this realm from Kuru in the north.

4.B.-
1204 " 'When one takes birth here from Kuru in the north, the effect that accords with its cause is a tremendous desire for pleasures. Accordingly, everyone is born with an extreme fondness for dance, song, jest, play, food,

living quarters, and fun-filled visits to mountain peaks. Everyone there possesses this crazed state of mind. Why is that? Because the gods have become used to such a state of mind and so, having spent their past human lives within that, their craving has now become extremely powerful. Mighty ones, such are the signs, the cooling,³²³ and the bases that manifest when someone is born here after having died in Kuru in the north.

4.B.- 1205 “ ‘How are humans who die on the continent of Godānīya in the west born among the gods based on karmic actions that are to be experienced in other lives, or karmic actions to be experienced in the subsequent life? What are the signs that accompany such an impending existence? What signs of the intermediate existence will be seen vividly, as if in a dream? Mighty ones, when people on the western continent of Godānīya are dying and the moment of death arrives, those who are moved by positive karmic conditions will not hear forceful noises, nor will they experience painful sickness, and their senses will remain lucid. Instead, they will perceive a clear blue river, colored like beryl, [F.260.b] and, wanting to stay in the river, they will enter the water and swim. The water’s temperature is neither too cold nor overly warm. They are then carried by the water, and the closer they come to the other shore, the closer they get to their ensuing birth. As they take birth due to afflictions, they will then perceive that the shore is filled with gorgeous jewelry-clad women who are singing and dancing. Seeing them, they will feel sexual desire and thus they will approach the women with the urge to have intercourse. When one couples with one of the women, conception occurs, and one experiences the divine pleasures. Birth is the time of awakening from the dream-like, vivid appearances of the intermediate existence to see forms clearly. Such is the tenth intermediate existence.³²⁴

4.B.- 1206 “ ‘On the continent of Godānīya in the west, the appearances are of the same kind regardless of whether one is born due to intermediate or lesser karmic actions. The perceptions in the intermediate existence are the same and the stages of birth are similar. This is unlike Kuru in the north, as the three characteristics are all of the same type.³²⁵

4.B.- 1207 “ ‘Mighty ones, when people on the continent of Videha in the east die—at which point they are reborn and meet with various signs, realms, and death experiences—what are the signs that they perceive? As their lives in Videha come to an end, they will perceive a delightful mansion with a fenced enclave of standards and banners. Within that home of the intermediate existence, they will feel joyous and, as they run from one object to the next, they draw closer to their rebirth. Outside this place, they will then perceive, as if in a dream, the tuneful melodies of women singing and dancing, dressed in beautiful garments. They will also behold men singing and dancing. Thus, they will feel, “I should go there to gaze upon those men and

women, and to sing and dance with them. Those people who sing and dance are so attractive and delightful to listen to. [F.261.a] So I must go and mingle with them." Conception then occurs when they subsequently think, "Now I have commingled with them." At that point, the men and women disappear, and instead they behold their rebirth amid the perfect forests and gardens in the heavens.

4.B.-
1208 " 'The eleventh setting pertains to the four human abodes as well as the infinite other forms of life in the world. Mighty ones, the way these life forms occur is subtle and cannot be comprehended through the learning of outsiders or by means of a mundane view.

4.B.-
1209 " 'When the unvirtuous actions that caused beings to be born as starving spirits are exhausted, the experience of the consequences of those flawed actions likewise comes to an end. Thus, positive actions that were performed in other realms and are of a kind to be experienced in other lives—actions that were beautiful like the love of parents and of the type that must be experienced—may cause such beings to be born among the gods. What are the signs that manifest in such cases? What signs manifest to the mind of such beings at the end of their lives? Mighty ones, when starving spirits are about to die and be reborn in the higher realms, they will experience a decrease in their physical torments from hunger and thirst, and their minds will be less disturbed by envy and stinginess. Their constant yearning and craving for food and drink will grow less intense, and they will no longer have to run around in constant pursuit of food and drink. Their bodies will cool and no longer feel as rigid. Their hair will not be as long and ugly as before, and the worms that otherwise fill their bodies will be destroyed. Their faces will brighten, and they will experience a cool and delightful breeze. Then, as they approach the experiences at the end of their lives, their hunger and thirst will decrease tremendously, [F.261.b] and they will suddenly feel satisfied. Moreover, the ravens and owls that had been continuously devouring their eyes will now disappear.

4.B.-
1210 " 'Thereafter, in the intermediate existence, they will perceive various kinds of food and drink, and the force of their previous habituation will make them run for this sustenance. However, as their perceptions are merely mental, they can neither eat nor drink, but only perceive the various items. Something that is seen in a dream does not serve any purpose and cannot quench one's thirst even if one drinks it. Similarly, although they see those things, they will not be satisfied. Still, merely seeing the food does make them happy. Just as one may recognize actual forms as one awakens from sleep, so these beings will now begin to witness the wondrous objects of the

higher realms. Then, as they rush toward all these attractive sights, they will think, "I must lay hold of all those objects." As soon as they begin to enjoy these objects, they are reborn. Such is the twelfth intermediate existence.

4.B.-
1211 " 'Mighty ones, subsequent to the exhaustion of dullness there is also a thirteenth intermediate existence. All the many types of animals possess copious stupidity, and, based on their past karmic actions that are to be experienced in other lives, they live billions of such lives, experiencing the flawed karmic actions associated with hell beings, starving spirits, and animals. To live for many eons in cyclic existence, propelled by karmic actions in this way, is excruciating and extremely hard to fathom. As beings are caught in this process since time without beginning, they are helplessly compelled to wander further. It is indeed hard to believe that the flawed actions associated with the countless types of animals and their numerous foods, realms, bodies, abodes, mental seeds, and activities could possibly ever come to an end. Just as it is hard to believe that the ocean could dry up by extracting one drop of water at a time, so indeed is it incredible that the ocean of karmic actions could be emptied one drop at a time. [F.262.a]

4.B.-
1212 " 'When one becomes free from the realms of animals, one may be born in either the Heaven of the Four Great Kings or the Heaven of the Thirty-Three. As one dies and evades the great horrors of the animal realm, the signs of the approaching great pleasures and the perceived features of the many heavenly entities defy description. That hell beings can be born in the higher realms is actually less of a wonder than the fact that starving spirits and animals can also be born there. Why is that? Because the state of mind of a starving spirit or an animal is duller than that of a hell being, and they carry out numerous misdeeds against other beings. Thus, they may, in a single life, tie themselves to many hundreds of thousands of such lives lasting altogether hundreds, thousands, or even hundreds of thousands of eons. In this way, their chains of karmic action extend from life to life. It is therefore better to be born in hell than it is to take birth among starving spirits or animals. It is much better to be born in hell than it is to become an animal.

4.B.-
1213 " 'In the event that one manages to escape the utterly unbearable misery of the animals, one's perceptions will generally be of the following kind. At the time of death, the animal's mind will become comparatively less marked by the darkness of dullness, and its outlook will not be as narrow as before. It will witness the appearance of a mountain that is draped with vines and filled with waterfalls. It will also perceive caches of its regular foods upon that mountain. Whatever its conventional mind may have considered desirable and pleasant it will now behold on that mountain. Then, as if in a dream, it will experience running to that mountain for the sake of food or in order to dwell there, and the farther it runs, the closer it comes to its next

birth. When its birth is impending, it will suddenly catch sight of some exceptionally desirable things. [F.262.b] Since it has not seen anything of this sort for hundreds of thousands of lives, it is struck by great wonder and marvel. Why is that? Because the nature of that sight is so different from anything it has otherwise been used to. It is so overwhelming that, as it watches these things, it will even wonder whether to go there at all. However, due to the conditions of its past positive actions, it will also feel, "I should take possession of all that." As soon as that wish occurs, it will be born into the world of the gods. Such are the relationships of the thirteenth intermediate existence.

4.B.- " 'Among all dancers, the most exceptional, spectacular, and unimaginable
1214 is the one who performs the great dance of variegated karmic action, the dance of the mind, the show of cyclic existence.'

4.B.- "As Śakra speaks these words, the gods develop tremendous veneration,
1215 and so they will say:

" 'Śakra, here and beyond
You do what benefits wandering beings.
King, to us you are
Like a father or a mother.

4.B.- " 'This frees us from carelessness
1216 In all situations.
Beyond all confines, we progress into freedom.
Thus, you have taught us the Dharma.

4.B.- " 'Karmic actions and their results
1217 You have shown us directly.
Presenting the different natures of birth and death,
Śakra, you deliver your advice to the world.

4.B.- " 'You have shown us reality,
1218 Done us good,
And have transformed
Our dull minds into wisdom.

4.B.- " 'Those lusting and yearning for females
1219 In the perpetual pursuit of pleasures
Will experience cause and effect—
That is what you have shown us.

4.B.- " 'Śakra, you are like eyesight to the blind
1220 And medicine to the sick.
Like a healer, you have taught us

The path of the Dharma.

- 4.B.-
1221 “ Śakra, as you teach us
The auspicious Dharma, [F.263.a]
The Lord of Death’s henchmen with their evil eyes
Will keep losing their strength.’
- 4.B.-
1222 “Once Śakra has explained the intermediate existence of the animals, he will begin to teach the fourteenth way in which beings are linked to the intermediate state: ‘There are some hell beings who begin to experience the ripening of positive karmic conditions and causes that are to be experienced in other lives. As they seek to be cooled down and helped, they are now freed from their indescribable sufferings due to a variety of higher and lower causes. As that happens, they may be reborn in indescribable happiness. Once beings in the great hells, such as the Reviving Hell, Black Line Hell, Crushing Hell, Howling Hell, Great Howling Hell, and Hell of Heat—where the ripening of hellish experiences, such as the blazing fires, is intensely hot and said to make one’s hair stand on end—pass from those hell realms and, in dying, exhaust that karma, what signs of dying will occur? How will they be born and die, passing from one existence to another? And how does the conditioning effect of karma cause them to experience great suffering or great happiness?’
- 4.B.-
1223 “ ‘Mighty ones, when hell beings die, exhausting their time in lower realms, they can die by experiencing being put into a clay vessel. Just by being placed there, they will evaporate like foam, and will not again take birth in another body in hell. They may also be killed with a hammer, in which case they will also not be born again in another body once they have died. They may also enter a valley and, just by entering it, their life force will be destroyed, and they will not be born again in another such body. They may also be plunged into acid and, as they dissolve, they will not be born again in another body. They may also be struck by spikes, in which case their injuries cause them to die and they will not again be born with a body in hell. [F.263.b] If they are caught and consumed by vultures or ravens, they may likewise not be born there again. If lions, tigers, bears, snow leopards, or other leopards catch and devour them, they may not have to undergo this again. In this fashion, hell beings exhaust their karma and die.
- 4.B.-
1224 “ ‘When death strikes, all of the Lord of Death’s aggressive henchmen will disappear. They are not counted as real sentient beings and thus, just as a candle no longer shines once its wick is exhausted, so the henchmen of the Lord of Death who torture the hell beings will no longer manifest once that karma is exhausted. When the sun sets in Jambudvīpa, darkness rises. Likewise, when past karma is exhausted, the manifestations with ugly faces

and complexions will also disappear. If a wall collapses, the mural painted upon it is also destroyed. Likewise, when the wall of karma collapses, the awful henchmen of the Lord of Death, who are not considered to be real sentient beings, will also be destroyed. These things have been taught by the Blessed One. In this fashion, once hell beings have exhausted the karma for being a hell being, they will be freed from it.' [B43]

4.B.- "Śakra will then utter the following verses to the gods:

1225

" 'Look at how people may escape
From murderous enemies
And, in desiring happiness, may use all kinds of strategies
To surround themselves with many allies.

4.B.- " 'In the same way, when free from the powerful karma

1226

Of the hell realms,
Beings may reach the god realms
Through the past positive actions that lead to a peaceful rebirth.

4.B.- " 'There, they are adorned with myriad sense pleasures

1227

And escorted to the divine abodes.
They will then enjoy themselves
Until their karma of past positive actions is exhausted.

4.B.- " 'Once that happens, however,

1228

They will again helplessly fall into impure states,
Like a candle that dies out [F.264.a]
Once its wick is consumed.

4.B.- " 'It is due to the winds of karma

1229

That beings end up going higher or lower.
Through the power of this wind,
This world of confusion revolves.

4.B.- " 'One who has mastered consciousness

1230

Will not need to enter cyclic existence,
Just as the roots of a lotus flower
Cannot fracture supreme Mount Sumeru.

4.B.- " 'Such beings will never be led

1231

By the lasso of karma.
In this way, although they are bereft of a protector,
They are free from anguish and afflictions.

" 'Like the peak of Mount Sumeru,

4.B.- Such stable beings do not cycle in existence.'

1232

4.B.- "Once Śakra has addressed the gods with these verses, he will continue:
1233 'When hell beings are about to be freed from the realms of hell, the following unprecedented signs of the intermediate existence manifest: A delightfully cool breeze stirs. Caressing their bodies, it brings great relief, a wonderful scent, and it feels very pleasant to be in. The breeze also produces a pleasing sound, which is like the sound of a tamboura or another such stringed instrument. They also notice a very pleasant scent. Moreover, they behold truly pleasing forms. Thus, they encounter forests, parks, ponds, cascades, and large lotus ponds with sweet scents. They hear the delightful sounds of singing. They see their own appearances as great, splendid, and adorned with extraordinarily sweet-smelling flower garlands. They also see the entire sky, unobscured and clear, filled with planets, stars, and constellations. And they hear the calls of swans and ducks across the lakes.

4.B.- " 'As they enter into the intermediate existence and are about to take birth,
1234 they hear the sound of vīṇās, flutes, drums, and songs, and their minds, which have not experienced music for billions of years, will be overjoyed. Everything will appear exquisitely, and their hearts will be filled with joy for an entire day, just like when meeting with old friends, [F.264.b] relatives, and kin. As they approach their births here or in the Heaven of the Four Great Kings, they will begin to perceive all the groves, ravishing and sweet-smelling parks, forests made of the seven precious substances, and the beautiful women there. They will wish, "May I be born there! May I have these things!" As soon they have this thought, they will take birth there. The reason they are linked to such an existence is that this existence arises conditioned by grasping. In this way, beings are freed from the hell realms and freed from their past negative deeds, and they therefore achieve indescribable happiness. This describes the fourteenth way in which beings are connected to the intermediate state.

4.B.- " 'How should one understand the fifteenth way in which beings are
1235 connected to the intermediate state? When people die in the human world and are to be born again among humans, what indications will there be? What will their desires be like? If people die in the human world and are to be born among humans, the signs will be as follows: A shadow will fall over them as the shadow of a high mountain falls upon a dusty plain. They will have the sense that everything is collapsing upon them. They will try to stop the falling mountain with their hands. Thus, they will clench their fists and move their arms back and forth and, as they do so, their companions will say that they are grasping at the sky. After this, they will perceive a white sheet, and then a red sheet. They will at this point become baffled by the obscure

appearances in the final moment of the consciousness of the life that is about to end. Just as one may be deluded about appearances in a dream, so they will be deluded in that instance.

4.B.-
1236 “ ‘If they are about to be born male, they will, during the intercourse of their future mother and father, [F.265.a], misperceive this act. They will believe that their mother is their wife and their father an enemy. Thinking, “I must go to be with her,” they will approach the mother in order to have intercourse with her. If they are to become female, they will think, “That woman has stolen my husband!” and become furious with their mother. They will wish to separate their mother from her partner and be with him instead.

4.B.-
1237 “ ‘At that moment, the consciousness of the intermediate state will cease and the consciousness of the phase of rebirth will commence. Through this immediately preceding condition, consciousness will come about, as if it were the imprint of a seal. Such are the indications that occur when people die from a human state and are about to be born again as a human.

4.B.-
1238 “ ‘Furthermore, the setting for the sixteenth intermediate state is as follows. Mighty ones, when one dies as a god and is going to be reborn among the gods, one will not experience the suffering that other gods must endure when they are to be born as hell beings, starving spirits, or animals. One will not experience the suffering of being scorned by one’s partners, nor will one’s jewelry be stolen, nor will one see another god sit on one’s seat. One will not have to witness such unbearable miseries. Instead, upon the very seat where one died, one will be reborn as another god. Such a birth within the god realm is extremely excellent.

4.B.-
1239 “ ‘For instance, if one passes from the Heaven of the Four Great Kings, one may see wonderful and pleasing indications that one is to be born in the Heaven of the Thirty-Three. This may include hearing music the likes of which one has never heard before. One will see the five objects manifest with excellent features. After this, the final moment of the consciousness of that life will occur. Then, in the intermediate phase of existence, one will perceive fine women, beautiful and with gorgeous features, who hold myriad instruments in their hands. As if in a dream, such a being in the intermediate existence will see waterfalls, parks, and myriad sense pleasures, [F.265.b] the likes of which he has never seen before. As he draws closer to the phase of rebirth, he will clearly perceive, as when one is awake, extremely enjoyable pleasures of the five senses such as he has never seen before. At that point he will think, “Oh, how incredible this is! I have never seen such things before. This is where I must go!” As soon as he has this thought, he will take birth there. Such is the setting for the sixteenth intermediate state.

4.B.- 1240 “ ‘Mighty ones, you may wonder what the setting for the seventeenth intermediate state is like. When beings are to be born from one god realm into a lower divine state, they will see smaller ponds, banks, and waterfalls. As they develop desire based on such perceptions, their craving will cause them to degenerate, and so they will be born into that given realm. Thus, gods may be reborn among the gods through one of two links of existence.

4.B.- 1241 “ ‘Furthermore, in relation to migrating into the intermediate existence, if people from Videha in the east who are going to be born in Godānīya in the west are dying, what kind of indications will there be? Or when humans in Godānīya in the west who are going to be born in Videha in the east are dying, what kind of indications will there be? Mighty ones, the signs that they will be born on the opposite continent are as follows: In the final moments of their lives, they will hazily perceive a giant door to a cave. There will then appear a red or pink banner, marvelous like a shooting star, and they will try to seize the banner with their hands. The more they grasp for the banner, the deeper they will enter the cave, and as they finally release their last bit of life and die, they will enter the intermediate state. Their desire to grasp the banner will propel them forward, [F.266.a] and as they thus rush forward, they will draw nearer to the phase of birth. As before, they will see a bull with his herd around him or a stallion with his wild mares surrounding him, which will arouse desire toward them. Mighty ones, one should understand the seventeenth kind of migration in this way.

4.B.- 1242 “ ‘Having understood all this, one must be extremely careful. Why so? The careless will neither find release from cyclic existence nor the attainment of any of the good things of the world. Carelessness renders all good things inaccessible. Therefore, gods and humans who are wise and interested in all that is good should diligently apply themselves to abandoning carelessness—carelessness is to be completely discarded. Mighty ones, gods and humans who wish to understand the nature of craving and recognize reality should therefore acknowledge, examine, and investigate these seventeen contexts of the intermediate existence. Mighty ones, this completes the explanation of the first seventeen among the twenty principles that are enumerated in terms of eight stages.³²⁶

4.B.- 1243 “ ‘Mighty ones, subsequent to the types of migration there follows a presentation of the eighteen elements. I shall now explain these. What is meant by *element*? In beings who have diverse orientations the elements take diverse forms. Beings who are obscured by the three flaws belong to three groups and are governed by the three flaws. The various deeds, characters, actions, destinies, fortunes, sufferings, characters, and powers of beings that

are oriented toward the subtle all reflect the nature, or elements, of the mind. Myriad types of existence occur within the general framework of existence. In this manner, the elements of the minds of all beings are limitless.

4.B.-
1244 “ ‘The gods, humans, animals, starving spirits, and hell beings can be generally included within the enumeration of the eighteen elements, [F.266.b] which are determined by particular flaws of the mind. Hence, the summary of the eighteen elements is an exhaustive summary. In this classification scheme, the first element is the element of predominant desire. The element of predominant desire pertains to all female gods, humans, starving spirits, and animals, who indulge in pride. Their aggression is less predominant. This is the first element. Animals including peacocks, sparrows, cuckoos, doves,³²⁷ hoopoes, bees, fish, chickens,³²⁸ and others possess the element of predominant desire.

4.B.-
1245 “ ‘What members of the animal realm possess the element of medium-level desire? Horses, cats, vomit-eating demons, donkeys, buffalo, pigs, elephants, camels, dogs,³²⁹ crows,³³⁰ owls,³³¹ and others all have a middling degree of desire. This is the second element of mind.

4.B.-
1246 “ ‘What animals then have the lesser element of desire? Lions, tigers, bears, leopards, goats, musk deer, squirrel, foxes,³³² crocodiles,³³³ and others that only engage in intercourse during specific seasons. Such animals that have little desire outside of the season constitute those that possess the third element. There are many additional species—each with its own distinct appearance, lifespan, and name—but they cannot be described or listed here.

4.B.-
1247 “ ‘Moreover, some among the animals are predominantly aggressive. Such animals that are overwhelmingly aggressive, rather than desirous, possess the fourth element. These include lions, tigers, leopards, snakes, mongooses,³³⁴ [F.267.a] poisonous spiders,³³⁵ mouse-hawks,³³⁶ alligators, crocodiles, pigs, and others. Their element of aggression is overwhelmingly predominant.

4.B.-
1248 “ ‘What is the fifth element that concerns animals that have a middling degree of aggression? Cattle,³³⁷ kalaviṅka birds,³³⁸ peafowl, poultry, cats, and rats have a middling degree of aggression. Which of the animals with this fifth element have the least degree of aggression? Geese, storks,³³⁹ deer, cuckoos, sparrows, swans, donkeys, turtles, rabbit killers,³⁴⁰ frogs, and others have a lesser degree of aggression.

4.B.-
1249 “ ‘Which beings have the sixth element? The class of starving spirits that have great magical powers and desire possess this element. The seventh element pertains to the asuras that are classified among the animals and have an overwhelming predominance of the element of desire. The eighth element pertains to those that subsist on smoke and have a middle degree of desire. The ninth element pertains to those that subsist on offering cakes and

have the least degree of desire. The tenth element pertains to the gods who drink from gourd bottles. They have less desire but more anger than other gods. Yearning for war, they constantly pursue it. The asuras who wish for war have especially little desire. Regarding this tenth element, the garland bearers have a middling degree of desire and aggression, and thus have a middling element. The ever-infatuated gods have an overwhelming predominance of the element of desire and little of the element of aggression, and so they are vigorous in all their pursuits.

4.B.- 1250 “ ‘The eleventh element [F.267.b] pertains to wandering gods having an overwhelming predominance of the element of aggression, but less desire. The twelfth element pertains to the Heaven of the Thirty-Three and involves indulgence in desire but very little indulgence in aggression. The thirteenth element pertains to the residents of the northern continent of Kuru, who are predominantly desirous. The fourteenth element pertains to the residents of the western continent of Godānīya, who indulge in aggression. The fifteenth element pertains to the residents of the eastern continent of Videha, who are involved in a mixture of desire and aggression, and are thus of an even constitution. The sixteenth element pertains to the humans of Jambudvīpa, whose characters, actions, and orientations are diverse. The seventeenth element pertains to other gods and hell beings who have an overwhelming predominance of desire. Even in the hell realms there are male beings who desire the female sex. Thus, hell beings who have previously engaged in the relevant karmic actions as well as the gods of the four abodes have predominant desire.

4.B.- 1251 “ ‘The *element* that beings possess thus refers to their character, nature, and inclination, and all of them can be subsumed in terms of these eighteen elements. When beings indulge in desire or aggression, they are always in delusion, and so desire and aggression are dependent upon delusion. If there were no such stupidity, the passions would never stir. Mighty ones, in this way the elements manifest through the flaws of four distinct instances of the three flaws.³⁴¹

4.B.- 1252 “ ‘Mighty ones, there is another classification system of the eighteen elements, which is as follows: the eye element, the form element, and the eye consciousness element; the ear element, the sound element, and the ear consciousness element; the nose element, the smell element, and the nose consciousness element; the tongue element, the taste element, and the tongue consciousness element; the body element, the touch element, and the body consciousness element; and the mind element, the mental phenomena element, and the element of mental consciousness. [F.268.a] Mighty ones,

these are also elements. These are the cause of all harm, and they delude all ordinary, childish beings. Careful gods and humans should contemplate these and be on guard.

4.B.- “ ‘There are nineteen types of intermediate existence for careless humans
1253 who possess both.³⁴² They are migration to the sixteen levels of the four
realms of concentration, including the pure abodes, and the three migrations
within the desire realm. The latter refers to hell beings, animals, and humans.
Starving spirits are related to them, insofar as they cause an experience of
hell and experience much suffering.

4.B.- “ ‘There are also twenty different abodes belonging to the desire realm,
1254 which are also explained in terms of ten aspects. Mighty ones, you should
come to understand all of these different entities.’

4.B.- “ ‘Once the gods hear this Dharma teaching from the mouth of Śakra, they will
1255 praise him and offer the following verses:

“ ‘Śakra, you have taught a doctrine
That fully pacifies everything.
When fear and anxiety strike,
We will stick with this practice.

4.B.- “ ‘Any teaching that you explain
1256 Is given because you wish to benefit others.
You are a teacher who shows the way to nirvāṇa;
You are our father and our mother.

4.B.- “ ‘A single word of such wise counsel
1257 Taught by such a teacher
Helps other beings to understand the path.
Thus you are the protector of embodied beings.

4.B.- “ ‘O Śakra, a single word of your wise counsel
1258 Is absolutely priceless.
That which no amount of wealth can buy
Is obtained through such words of peace.

4.B.- “ ‘Observing the pursuit of ordinary wealth
1259 Does not inspire Dharma practitioners,
For human riches will run out,
But the riches of the Dharma are inexhaustible.

4.B.- “ ‘Only the Dharma will stay with us
1260 Through thousands and thousands of lives.
Ordinary wealth will not stay with us,

Even as we take just one step away.

4.B.- “ ‘Kings, thieves, and floods will plunder
1261 The possessions of humans. [F.268.b]
The wealth of the Dharma, however,
Can never be taken away.’

4.B.- “The gods will venerate Śakra in this manner and then take a seat before
1262 him. Once Śakra has performed this majestic activity—revealing how all
divine pleasures are in fact impermanent, unreliable, and without self-
nature—he will reabsorb his emanations.

4.B.- “Freed from their distress, the gods in Part of the Assembly will then
1263 continue to enjoy themselves until their desirable, attractive, and delightful
actions that produce happiness have finally been overcome, relinquished,
and exhausted. Once that happens, they will die and leave their divine
world. In accordance with the actions explained earlier, most of them will not
have to migrate to the lower realms. Those who are born as humans will be
righteous and adhere to the excellent Dharma. They will always stay in
solitude and be wary of what may ensue after the present life. They will hear
the Dharma and take ordination. Some among them will attain the stages of a
stream enterer, once-returner, non-returner, or worthy one.

· The Gods in Dwelling on the Disk ·

4.B.- “As the monk who has knowledge of the ripening of karmic effects
1264 continues to examine the gods of the Heaven of the Thirty-Three, he will
apply knowledge derived from hearing and thus correctly perceive a god
realm known as Dwelling on the Disk. Wondering what karmic actions may
cause beings to be born there, he will apply knowledge derived from hearing
and thus notice how there are noble beings who are righteous, adhere to the
Dharma, are honest and sincere, do no harm to others, always acknowledge
the reality of karmic results, keep totally pure discipline, are always cheerful,
spurn any falsity and deceit, are flawless like refined gold, have the genuine
view, [F.269.a] keep the pure discipline of the guides of the past through the
genuine view, and are wary of what may ensue following the present life.
Such people, who practice generosity and create merit, will be born in this
realm.

4.B.- “As for their generosity, monks who live in seclusion, practicing
1265 concentration out of a desire to destroy the chains of Māra, may be overcome
by the heat, tormented by heat and thirst. In such cases, the aforementioned
people will offer the monks sugarcane juice, water, ventilators, or fans.

4.B.- 1266 “How do they give up killing? A householder might think that it would be fun to have a cuckoo or a peacock, and thus arrange for such a bird to be trapped in the forest. The bird may later be neglected so that it is on the verge of dying. In such a situation, the aforementioned people will ransom the bird’s life with material goods and set it free, returning it to the forest once again. They will also keep feeding the bird and thereby make sure that it lives a happy life. Such is the way they abandon killing.

4.B.- 1267 “How do they put a stop to stealing? How do they abandon taking what was not given? Wary of even the smallest karmic consequence, such people will, without any thought of stealing, leave behind abandoned teeth-cleaning twigs or honey drinks that may be found by the side of a pool, pond, river, or the like, so that those things may instead be of benefit to people who are practicing pure conduct and observing vows. In this manner, they turn away from stealing.

4.B.- 1268 “When such people later separate from their bodies, they will proceed to the joyful higher realms and be born among the gods in Dwelling on the Disk within the Heaven of the Thirty-Three. Having been born there, they will receive all they may desire. The forests and parks of that realm are filled with music from the five types of instruments and the calls of many different species of birds. The humming of numerous bees [F.269.b] can be heard around lotus ponds, while geese and swans make their calls amid groves adorned with trees formed from the seven precious substances. There are pools filled with water that looks like blue beryl powder, and the mountain peaks are formed from luminous rocks of the seven precious substances and contain caverns of gold, silver, crystal, and sapphire. Many kinds of birds play and sing their songs, and their colors and feathers appear as if they were made from the seven precious substances. They warble many melodious songs that reach one’s ears in a rich symphony of lovely singing. In this way, as the birds warble throughout the realm, the forests and parks are filled with enrapturing and deeply sonorous tunes. Feasts of all manner of incredibly delicious food and drink just rain down in these forests, and if even the gods feel ecstatic in these circumstances, we need not mention how humans would respond to that environment. In such forests and parks, they take on myriad appearances and costumes and wear myriad adornments. Thus, they frolic and revel in hundreds and thousands of ways.

4.B.- 1269 “Those who have previously engaged in positive actions have a personal glow and splendor that sets them above the rest. They are surrounded by myriad pleasures that they relish and enjoy, savoring all kinds of delights. When other gods see them completely intoxicated by all their pleasures, they joyfully surround them and participate in the joyful celebrations.

4.B.- 1270 “While the gods frolic, revel, and celebrate, they will at some point think, ‘Why don’t we go to the forest that lies within a beryl fence, the forest that grows bejeweled trees, glitters with many hues, and is filled with songbirds?’ Then, to the accompaniment of the five types of musical instruments, they will venture into that forest to enjoy themselves and celebrate with the throngs of ecstatic gods and goddesses who live there. [F.270.a]

4.B.- 1271 “In that forest lies a pool called Abode of Water, which is extremely charming and limpid, and on the banks of this pool the gods play around and enjoy themselves. When gods are newly born, they will go to join the others by this pool, and when the gods there behold these new arrivals, they will laugh and splash about and then go forth to welcome them. Thus, at the pool called Abode of Water, everyone will become friends and together join in the merriment and joyful celebration.

4.B.- 1272 “The powers of this pool are such that it transforms itself into anything one wishes. For instance, if one so wishes, the water will become an extremely delicious wine with the most exquisite color, fragrance, and taste, and around it bees will hover. It becomes whatever one wishes and thus may also turn into divine nectar. In this way, this pool has a wonderful appearance and a delicious taste and aroma. It is filled to the brim with divine nectar that is delicious, smooth, and has the color of the moon.

4.B.- 1273 “If the gods wish for the pool to be filled with trees, it will transform such that it is full of trees of the finest qualities, covered with nets of small and large bells, and the leaves of the trees will produce the sound of music. Thus, when moved by the wind, the trees will play music of the five types of instruments.

4.B.- 1274 “If the gods then think, ‘We should jump into the pool!’ they will immediately dive in and the pool will once again contain water. The gods who jump into the pool will find within it celestial palaces that are adorned with jeweled fences of myriad colors and beautiful trees. Some are of beryl, some are of gold, some are of silver, some are of crystal, some are of sapphire, and some are made of a mixture of these. In these palaces and groves, the gods will find incredibly comfortable, multicolored beds that are prepared with unwoven fabrics and mattresses just as soft as they wish. [F.270.b] Upon these beds will rest bebies of gods, goddesses, and divine maidens with whom they can enjoy themselves and take their pleasure. In this enrapturing place, they will ecstatically and insatiably partake of the pleasures of the senses, free from any of the problems of strife and jealousy. Seeing each other as endearing and full of extraordinary qualities, they will regard each other as friends with whom they can freely enjoy themselves and celebrate. Thus, they will together enjoy the pleasures of the five senses.

4.B.- 1275 “Once they move on, they will go to a forest called Beautiful Grove. In this forest, one often hears the delightful call of the madtadangda bird.³⁴³ Tens of thousands of these birds flock around the waterfalls, streams, ponds, and embankments, filling them with the jabber of their songs in a most pleasing way. This forest has many attributes including trees that shine like sunlight. Flocks of birds flit here and there. In this setting, adorned with hundreds of thousands of waterfalls, these gods that possess their own natural glow will together with the goddesses enjoy myriad divine sense pleasures. The highest joy experienced by the ignorant is the enjoyment of women. All childish, ordinary beings caught by this lasso are happy to remain stuck in cyclic existence.

4.B.- 1276 “Once these gods have enjoyed themselves in sundry ways with the goddesses for an extremely long time, they will travel to a peak of Mount Sumeru known as Madtakaṭama.³⁴⁴ There they will enter a celestial palace together with goddesses, who possess their own radiance, have an exquisite appearance, and wear beautiful ornaments. Once they have entered, the palace will ascend into the expanse of the sky. In this way, residing in the midst of the sky with their garments fluttering in the breeze, they will enjoy themselves within the celestial domain above that particular peak of Mount Sumeru. There they will behold celestial palaces of beautiful shape, adorned with divine lotus ponds and pools, and they will further behold mountain peaks of the seven precious substances decorated with unwoven materials of [F.271.a] the finest quality. In this lofty abode, which defies any comparison, they will enjoy themselves and take their pleasure. However, after they have frolicked in this manner for a short time, a burst of light, like the light of the sun, will suddenly shine forth in their midst. As this powerful light blazes, the terrified and dismayed gods will throw themselves to the ground with their eyes closed. Never have they seen such a light. Yet, as suddenly as the light appeared, it will disappear, just like a shooting star that suddenly flashes in the sky above Jambudvīpa, terrifying those that live there. In the same way, the sudden light shocks these gods. After some time, however, they will breathe a sigh of relief and instead begin to wonder, ‘What was this light that shocked us all and then disappeared?’

4.B.- 1277 “Dumbfounded, these gods will then go to Sudarśana, the divine assembly hall. There, surrounded by other gods and goddesses, the astonished and shocked gods will go before Śakra. Seeing him, they will bow their heads and take places around him.

4.B.- 1278 “The gods who attend Śakra frolic and enjoy themselves. They wear garlands, jewelry, and wreaths of lotuses. With smiling faces, they are seated on deep blue gems, and they glow with the radiance of pure gold. In this way, Śakra’s retinue rollick, enjoy themselves, and celebrate before Śakra.

Yet, the gods who just arrived will not enjoy themselves or take part in the celebrations. They will not praise Śakra, nor will they sing, dance, or say anything to the other gods. [F.271.b]

4.B.- 1279 “Śakra will address this group of gods, saying, ‘Mighty ones, what is amiss? Why are you not singing, dancing, and laughing?’

“The newly arrived ones will reply, ‘Śakra, we just saw and heard something that we have never seen or heard before.’

4.B.- 1280 “Śakra will then press them further: ‘You who stand before me, what astonishing thing did you see?’

“The gods will then reply, ‘Śakra, we had gone to the mountain peak of Madtakaṭama to frolic in the parks there. But then we then saw a flash of light in the sky that illuminated the entire summit of the mountain. The light shocked us. Śakra, what was it?’

4.B.- 1281 “Hearing this, Śakra will think for a short while, and then say to the gods, ‘Gods, such a light occurs from time to time. This is the second time I have heard of such a wonder. When I first heard of it, I asked the Thus-Gone One, ‘Blessed One, what is this wondrous event?’ The Blessed One answered me, “Kauśika, as you have closed the doors to the lower realms, do not be afraid. This is the nature of things for all beings in cyclic existence: impermanence. I will explain to you what this light is, so listen attentively. There are gods who inhabit a heaven called Free from Strife, and the gods in the Heaven of the Thirty-Three cannot match even a hundred thousandth of their body size, complexion, shape, or enjoyments. Once their karma is exhausted and they fall from that state, they fall for hundreds of thousands of leagues, and their radiance grows dimmer. When they die, their light in the sky dims just as the light of a butter lamp will dim and shed less light when it is running dry. Śakra, the incandescence of this light is indescribable, and the gods in the Heaven of the Thirty-Three [F.272.a] cannot bear to look at it. Why is this? Because it is beyond their grasp, it is more than they can conceive of. Kauśika, none of the gods in the Heaven of the Thirty-Three can bear to look at the light of the gods in the Heaven Free from Strife. Compared to others, the karmic results of the gods in Free from Strife represent a tripling, whereas the gods in the Thirty-Three only constitute a doubling.” These things I heard from the Thus-Gone One, and I have related them to you. Mighty ones, what you witnessed was a sad occasion. What you saw from a distance of hundreds of thousands of leagues was the light of such dying gods. However, do not be afraid of it.’

4.B.- 1282 “Then Śakra will utter the following verses:

“ ‘To the degree that one experiences
Great bliss and enjoyments,

- One's suffering will multiply,
And it will finally lead one to fall to lower states.
- 4.B.-
1283 " "The Thus-Gone One eternally observes
That results accord with their causes.
When you engage with a specific karmic action,
You will also encounter its specific result.
- 4.B.-
1284 " "As one sees the relationships between karmic actions
At a higher and higher level,
One will also see the relationships between their results
At a higher and higher level.
- 4.B.-
1285 " "The karmic actions of beings
Will certainly persist,
And so they may from birth achieve
The highest form, complexion, strength, and lifespan.
- 4.B.-
1286 " "When that karma is exhausted, however, they will fall—
All of them will definitely fall.
Yet a seed that has been burned
Will never sprout.
- 4.B.-
1287 " "Just as a butter lamp is momentary,
So mind can be seen in terms of linked moments.
Causes accord with intention—
Such karmic actions are also momentary.
- 4.B.-
1288 " "Whatever is born from impermanent karmic actions
Is subject to birth and destruction.
Defiled pleasure will never
Follow one from the past to the future.
- 4.B.-
1289 " "What is characterized by being unborn and indestructible,
Liberated from afflictions—that is bliss.
Someone who achieves this is liberated from,
And cannot be harmed by, the phenomena of cyclic existence.
- 4.B.-
1290 " "One who reaches desirelessness and escapes existence,
Liberated from its flaws, [F.272.b]
Can protect, from the far shore,
The happiness of embodied beings.
- 4.B.-
1291 " "They realize that these trifling defiled pleasures
Are all momentary.

All those who are liberated from them
Reach lasting bliss.'

4.B.- "In this manner, Śakra will teach the assembled gods about reality, and
1292 when he has brought them relief through this teaching, he will send them
back to their own realm. Before they leave, he will also offer them this
Dharma instruction: 'Be careful at all times!'

4.B.- "Once they have returned to their realm, some of them will still be
1293 enthralled with their objects and thus keep enjoying themselves and
celebrating to the accompaniment of the five types of instruments. In forests
and homes filled with the beautiful tunes of instruments and cymbals, they
will continue to enjoy themselves and celebrate until finally their completed
and accumulated acts that bring desirable, attractive, and delightful effects
have been exhausted. Once that happens, they will die and leave their divine
world, only to be born among hell beings, starving spirits, or animals, in
accordance with their karmic actions. Should they instead be born with the
general lot in life of a human, they will, in accordance with their causal
actions, always enjoy the highest pleasure. They will possess great
miraculous powers, be appreciated by everybody, be free from disease and
suffering, and be born into a pure and great family. From the moment they
are born, they will live a life filled with tremendous enjoyment and beauty.

· The Gods in High Conduct ·

4.B.- "As the monk who has knowledge of the ripening of karmic effects
1294 continues to examine the world of the gods of the Heaven of the Thirty-
Three, he will apply knowledge derived from hearing and thus correctly
perceive a god realm known as High Conduct. Wondering what karmic
actions may cause beings to be born there, he will apply knowledge derived
from hearing and so notice how people who are righteous and follow the
Dharma, who always consider karmic results, and who always let their
actions be preceded by a recollection of the [F.273.a] authentic view may
make a gift of their wealth and create merit. Then, when members of the
saṅgha—who observe a single, several, or all aspects of the discipline—are
on the road, the aforementioned people will offer them shoes or utensils.
Moreover, they abandon killing and stealing in the following ways.
Whenever the subjects of Dhamiḍa, mountain dwellers, or people who let
their hair hang loose have caught people who live in remote areas in order
to kill them, the aforementioned people will release them. Moreover, when
such people encounter bandits carrying their loot through the forest, they
will not take their share, even if they are the king himself, because of their
fear of stealing.

4.B.- 1295 “How do they give up killing? If they are the king, such people will not execute any apprehended criminals that may be handed over to them out of fear of the karmic consequences.

4.B.- 1296 “When such people later separate from their bodies, they will proceed to the joyful higher realms and be born among the gods in High Conduct within the Heaven of the Thirty-Three. Once born there they will, by virtue of having previously performed positive actions, be served by three thousand goddesses who wear special costumes and ornamentation and carry various cymbals, instruments, and special preparations in their hands. As they approach the gods, they will offer numerous praises in song. When the gods see them coming, they will go forth to meet them, and the goddesses will treat them with extraordinary respect.

4.B.- 1297 “Enamored by one another, everyone will then proceed to the park called Always Joyous. This park is adorned with trees made of beryl, silver, and gold. It is filled with waterfalls, ponds, and lotus pools, and hundreds of streams flow through it. The park is draped with various nets of fine bells [F.273.b] and features copious species of birds that flit about, singing thousands of different captivating songs. It is filled with myriad divine features, and the gods and the park only serve to reinforce each other’s beauty.

4.B.- 1298 “In the center of the park stands a mountain composed of the seven precious substances called Mount Playful. This mountain is home to various precious deer that have the following gorgeous features: their chests are red like the color of red lotuses, their backs are white like silver, their bellies are yellow like gold, their legs are like coral, and their horns are like crystal. Some are of a single color, with their entire bodies silver or gold in color. The bodies of the deer that roam these forests are adorned with myriad qualities. The gods play with the deer, and the deer sing with the goddesses; as they sing, the goddesses will produce songs that are harmonious, pleasing, and captivating.

4.B.- 1299 “When the gods have had fun in this way, they will all pay a visit to a place with many waterfalls. Riding different chariots, they will travel to a peak of Mount Sumeru that is called Rivers and Flatlands. Singing to music produced by the five types of instruments, and endowed with the finest pleasures, these jubilant and supremely prosperous beings set out to enjoy themselves by the streams, waterfalls, and the summit on Mount Sumeru known as Rivers and Flatlands. By the streams, waterfalls, and lotus ponds, where the sounds of music ring out, the infatuated gods and goddesses indulge in constant rollicking, happiness, and cheerfulness. As they enjoy themselves, their bodies are draped with flower garlands and massaged with powders and ointments, and on their heads they wear garlands of

lotuses. As they experience the results and effects of their past positive karmic actions, they frolic in incomparable heavenly happiness. [F.274.a] This is merely a partial description—nobody could describe these gods in full. Divine pleasure is indescribable, and the pleasures of these gods in particular are unlike any others. The realm they experience is one of copious pleasures, produced by concordant positive karmic actions performed in the past.

4.B.-
1300 “In these ways, these gods continue to enjoy the five sense pleasures until finally their completed and accumulated acts that bring desirable, attractive, and delightful effects have been exhausted, relinquished, and consumed. Once that happens, they will die and leave their divine world, only to be born among hell beings, starving spirits, or animals, in accordance with their karmic actions. Should they be born with the general lot in life of a human, they will, in accordance with their causal actions, experience constant happiness. They will live in the wilderness and in the mountains, possess great splendor and expansive opportunities, and they will become kings or great ministers.

· The Gods in Supreme Splendor ·

4.B.-
1301 “As the monk who has knowledge of the ripening of karmic effects continues to examine the realm of the gods of the Heaven of the Thirty-Three, he will apply knowledge derived from hearing and so correctly perceive a god realm known as Supreme Splendor. Wondering what karmic actions enable beings to be born there, he will examine this matter with knowledge derived from hearing, and thus will see how some virtuous beings of great intelligence practice generosity, create merit, uphold the seven aspects of discipline, avoid association with evil companions,³⁴⁵ avoid unvirtuous discipline, generate merit as it should be generated, apply themselves in one single endeavor, are honest by nature, and resemble refined gold. What aspects of discipline do such people uphold? They abandon taking life and taking what was not given. Hence, if they are forced into a great battle, they will be cautious of their vows. No matter who comes before them, they will not kill them, even at the cost of their own lives. Such is the way they give up taking life. [F.274.b]

4.B.-
1302 “How do they abandon stealing? Even if their land is conquered by enemy forces that reduce the mountain peaks to dust, such that everyone begins to plunder one another, the aforementioned people will out of concern for their vows not take anything that was not given to them, even if they are starving and thirsting and on the brink of death.

4.B.-
1303 “What is their generosity directed toward? In order to venerate the buddhas and listen to the Dharma, they will offer lamps with a mind that is trained in kind intention and has been preceded by the authentic view. Thereby, they will, upon separating from their bodies, proceed to the joyous higher realms and be born among the gods in Supreme Splendor within the Heaven of the Thirty-Three. Once born there, they will wear garlands of great splendor and be endowed with stunning countenances and physical forms. Thus, they will experience karmic results that accord with their positive karmic actions in the past.

4.B.-
1304 “Again and again, they will hear the five types of musical instruments. Again and again, they will smell the fragrance of mandāravas, white and blue lotuses, and flowers of the seven precious substances. They will constantly taste the sweet flavor of honey and divine wines, they will behold various mountain valleys and the forms of the seven precious substances, and their bodies will be dressed in sweet-smelling clothing made of unwoven fabric of the type that is accessible to divine tactile sensation. They will experience the touch of lotuses, garlands made of blue lotus petals, and myriad ointments. In this fashion, they will indulge in the results of their past positive actions. Amid thousands of goddesses, they will experience supreme happiness in groves and forests where trees appear like refined gold and are draped with nets of tinkling bells, and silver vines are wafted by the breeze. When the gods take to singing, their cymbals, drums, flutes, and voices will be heard in symphony. They will wear incredibly comfortable, divine garlands and clothing. They will behold mountain valleys made of various types of gold, Mount Sumeru, and the peaks of mountains made of beryl, gold, silver, [F.275.a] sapphire, lapis lazuli, and crystal. [B44] Each of these peaks acts as a mirror, reflecting all the others within it. Surrounded by their goddesses, the gods will see themselves reflected hundreds and thousands of times in these mirror-like mountains, and as they behold their own reflections, their happiness will increase hundreds of times. The goddesses will also be exhilarated at that sight, and they will exclaim, ‘Accompanied by the music of the five types of instruments, we must go to have fun with those blissful beings, who possess such magnificently gorgeous faces and bodies! We shall indulge in the joys afforded by the divine sense pleasures.’

4.B.-
1305 “In this way, their minds will be distracted as they fly from mountain to mountain, hill to hill. Like humans drunk on the poison of lust, their minds will be totally unrestrained, and thus the gods and goddesses will together roam the King of Mountains, enervated by their carelessness. Intoxicated by ambrosial food and drink in many forms, they will fall in love with each other. Their minds will be mutually captivated, and their hearts deeply

connected. They will enjoy themselves amid groves and forests filled with the constant chorus of the songs of many different birds. Constantly roving about in this fashion, they will travel from wish-fulfilling tree to wish-fulfilling tree decked out in costumes, wearing garlands, with flower garlands wrapped around their heads, and adorned with dangling jewelry.

4.B.-
1306 “These gods who find such pleasure in wandering about will occasionally bathe in a stream called Flow of Wine. This stream is covered with red, blue, pink, and white lotus flowers and beautified by the presence of ducks, swans, and geese. The gods will befriend one another on the banks of the stream, drink wine together, and play with the beautiful birds. As these gods who are crazed by craving repeatedly drink their wine, [F.275.b] their radiance will increase hundreds of times. Even though the fire that comes from the firewood of the five sense objects burns them, they never have enough of being tormented by craving and desire. Bound by the shackles of such desire, they keep flitting between the myriad beautiful god realms they behold, as if they were convicts imprisoned because of offenses toward the king.

4.B.-
1307 “Thus, along the banks of Flow of Wine, the intoxicated and exhilarated gods and birds enjoy themselves among the pink and blue lotuses. There, they will also befriend the so-called *red water birds*, whose feathers are formed from the seven precious substances and shine with their own light. When the birds see the crazed gods, they will utter the following verses:

4.B.-
1308 “ ‘The gods are always pleased,
And we are constantly happy.
No divisions can we find
Between the gods and the birds.

4.B.-
1309 “ ‘If neither can be observed practicing Dharma,
And neither pursues liberation,
Then the gods and the birds
Must be just the same.

4.B.-
1310 “ ‘Those who are free from carelessness
And always delight in the Dharma
Are the gods of the world,
And the sublime ones are aware of their carefulness.

4.B.-
1311 “ ‘If gods enjoy their play,
Just as we enjoy our play,
There can be no difference
Between the gods and the birds of the sky.

- 4.B.- " 'Different qualities of life
1312 Are due to different actions.
The unwholesome will fall,
And not find a good life anywhere.
- 4.B.- " 'When neither knows the way
1313 To liberation and the exhaustion of cyclic existence,
The gods and the ignorant birds
Will remain the same.
- 4.B.- " 'Thus, they continue to suffer
1314 From birth, sickness, and aging,
As well as death,
And separation from their loved ones.
- 4.B.- " 'Those whose minds remain engaged
1315 In the practice of the immaculate Dharma
Are the gods of the world,
And the sublime ones are aware of their carefulness.
- 4.B.- " 'Gods who know that birth [F.276.a]
1316 Produces suffering
And treat pleasures as pointless
Will not develop any attachment.
- 4.B.- " 'When gods who feel no revulsion for cyclic existence
1317 Must part from their vast retinue
And their friends and family,
They are then akin to birds.
- 4.B.- " 'Those who see the nature of carelessness
1318 Will be less inclined to drinking wine.
Thus, they may still consume alcohol,
But they will not give in to carelessness.
- 4.B.- " 'People who have sunk into carelessness
1319 Will wander in fivefold saṃsāra.
The carelessness induced by alcohol
Is distinctive in many respects.
- 4.B.- " 'Delicious alcohol can for a day
1320 Make embodied beings totally careless.
But even as such beings wander for millions of eons,
They still will not purify this carelessness.

- 4.B.- “ ‘Anyone who can free themselves from carelessness
1321 Will travel to the realm of deathlessness.
Anyone who is under the spell of carelessness
Will constantly migrate through existence.
- 4.B.- “ ‘For people to receive help,
1322 They must give up carelessness,
For the buddhas have proclaimed that
Carelessness is a terrible affliction.
- 4.B.- “ ‘If even the minds of birds
1323 Are unable to find any joy in carelessness,
Why then do the careless gods
Not make a point of spurning it?’
- 4.B.- “Thus, inspired by past positive actions, the birds will instruct the gods, just
1324 as parents do, in order to benefit them and help them understand. However,
these gods, whose minds are gripped by carelessness, will not take to heart
what has been taught for their benefit.
- 4.B.- “Thereafter, the gods who are absorbed in play, exhilarated and
1325 constantly enraptured, will go to another grove, called Matala, playing
cymbals and musical instruments and bringing various nice-looking items
with them. Once they arrive at Matala Grove, these gods, who are all friends,
overjoyed and exhilarated will sing throughout that forest of interwoven
vines, leaves, and flower clusters of the seven precious substances. The
flowers are visited by hundreds of thousands of bees, and this forest of the
seven precious substances is also filled with goddesses, who join in the
singing. [F.276.b] Echoes of melodies will fill the forests and parks as the
gods enjoy themselves and celebrate. Their songs, the humming of the bees,
and the calls of the birds will all mingle together, forming a beautiful
symphony. All these delightful tunes and agreeable sights cause the
enjoyments on this extremely delightful Mount Sumeru to double. Together
with smiling and laughing goddesses with stunning faces, physical forms,
and apparel, the gods will in this way partake of abundant sense pleasures.
- 4.B.- “These gods will continue to enjoy themselves and frolic until finally their
1326 completed and accumulated acts that bring desirable, attractive, and
delightful effects, and that are to be individually experienced, have all been
exhausted, relinquished, and consumed. Once that happens, they will pass
away from their realm of abundant divine pleasures and delights. After they
die, they will be born among hell beings, starving spirits, or animals, in
accordance with their karmic actions. Should they instead be born with the
general lot in life of a human, they will, in accordance with their causal
actions, find tremendous happiness. They will enjoy play and experience

great satisfaction and joy, and their appearance will be attractive.

· The Gods in Garland of Splendor ·

4.B.-
1327 “As the monk who has knowledge of the ripening of karmic effects continues to examine the realm of the gods of the Heaven of the Thirty-Three, he will apply knowledge derived from hearing and so correctly perceive a god realm known as Garland of Splendor. Wondering what karmic actions allow beings to be born there, he will examine this matter with knowledge derived from hearing. He will then see how people who are virtuous and good create the merit that yields birth among the gods. Such people are virtuous and honest, do not harm others, understand the sacred Dharma, [F.277.a] wish to benefit all beings, and are guided by an authentic view, and their minds are always respectful of the Buddha, Dharma, and Saṅgha. People whose minds are permeated by such qualities will create the merit to be born there.

4.B.-
1328 “What forms does this generation of merit take? If a monastic residence or stūpa falls into disrepair, they repair it. They will reinforce dwellings or stūpas or likewise repair their foundation. Or, should fire break out among valuables belonging to the Buddha, a stūpa, or the saṅgha, they will enter the fire with no concern for their own lives to put it out, rescuing the valuables from the flames. Or should people be threatened with fire, they will rescue them from the flames out of their caring compassion for beings. Such are ways they create merit.

4.B.-
1329 “What forms will their turning away from killing and stealing assume? If they are traveling along a road and find a piece of gold or silver, a precious substance, or some other valuable that has fallen by the wayside, they will ask, ‘Hey! Whose is this? Hey! Whose is this?’ If someone says, ‘This is mine,’ and it is indeed theirs, they will give it to them. If nobody wants it and nobody says anything, they will keep it for seven days. Then they will call upon the king or a high minister who resides in that place, so that the item may be advertised and not stolen. If at that time there is a risk that it may be stolen by unrighteous people, they will not call upon anyone and instead respectfully offer the item to the Buddha, Dharma, and Saṅgha. This is how they refrain from stealing.

4.B.-
1330 “How do they abandon taking life? If they are traveling upon the road and find that the road is covered with ants, frogs, scorpions, or snakes, they will avoid treading upon them out of their compassion for such beings. Being mindful of karmic results, the defects of cyclic existence, and the cycle of birth and death, they will gladly work for meaningful results [F.277.b] and so they will detour to take another path. This is how they abandon taking life.

4.B.-
1331 “When such people who have taken vows later separate from their bodies, they will proceed to the joyous higher realms and be born among the gods in the blazing Garland of Splendor within the Heaven of the Thirty-Three. Once born there, they will be immersed in and endowed with tremendous pleasures. Experiencing the result of their own past actions, the bliss that they enjoy defies description. To nevertheless give some sort of indication, it may be said that this realm is totally ablaze with light. The distinctive quality of this light, however, is that although it resembles the light of the sun and is seen in a similar way, the light is not as hard to look at, because this light shines due to the gods’ past actions, which lead to happiness.

4.B.-
1332 “These luminous beings enjoy themselves, surrounded by thousands of goddesses, within fine celestial mansions of gold, beryl, crystal, and sapphire. There they play and take their pleasure with their minds directed toward numerous desirable things. Within groves of broad-leaf trees that constantly flower, beautified by flocks of birds that continuously sing sweet songs, they see and hear pleasing sense objects and attend to them with their eyes and ears. Within such groves they see trees called *opening and shutting eyes*—trees that appear to have eyes that open and shut. These gods with extraordinary power and strength enjoy themselves within such groves.

4.B.-
1333 “At some point, surrounded by groups of gods and goddesses, they will move over to the so-called Pleasure Grove of Song, when their eyes and hearts are distracted by that sight. When they have spent time there, many thousands of gods will proceed into the narrow valleys on Mount Sumeru, singing songs and playing instruments. As echoes ring back and forth, it will seem that these singers cause the entirety of Mount Sumeru to reverberate with song.

4.B.-
1334 “As they proceed, other gods who are frolicking and enjoying themselves in the forests and pleasure groves [F.278.a] will hear these pleasing and captivating sounds. They will then go there, wondering who these gods, each of whom seems like a second Śakra, might be. Relishing the tunes, they will approach the arriving gods, and when they see them they will become astonished and hurry before them. When the delighted gods see the other gods, they will say to each other, ‘Come here! Come here! These gods are much larger than us. It seems as if a second Śakra has come to our world.’

4.B.-
1335 “When the approaching gods arrive, they will hurry over to the other gods, and so the gods will mingle with each other and pay each other respect. Singing and dancing, laughing and carousing, overjoyed and intent on worship, they will then go off to pursue the pleasures of the parks at a grove known as Utter Joy. The joyous groups of laughing and dancing gods and goddesses will then return and look at those who remain engaged in

paying each other heartfelt respect. When the latter see them, they will be pleased and say, 'O beautiful beloveds, if you would take us along and enjoy yourselves together with us, then where should we go?'

4.B.-
1336 "The gods will then say to the newly born gods, 'Let's go to the most pleasing divine grove, called Grove of Utter Joy, where we will indulge in sense pleasures.' Then, eager to watch the spectacles at this park that they have never seen before, the gods will proceed to that grove. Still at a great distance from the grove, they will see how it shines, as if it were the sun, ablaze with exquisite light. Upon seeing this grove, the newly born gods will be overwhelmed by waves of joy and hasten to that place. [F.278.b] There they will find four times as many delights as there are in any other forest. Having traveled to this delightful grove, they will find many thousands of birds singing in a reverberating chorus. Some sing, some call, and some warble their melodies in ecstatic joy, surrounded by a great audience.

4.B.-
1337 "Elsewhere, at a place of various ravines, water splashes over multiple tiles of gold while swans, geese, and ducks make their calls, thus filling the atmosphere with their diverse voices. Attracted by the sound of the cascading waters, the gods will arrive, attended to by groups of gods and goddesses, to enjoy themselves, frolic, and take their pleasure on the banks of the water. In these forests and groves, they will experience the deepest bliss.

4.B.-
1338 "Once they have in this way experienced the happiness that arises from the five sense pleasures, they will next hasten to visit wish-fulfilling trees. When they see these trees, they will notice that some are bright like moonlight and others radiant like sunlight. Before these trees multiple gatherings of gods assemble to enjoy themselves and celebrate, relishing the pleasures of the five objects and experiencing a passionate ecstasy that defies description.

4.B.-
1339 "When they have experienced various forms of bliss amid the wish-fulfilling trees, these gods, surrounded as they are, like Śakra, by great gatherings of supremely joyous gods, will jubilantly proceed to a lotus grove adorned with swans, geese, and ducks. Once they have indulged in the bliss of divine passion there, they will proceed to the mountain peaks called Lofty Mound. Singing songs, dancing, smiling, and carousing, these gods and goddesses who are all mutually congenial and caring, and fond of and never harmful to one another, will find extraordinary happiness. They will climb the many peaks of Lofty Mound, a mountain that is replete with all good qualities and adorned with various waterfalls, [F.279.a] pools, ponds, and divine lotus groves filled with gorgeous flowers. Thousands of flocks of birds gather there, and all of them are extremely blissful, happy, and beautiful. Once they have seen the wonders of these extraordinary features,

the newly arriving gods will join in with the resident gods to enjoy themselves, rollick, and celebrate in parks, forests, and groves of wish-fulfilling trees, where bees fly about and myriad birds sing.

4.B.-
1340 “When these gods who have previously created positive actions have played among the many peaks of Lofty Mound, they will think of their own realm and the enjoyments in its forests. Thus, the newly born gods who wish to see that sight will follow the others as they travel in congregations of thousands that are further encircled by thousands of other gods.³⁴⁶ In this way they will travel to see Śakra at Sudarśana, the assembly hall of the gods, which is adorned with many kinds of jewels and ringed by different types of fences, just as explained before.

4.B.-
1341 “When Śakra, lord of the gods, sees the arriving gods, he will first greet them and then utter the following verses:

“ ‘All of this is the result of past positive deeds—
That is why you now live so well.
Once they are exhausted,
You will fall from the god realms.

4.B.-
1342 “ ‘Those who fall, lacking in karmic action,
Could be born anywhere.
If, later, you have no pain,
It will be because of your actions.

4.B.-
1343 “ ‘Attachment to pleasures
And carelessness will bring you down.
Those who fail to act will fall under Māra’s sway,
And thus such gods will enter the hells.

4.B.-
1344 “ ‘Once someone has seen that this downfall is imminent,
Why would they not be alarmed?
Even I remain constantly concerned
About such downfalls.

4.B.-
1345 “ ‘Those who see these fearsome things from afar
And exert themselves in practice
Will be unharmed, without fear,
When the time of their death arrives.

4.B.-
1346 “ ‘Those who have long been careless
And thus, with base minds, harbor no fear [F.279.b]
Will later, when the difficult time arrives,
Proceed to burn with pain.

- 4.B.- " 'Everything within the realm of the gods
1347 Will have to collapse.
If those who are governed by desire can recognize this,
They will never again have to fall.
- 4.B.- " 'Beings deceived by desire,
1348 Deluded by desire,
Or dragged on by the noose of desire
Will always fall into hell.
- 4.B.- " 'Those who remain aware of their afflictions,
1349 Who intend to help themselves
And who have well-tamed minds,
Will, as gods, not be tormented.
- 4.B.- " 'Those who are always caught
1350 By the power of desire and the mind's poisons
Will in their delusion fall under the Lord of Death's power.
Such beings are ruined by desire's flames.
- 4.B.- " 'The sufferings at the time of death,
1351 When one must part from
Family, relatives, and close friends,
Is a pain that cannot be described.
- 4.B.- " 'When death approaches,
1352 One falls as if from a mountain.
There is no halting this
As one is grabbed by powerful beings.
- 4.B.- " 'All the beautiful things one encountered
1353 Will definitely be lost.
The supreme god who realizes this
Will not develop any attachment to the careless.
- 4.B.- " 'Those whose faculties are always desirous
1354 Will never experience satisfaction.
Just like a fire fueled with butter,
Their craving will constantly increase.
- 4.B.- " 'Thus, through many different avenues,
1355 The world of craving brings destruction,
As beings keep wandering through the realms
Of hell beings, starving spirits, and animals.

- 4.B.- “ ‘Those lacking skill in the face of uncertain death and birth
1356 Will remain afflicted.
 Understanding this, one can escape craving
 And enter a supreme world.
- 4.B.- “ ‘The steadfast who are free from bondage
1357 Are free from anguish and from harm.
 Those who are free from craving’s sway
 Will always live in bliss.
- 4.B.- “ ‘The skillful whose minds in all situations
1358 Draw closer and closer to wisdom
 Will achieve such births,
 And they cannot be caught by the snares of suffering.
- 4.B.- “ ‘The one whose mind is beyond signs
1359 And has renounced craving
 Will be free from the stains of the wilderness
 And achieve a supreme source of bliss.
- 4.B.- “ ‘One who is not depressed by suffering
1360 Or attached to happiness
 Will be liberated from happiness and suffering [F.280.a]
 And travel to the city of suffering’s transcendence.
- 4.B.- “ ‘People whose minds are constantly filled
1361 With love and compassion,
 Who understand cause and effect in its essence,
 Will escape suffering’s noose.
- 4.B.- “ ‘Those who disdain and abandon the flaws
1362 Of conceptual thinking
 Will be liberated from such fearsome flaws
 And travel to the sublime and supreme abode.
- 4.B.- “ ‘What is gathered will disperse.
1363 What is young will always age.
 What is alive will always pass.
 These truths are always true.
- 4.B.- “ ‘Those who fall from the god realms
1364 Will gradually experience the unbearable.
 Anyone who considers this yet remains careless
 Is someone on whom you should never rely.

- 4.B.- “ ‘The foolish, lacking methods,
1365 Constantly seek happiness.
 But they never find what they seek,
 As if trying to extract oil from sand.
- 4.B.- “ ‘Those who prefer constant carelessness
1366 Give themselves no chance to be happy.
 Carelessness is the cause of misery,
 The sole linchpin of suffering.
- 4.B.- “ ‘With this, I have taught you
1367 Certainty as to what is Dharma and what is not.
 Please keep this in mind
 And, in the future, do not harm yourselves.
- 4.B.- “ ‘It is the foolish who fail to keep
1368 The master’s beneficial words in mind.
 Later, when the difficult time comes,
 They will be tortured by their own minds.
- 4.B.- “ ‘Tens of thousands, millions, billions,
1369 Trillions, and quadrillions of gods—
 Indeed, countless numbers of them—
 Are deceived by carelessness.
- 4.B.- “ ‘If it is certain that the fires of impermanence
1370 Will consume the supreme mountain at the end of the eon,
 What need to speak of gods
 Who are like bubbles or plantain trees.
- 4.B.- “ ‘What is conditioned, what arises and vibrates,
1371 Deserves not even the slightest craving.
 Such things do not support
 The eternal and the blissful.
- 4.B.- “ ‘Though Śakra has, with this speech and with many methods,
1372 Tried to benefit the newly born gods
 Who are caught by carelessness,
 They have not seized upon even a single word.’
- 4.B.- “ ‘As Śakra realizes this, he will sit there silently. The gods, however, will bow
1373 their heads to Śakra. Surrounded by hundreds of thousands of gods who are
 attached to song and the sound of instruments and cymbals, the gods will
 return to their own places, [F.280.b] which are adorned with groves, lotuses,

ponds, and lotus groves; replete with the pleasing sounding of divine music and hundreds of thousands of waterfalls; and filled with the most delightful birdsong. As the gods are nourished and experience various pleasures there, the surrounding mountains are awash in bright, gem-like rays of light.³⁴⁷ Beholding so many intensely enjoyable things, they will retire to the parks in order to take their pleasure.

4.B.- “In these ways, their minds are ruined by myriad forms of carelessness.
1374 Those whose minds are attached to pleasures are burned by the flames of desire, yet they do not recognize the basis for renunciation—the fact that they are burned by the five flames that spring from the five sense faculties. The gods do not realize that such pleasures are enemies. Instead, they enjoy themselves with those terrible enemies that appear in the form of friends. In this way they will continue to enjoy themselves, play, and celebrate until finally their completed and accumulated acts that bring desirable, attractive, and delightful effects, and that are to be individually experienced, have been exhausted. Once that happens, they will die and leave their divine world, only to be born among hell beings, starving spirits, or animals, in accordance with their karmic actions. In the unlikely event that some positive karmic actions should cause them to be born with the general lot in life of a human, they will, in accordance with their causal actions, be constantly happy, have an excellent appearance, be born into a family of many distinctive qualities, be venerated by everyone, and for the duration of that life be granted great favors by the king.

· The Gods in Unmixed ·

4.B.- “As the monk who has knowledge of the ripening of karmic effects
1375 continues to examine the god realm of the Heaven of the Thirty-Three, he will apply knowledge derived from hearing and so correctly perceive a god realm known as Unmixed. Wondering what karmic actions cause people to be born there, he will examine this matter with knowledge derived from hearing [F.281.a] and thus see that there exist people who have excellent and virtuous minds, have great trust in cause and effect, uphold the seven aspects of discipline, have minds saturated with compassion, avoid association with evil companions, avoid conversing with those who indulge in nonvirtue, have constant faith in the Three Jewels, have peaceful minds, have minds that rest in equipoise without becoming distracted or confused, and do not restlessly seek entertainment. They speak pleasantly to all beings, speak in a timely way, and speak truthfully. They serve spiritual masters, listen to the sacred Dharma, adhere to the right view, and uphold generosity and discipline to the best of their ability. When traveling, such

people refrain from intentionally stealing even grass that might belong to others. They will also look out for, and be considerate of, frogs, insects, and snakes. Thus, because the most precious possession of all living beings is their own lives, they will think, 'I shall not kill any being.' With undivided focus on this matter, they will diligently protect living beings.

4.B.-
1376 "In what way do they abandon killing? If, for the pleasure of having something to eat, they obtain a piece of meat or some other food, they may find that heat or long periods of humidity have caused the food to become infested with insects. If at that point they realize that the insects would certainly die if removed from the food, they will think, 'I would rather die myself than cause the death of those beings. I shall not kill living beings!' They would prefer to sacrifice their own lives, and thus they will not remove the insects from their food. Such sublime beings are wary of even the slightest evils, and they ardently pursue proper causes.

4.B.-
1377 "How do they give up stealing? Such virtuous beings who are intent on benefiting beings [F.281.b] will, for the welfare of others, think, 'If not given to me, I shall not take anything that belongs to others.' Thus, they will not take even the dust of buffalo dung or manure that has been spread in fields, gardens, or towns. They spurn taking that which is not given even to this minute a degree. They engage in discipline that is uncontaminated, unsullied, without negative action, and faultless. Once those who have lived in this way later separate from their bodies, they will proceed to the joyous higher realms and be born among the gods in Unmixed within the Heaven of the Thirty-Three.

4.B.-
1378 "Once born there, they will be supremely happy, and their bodies will emit light that exceeds that of the sun. These gods have engaged in and accumulated positive actions and the results of those actions are to be individually experienced. Hence, they will experience myriad divine pleasures. Adorned with divine garlands and garments, they will live within groves and forests formed from the seven precious substances where, surrounded by hundreds of thousands of gods, they enjoy themselves with these divine hosts.

4.B.-
1379 "As they relish their various extraordinary pleasures, these gods will periodically retire to the grove called Sustained by the Finest Tastes. Once they see this grove, they will be exceedingly pleased and exclaim, 'Ah! Such a grove as this is far more beautiful than any other. What might be the special karmic causes behind these flowers, fruits, herbs, caves, ponds, waterfalls, songbirds, well-proportioned grounds, animals, and deer?'

4.B.-
1380 "Other gods, who had arrived there earlier, will hear them and reply, 'This is what we have heard from others: The universal monarch Māndhātā lived for many hundreds of thousands of years, ruling the four continents and the

areas between them, but his desires were not satisfied. Disappointed in this way, he was led by his wheel [F.282.a] along the path to the Heaven of the Four Great Kings, and thus he arrived in this heaven. In terms of human reckoning, he lived for many hundreds of thousands of years without his desires ever being satisfied. Being thus discontented wherever he went, he lived on in this heaven. Even though he shared the throne with Śakra, still his desires were not satisfied. He used to come to this grove to enjoy himself and partake of the pleasures of the parks. That is why this grove still has such an abundance of exceptionally delightful qualities. We were also told that when the past positive actions of King Māndhātā, who was able to sit upon Śakra's throne, finally were exhausted, he fell from the abode of the gods. As for us, we have not seen this grove for ourselves before, but this is how it is still so richly endowed.'

4.B.- " When the gods hear this message, they will overcome their
1381 astonishment. Exhilarated, they will begin to enjoy themselves, play, and
celebrate to the accompaniment of the five types of musical instruments.
With their minds absorbed in the five types of sense pleasures, they will
proceed into the grove. As they enter, the birds called *extraordinarily playful*
will chirp the following verses, exhorting the gods to positive actions:

4.B.- " 'The cause of this is craving,
1382 Which cannot be satisfied by pleasures.
Though you try to satisfy your craving,
The mind will not find satisfaction.

4.B.- " 'Death is near—
1383 This everyone should understand.
There is nothing that can be done
To reverse this.

4.B.- " 'After indulging in various pleasures,
1384 For even a long stretch of time,
One is certain to fall.
Therefore, we must now summon you to the Dharma.

4.B.- " 'There is but one supreme refuge,
1385 There is but one supreme support.
Through Dharma, life will flourish,
But non-Dharma is the way to death.

4.B.- " 'If one practices Dharma and acts in accordance with it,
1386 And if one relies on what is true, [F.282.b]
One will go from happiness to happiness,

And will not have to encounter suffering.

4.B.- “ ‘When beings are unrighteous
1387 And adhere to what is not Dharma,
They will again and again suffer
The constant experience of hell.

4.B.- “ ‘All the realms that have been presented
1388 Are all the domain of Śakra.
There are no other realms of Śakra,
So this presentation is definitive.

4.B.- “ ‘Throughout all of the Thirty-Three,
1389 There is no place whatsoever
Where gods do not die
Or are free from the karma that makes them fall back.

4.B.- “ ‘The causes that lead to multiple destinations
1390 And the various definitive essences
Have all been explained by Śakra in his Dharma teaching.
Yet, the gods pay no attention.

4.B.- “ ‘Since Kauśika is like a treasury among all learned ones,
1391 He is the principal god.
Although he enjoys lotuses,
He nonetheless spurns evil deeds.

4.B.- “ ‘Constantly instructing them in the sacred Dharma,
1392 He is like a father to the gods.
Yet, in their carelessness, their minds are turbulent,
And thus these deluded beings fail to hold to his words.’

4.B.- “ ‘The gods hear all that is sung by the birds, but the nature of things causes
1393 their minds to become disturbed by carelessness, and so they do not grow
disenchanted. Without giving any consideration to these matters, they will
once again commence their enjoyment of the pleasures of the moment, with
no awareness of anything else. In this fashion, this class of divine beings will
continue to enjoy the five sense pleasures until finally their completed and
accumulated positive acts that bring desirable, attractive, and delightful
effects, and that are to be individually experienced, have been exhausted.
Once that happens, they will die and leave their divine world, only to be
born among hell beings, starving spirits, or animals, in accordance with their
karmic actions. Should they instead be born with the general lot in life of a

human, they will, in accordance with their causal actions, always have the finest joys, possess supreme virtues and the finest enjoyments, have excellent bodies, and be loving toward all beings.

4.B.-
1394 “As the monk who has knowledge of the ripening of karmic effects continues [F.283.a] to examine the realms of the Heaven of the Thirty-Three, he will fail to see any thirty-fourth realm anywhere. Thus, there are just these thirty-three realms of the gods, and not any other. This, also, is as far as Śakra’s power extends; he remains powerful only to this extent. These are the realms he enjoys, and not any other.

4.B.-
1395 “The monk will in this way first examine these god realms, noticing the relations and similarities between cause and effect. With such perception of the effects of karmic actions, he will discern all the relevant factors. Thereby he will develop weariness with cyclic existence because he will clearly see death, transference, and rebirth; parting from the beloved and encountering the enemy; the precipices of aging, sickness, and death; and the way one is invariably plunged into myriad ghastly terrors. Directly seeing how every aspect involves numerous rivers of suffering and burning, he will think with overwhelming sorrow, ‘Alas! Our world is cycling through total misery. Everyone is falling over the fearsome precipices of birth, aging, sickness, and death. And yet, no one realizes this—nor does anyone have the means to go beyond cyclic existence. There is not the slightest bit that is pleasant, permanent, stable, enduring, or unchanging. Because childish beings are for the most part deluded about this, they do not understand what is going on, and thus they keep carrying out numerous misdeeds for the sake of their physical well-being. However, their bodies will be destroyed. The karma of their misdeeds, on the other hand, will keep following them.’

4.B.-
1396 “At this point, the monk will utter the following verses: [F.283.b]

“ ‘By spoiling the body with bedding and seats,
One may end up entirely devastated.
Yet, the body will not do anything in return
For the one who so skillfully serves it.

4.B.-
1397 “ ‘As the body lets all efforts go to dreadful waste,
While constantly searching for a way to strike,
How could the learned commit negative deeds
For the sake of their enemy—the body?

4.B.-
1398 “ ‘Instead, they must keep discerning
Its numerous inner flaws and futility,
And thus pronounce that *body*

Refers to a heap of filth.

4.B.- “ ‘One must understand that while on the brink of death
1399 The body behaves in this way.
 Its life cannot be extended by even a moment,
 And thus it comes to an end.

4.B.- “ ‘In every moment, this body is,
1400 Irreversibly, getting older.
 Even though this is true, unthinking, childish people
 Are deceived by their arrogant infatuation with youth.

4.B.- “ ‘Inflated by their arrogant infatuation with wealth,
1401 They do things that do not benefit them.
 Then, as death draws ever nearer,
 They are burned by their unwholesome deeds.

4.B.- “ ‘Those lacking the wish
1402 To give and share
 Will protect their things avariciously;
 Yet, as they are hoarded, they are squandered.

4.B.- “ ‘Wealth that is used with a sublime intention,
1403 And likewise offered to spiritual masters,
 Is beautiful to behold.
 Otherwise, it is no more than grass.

4.B.- “ ‘If one is generous in a flawless way,
1404 In both this world and in the next,
 The value of these small possessions
 Will become like fresh eyes to a blind person.

4.B.- “ ‘The excellent sevenfold discipline
1405 Is a nondeceptive progression.
 People who have guarded themselves with such discipline
 Will walk among the gods.

4.B.- “ ‘Those who possess supreme and vast insight,
1406 And always delight in defeating the afflictions,
 Will prevent death altogether
 And proceed to the state beyond transference.

4.B.- “ ‘Thus, in the terrifying ocean of existence,
1407 One will discover the shore.³⁴⁸
 Riding upon these mounts,

The wise gain freedom as they reach beyond.'

4.B.-
1408 "In this way, the monk who clearly understands the results of generosity, discipline, and insight, who sees reality, and who desires to set forth will see all these matters fully and clearly. Abiding upon this distinct, eighteenth ground, he will be weary of cyclic existence, practice with the intent to transcend suffering, [F.284.a] and have no desire for the domain of the māras. When they come to know of this, the celestial gods will inform the heavenly gods, who in turn will pass the news to the four guardians of the world. The latter will inform the gods in the Heaven of the Four Great Kings, who will tell the gods in the Heaven of the Thirty-Three. From there the news will pass to the gods in the Heaven Free from Strife, and in this way eventually reach the gods in Luminosity."

4.B.-
1409 *This completes the section on the realms in the Heaven of the Thirty-Three.*

4.C. The Heaven Free from Strife

4.C.1 Homage to all buddhas and bodhisattvas!

“The karmic effects of life as a god in the realms of the Heaven Free from Strife and the guardians of the world always manifest on the basis of cause and effect.

4.C.2 “When the monk who has knowledge of the effects of the ripening of karmic actions has examined the exhilarated gods in the Heaven of the Thirty-Three, he will next wonder about the identity of the gods who reside above them, and who are superior in terms of splendor, diligence, joy, radiance, and lifespan. Through his knowledge derived from hearing, he will see that those gods, who are far superior to the gods of the Heaven of the Thirty-Three in terms of the methods they have applied in the past, and in terms of the ripening of their karmic qualities, are known as the gods in the Heaven Free from Strife. He will also notice that beings are born in that heaven by observing various forms of discipline. Those gods have abandoned killing, stealing, and sexual misconduct. They have practiced discipline in a way that is uncorrupted, unbroken, undefiled, and stable, thereby pleasing all the noble ones. Since they possess the karmic ripening of constant discipline, they will become spiritual practitioners who contemplate reality and pass beyond the ocean of existence by traveling across the bridge of discipline, the bridge that spans the ocean of cyclic existence and leads to the city of the transcendence of suffering. Just as before, their sevenfold discipline can be distinguished in terms of inferior, intermediate, and excellent levels.

4.C.3 “Observing the gods in the Heaven Free from Strife, in whom positive past actions and spiritual qualities have ripened, he will see, [F.284.b] through knowledge derived from hearing, their lofty abodes near the king of mountains, Mount Sumeru, as well as their appearance and splendor, the distinctive features of their lofty abodes, as well as the number of these gods. He will notice that sentient beings attain those abodes by relying on,

cultivating, and repeatedly engaging in the practices consisting in abandoning killing, stealing, and sexual misconduct, by teaching and establishing others in those practices, and by engaging in activities that benefit both themselves and others.

4.C.4 “Observing the height of those abodes, he will notice that they are located at an elevation of 168,000 leagues. He will then see that the Heaven Free from Strife—situated twice as high as Mount Sumeru—is divided into twenty-seven individual realms. Those abodes of the Heaven Free from Strife span five thousand leagues and hover in space, supported by the surrounding winds, like clouds. Just as this earth is supported at its base by wind, water, and rivers, so the gods in the Heaven Free from Strife are supported by the single factor of the billowing wind, as if they were cloudbanks. All in all their abodes include the following twenty-seven realms: Supreme Strength, Moving in the Stream, Living on the Peak, Ornament of the Mind, Moving in Mixed Environments, Movement of Wind, Utterly Lofty, Endowed with Result, Total Pleasure, Endowed with Migration, Emanation of a Hundred Light Rays, Controlled Movement, Constant Bliss, Endowed with Increasing Bliss, Moving in Mountain Ranges, Shining in Manifold Ways, Pleasure Grove of the Moon Vision, Dwelling in the Environment, Devoid of the Sound of Concentration, Turning Away from Pride, Engaged Conduct, Sporting among Moving Groups, Moving in One’s Land, Infatuation with One’s Body, Splendor of the Signs of Pride, Supreme Pleasure Grove, and Light Rays of the Forest. [B45] [F.285.a]

4.C.5 “In those realms, the ruler of the gods in the Heaven Free from Strife is known as Musulundha; he reigns as the sovereign leader. Musulundha rules over the realms of the Heaven Free from Strife, just as Śakra rules over the Four Great Kings and the gods in the Heaven of the Thirty-Three. He follows the Dharma and is a thousand times superior to Śakra in terms of qualities, size, and pleasures. His body measures five leagues and has the nature of light. It is said that Śakra measures one mile in height. Musulundha, who governs the realms of the Heaven Free from Strife, is much bigger than Kauśika. The size of one thousand bodies of Śakra cannot even match the size of a single limb of Musulundha’s body. This is because extraordinary causes yield extraordinary results. At this point, the monk will recite this verse:

4.C.6 “ Just as a boat holding a small load
Floats and does not sink,
So beings who commit few evil deeds
Do not fall from their elevated abodes.
Just as trees are firmly rooted,

So is this heavenly world.'

4.C.7 "Observing the pleasures attained by the gods in the Heaven Free from Strife as a consequence of their past karmic actions, the monk will notice that their abode is home to four great mountain ranges. Each of those mountain ranges measures ten thousand leagues, and they are called Utter Purity, Buoyancy, Great Buoyancy, and Vast Space. These mountain ranges, which are unlike the ranges found in other realms, contain thousands of mountains, each displaying a variety of magnificent colors, shapes, and qualities. They are carpeted with heavenly flowers and densely populated by the gods of the Heaven Free from Strife. The twenty-seven realms are filled with mountains of various shapes; studded with hundreds of thousands of waterfalls, rivers, pools, parks, and woods; [F.285.b] and covered by a profusion of trees and lotus ponds with perfect shapes, smells, colors, and tastes. In comparison, the mountains, rivers, pools, forests, and parks in the realms of the Heaven of the Thirty-Three do not seem very special, just as the joys of the trees, rivers, pools, forests, and parks in the human realm cannot compare to the joys that are experienced by the gods in the Heaven of the Thirty-Three.

4.C.8 "The unique cause that pertains to the gods in the Heaven Free from Strife involves a strong causal relationship. Stated otherwise, such a birth is a result that arises in conformity with an abundance of merit accumulated through wholesome actions. It is impossible to describe the manifestations produced by virtuous karmic action. No one is able to describe all the causes that produce the variety of concordant actions, and no one is able to describe all the outcomes of these unnameable causal actions. Why? Because there are simply no words to describe the extent of such causal actions.³⁴⁹ Here, I will therefore only describe a hundred thousandth fraction of the wealth that those gods of equal fortune possess.

4.C.9 "Nevertheless, I must by all means explain the consequences of following a guileless form of discipline. This will generate strong enthusiasm in those who practice discipline and a degree of enthusiasm ten times stronger in those who possess wisdom. There is a big difference between discipline and insight. Through discipline, one takes rebirth as a god, and through wisdom, one reaches the transcendence of suffering. Thus, if someone describes the excellent qualities of discipline, those who possess insight will think, 'If such results manifest for those who practice discipline, what, then, will be the results for us who possess insight!' Furthermore, by generating such strong enthusiasm, those beings will put effort into developing their insight, and, as a consequence, they will lose their fondness for cyclic existence. [F.286.a]

- 4.C.10 “There is another reason for describing the higher realms; if even those beings who live for such a long time in those abodes and experience very little harm are subject to destruction, there is no need to mention the helpless world of humans, where beings seek to defeat one another, engage in wrongdoings, are small minded and unstable, harm each other, and develop such inclinations routinely and on a vast scale—a world full of the dangers caused by thieves, floods, or royal punishments.
- 4.C.11 “There is yet another reason for this, which is that there are some who think, ‘Those beings endowed with great magical powers are emanated by the Almighty and have no other cause than that.’ In order to refute that idea, the nature of these results is explained. There are no karmic effects that arise without causes. Such effects are not caused by the kindness of others, nor do they manifest just as one may wish. They arise based on similar causes. Causes will not create effects that are unrelated to them. There are no causes consisting in wholesome actions that result in a rebirth within the hell realms. Likewise, there are no causes consisting in unwholesome actions that result in a rebirth within the higher realms.
- 4.C.12 “Therefore, since this is the fundamental character of cause and effect, this account of the higher realms is concerned with the essential actions of generosity, discipline, insight, training, and certainty. There are two types of discussion: one concerns happiness—the happiness of the gods—and the other concerns suffering—the suffering of hell beings. It is not possible to talk about them both here. I will therefore only discuss the actions related to the former.

· The Gods in Supreme Strength ·

- 4.C.13 “Next, as the monk who has knowledge of the effects of the ripening of karmic actions examines the realms of the gods in the Heaven Free from Strife, he will apply knowledge derived from hearing and so correctly see a realm called Supreme Strength. Wondering what karmic actions cause people to be born there, he will examine this matter with knowledge derived from hearing and so see that there are holy people who observe discipline and [F.286.b] shun even the smallest misdeed. They are honest and sincere, free from deceit, and do not torment others. They have the genuine view and are guided by that. They always correctly see this world as impermanent, painful, empty, and devoid of self. They practice the recollection of the Buddha, Dharma, and Saṅgha and observe the discipline of giving up killing and stealing in the way that was explained before.

- 4.C.14 “They do not engage in sexual misconduct either. *Sexual misconduct* refers to wishing for and engaging in sexual intercourse with someone who is associated with and bound to another. Having learned this, such holy beings will, if they see someone who is associated with and bound to another, not think about, consider, or contemplate that person. Moreover, they will dissuade those who entertain such thoughts about engaging in sexual misconduct by pointing out the consequences of such actions, telling them, ‘Don’t do this or you will be born into the hell realms!’ In this way they confidently explain the nature of karmic actions and their results without letting others influence them. When their bodies disintegrate, they will go to the joyous higher realms and be born among the gods in Supreme Strength within the Heaven Free from Strife.
- 4.C.15 “Those who are born there have maintained a wholesome livelihood and shunned sexual misconduct. When they are born into that realm, they will be surrounded by a hundred thousand gods and goddesses who sing for them. Like being woken up by drums from a deep sleep, as soon as they are miraculously born there, the melodies of songs and drums endowed with eight qualities will resound everywhere, and they will regain their senses. The songs that awaken them are appropriate, agreeable, auspicious, profound, and delightful, [F.287.a] are clearly audible across eighty thousand leagues, and teach the Dharma, and they are completely clear. Such are the eight qualities of the songs that wake up those who have previously engaged in very wholesome actions. The light emanating from their bodies shines up to a distance of five leagues and is comprised of blue, yellow, red, and rainbow-like colors. That light starts to shine the moment they stand up.
- 4.C.16 “Adorned in their garments, the gods are as radiant as the sun and the moon. When they have awoken, they will joyfully proceed to a grove known as Forest of Splendor surrounded by a hundred thousand other gods. That area of the Heaven Free from Strife abounds with groups of gods and goddesses and is studded with two types of flowers known as *eye nectar* and *fragrance nectar*. These flowers have the most exquisite colors and sumptuous fragrances. They never wither and are delightful even to hear about. The potency of those flowers are such that whenever someone remembers their names, their fragrances are sensed from the sky. Among the leaves of the trees in the grove there also grow two flowers called *brighter than the moon* and *moving everywhere*. Whenever the gods wish, those flowers come to them, and they transport the gods wherever they want to go. For transportation, the gods also ride on the trees. Staying in flower mansions too, they travel through the sky to wherever they want. Just like the gods who journey in

celestial palaces, the gods in the Heaven Free from Strife travel while residing inside flower mansions. Emitting a blazing light, they can reach anywhere in the world in the blink of an eye, without ever growing weary.

4.C.17 “They also enjoy the trees that are called *directly connected homes of joy*. When the gods enter among them, they will find that those trees are far more delightful than the most pleasurable forests, pools, and parks anywhere else. [F.287.b] Due to the splendor of the trees, the gods are able to attract, according to their wishes, each and every one of the magnificent objects found throughout the Heaven Free from Strife. Enraptured by their splendor, the gods enjoy themselves among those trees to the incomparable accompaniment of drums endowed with the eight qualities.

4.C.18 “There is another type of tree called *manifesting fragrance* that has the power to manifest any possible fragrance that the gods may desire. In other trees called *delightful flower house*, the gods establish homes while enjoying the forests, parks, and pools. The trees already are blue, yellow, and red and possess a variety of excellent fragrances and colors, but as soon as the gods enter among them, the trees and the flowers bloom in all kinds of colors, and they even cause the gods to absorb those same colors. Although the gods take on the same colors, these hues are not permanent. Such is the power of those trees and flowers.

4.C.19 “Riding on the trees called *moving through space*, the gods can travel a hundred thousand leagues through the sky in the blink of an eye. They journey at will and their splendor equals that of the sun. Adorned with many types of splendid garlands, fragrant powders, and ointments, the gods in that realm travel on their trees surrounded by a hundred thousand other gods and goddesses. During their travels, cheerful goddesses with the most exquisite physiques, who wear shimmering garments made of precious gems, fill the sky in front of them for many thousands of leagues, dancing, performing, posing, and singing songs. Since those gods have pursued positive courses of action in the past, those experiences now manifest within their minds. Here, I have given some examples using familiar descriptions, but these are a mere approximation of the actual experience of those gods. [F.288.a]

4.C.20 “Beautified by a hundred thousand past wholesome actions, like the moon amid moving stars, those gods will then proceed to that forest, all the while calling out in various ways, singing, laughing, posing, and playing music. The surroundings of the forest are utterly delightful. Home to hundreds of thousands of birds, it is adorned with many waterfalls and pools, and it shines brighter than a hundred thousand suns. To provide a comparison that may give some slight indication, the unique qualities of the most delightful forests, waterfalls, shores, and beautifully embanked pools that may be

found in the human realms cannot match even a sixteenth of the unique qualities of the forests and parks found in the realms of the Four Great Kings. Similarly, the forests found in the realms of the Four Great Kings cannot, in terms of the pleasures experienced in those places, match even a sixteenth of the delightful forests and parks found in the realms of the gods in the Heaven of the Thirty-Three. Those increasing degrees of pleasure are directly proportional to the amount of virtuous or unvirtuous actions that one has previously performed. Not even through the combined insight of all intelligent and eloquent beings, who are one-pointedly focused on virtue without ever engaging in any other activity, could a mere fraction of this pleasure be expressed.

4.C.21 “Why is this so? Because one cannot conceive of something inconceivable. Therefore, no human or god in the Heaven of the Thirty-Three, including their lord, could ever describe even a mere fraction of all the pleasure experienced by the gods in the Yāma Heaven—even if given a hundred thousand years to do so. Why? Because those are not the domains of the gods of the Heaven of the Thirty-Three, and those realms cannot be perceived by them. What I have described here by means of examples can never be seen or heard. [F.288.b] Here I have simply praised a fraction of the experience of those gods to inspire beings to strive in virtue. I have seen and depicted only a tiny fraction of all the inconceivable forms of pleasure and happiness that are certain to be experienced as a consequence of completed and accumulated virtuous actions.

4.C.22 “When a skilled and experienced artist, or that artist’s apprentice, draws a representation of the moon or the sun, he or she is not able to capture its actual light, its light rays, its circular movements in the sky, its brilliance, its smoothness, or its harmful aspects. Such a person can only draw its approximate shape. Similarly, the gods in the Heaven Free from Strife cannot be described here. The simple depiction I have provided does not capture their actual joys and powers, the forests and parks where they live, their splendor, their mountains, their natures, the sense pleasures they indulge in, their brilliance, their garlands, or the pleasures they enjoy while traveling in the company of the goddesses. Here, I have only given a slight indication.

4.C.23 “Next, together with goddesses from that pleasure grove, the gods will travel to lands that abound with fine embankments and parks offering numerous pleasures and attractions. Agitated by their extreme attachment to the five sense pleasures, they are carried away by the river of cyclic existence, shaken by the waves of their flickering thoughts. Those gods are enraptured by everything they see. Observing their divine realm, they see that the forests are filled with the most delightful sense pleasures, rivers, waterfalls, trees and branches, and mansions draped with vines, as well as

hundreds of thousands of singing birds. As they approach, they discover all around them the most perfect attractions of a kind they have never seen before. Surrounded by coteries of goddesses, [F.289.a] they see that the sand on the strips of land that lie between the rivers is made of pearls and is home to birds with golden, silver, and sapphire-like feathers. The banks of the great rivers are studded with trees that produce various melodies. There, on the banks of the rivers, they will then frolic and play around in the company of groups of charming and ravishing goddesses.

4.C.24 “After being attended to in various ways and having enjoyed the pleasures in that setting for a very long time, they will all together proceed to the forest called Jewel Shore. Upon entering that forest, they will see that the shining forest ground is formed from the seven precious substances and supports delightful mountains with peaks of precious gems. The forest features enrapturing riverbanks, waterfalls, pools, and lotus ponds, where a hundred thousand gorgeous bees swarm. The gods find that everything about this place is delightful, and they enjoy the vistas of the mountain ranges. Endowed with faculties that result from their previous wholesome actions, the gods will frolic, enjoy themselves, and indulge in pleasures in that jewel park amid troupes of goddesses. The pleasures experienced by the gods in the Heaven Free from Strife are produced by roots of virtue, and the numerous resultant enjoyments there manifest in accordance with such virtuous causal factors. In those realms, the gods experience levels of happiness that are superior to even a hundred thousand of the other forms of pleasure one can imagine.

4.C.25 “When they have indulged in the pleasures of the five senses within that forest, they will next proceed to a location in the Heaven Free from Strife known as No Lack of Embankments. There, they will enjoy a variety of perfect pleasures and take delight in songs performed by troupes of divine singers wearing various costumes. All of this is indescribable. Overwhelmed by their deluded thoughts, the minds of such beings, whose hearts are consumed by the fire of craving, never take a pause. Longing for sense objects, their monkey-like, distorted minds pursue mirages, [F.289.b] and thus they carelessly indulge in the divine pleasures that are the result of their own previous acts. As they keep on cultivating their passion for women, they will drift from place to place, carried away by the river of their many pleasures. All around the realms in the Heaven Free from Strife grow magnificent lotuses made of precious substances. All those extraordinary and delightful sense pleasures cannot be robbed from those gods, but they never satisfy their senses. Those charming lotuses blossom according to the gods’ wishes and grow simply by being thought of. Such are the effect of the gods’ past positive actions.

- 4.C.26 “At that point, Musulundha will think, ‘Ah! I shall now remain in the sky together with these gods.’ As soon as that thought has arisen, Musulundha, ruler of the gods in the Heaven Free from Strife, will rise up into the middle of the sky together with all the gods that surround him. While traveling in the sky, Musulundha and the gods do not have to move at all or say a word, and not the slightest part of their body changes. In this manner, riding on lotus flowers, all the gods fly through the sky. Accompanied by the beats of the five types of drums, dancing, laughing, enjoying themselves, filled with bliss, captivated by and enjoying the five sense pleasures, the cheerful gods travel on lotus petals. As in all perfect abodes, the surface of those flowers gives way when one places a foot on them, and it bounces back up when one lifts the foot again.
- 4.C.27 “When the gods travel on the petals of those lotuses made of the seven precious substances, each layer of petals is more beautiful than the one before. The petals are as radiant as the sun when it rises and sets in the human realm and illuminates the sky in copper-like colors. Enjoying each other’s company, all those gods will then [F.290.a] cheerfully travel to the utterly smooth and lofty mountain peak upon which lies a forest called Forest of the Assembly of Kubera. After reaching that mountain peak, they will proceed to a beautiful blossoming lotus grove that is adorned with many waterfalls, rivers, and pools formed from the seven precious substances. That place shines brighter than the light rays of a hundred suns and is home to many gatherings of gods and goddesses. The smooth and lofty mountain and its lotus grove are composed of many precious substances and studded with trees that shine in the same color as the sun. Arriving in that mountain’s forest, the gods will dance and enjoy themselves all together. They will then enter lotuses that grow a hundred thousand petals. Once inside those lotuses, they will start ascending that smooth and lofty mountain.
- 4.C.28 “With the intention to have a joyful experience, Musulundha, ruler of the Heaven Free from Strife, will surround himself with throngs of gods and then journey to this place where the gods enjoy themselves in this manner. Upon seeing him, the delighted gods will dance, laugh, and celebrate. Also, Musulundha, lord of the Heaven Free from Strife, will become completely exhilarated.
- 4.C.29 “The modes of birth of the gods are the fruition of their predominant karmic actions. Those actions produce inferior, intermediate, or superior gods; they also yield inferior, intermediate, or superior results, engender inferior, intermediate, or superior bodies, and give rise to inferior, intermediate, or superior pleasures. Śakra will never enjoy even a sixteenth of the most inferior forms of pleasure that are experienced by the gods in the Heaven Free from Strife. If it is impossible to describe the level of happiness

experienced by Śakra, then how could anyone adequately describe the level of happiness that is enjoyed by the gods in the Heaven Free from Strife? The actions that those gods have practiced are three hundred times superior. Here I have described the fruition of positive actions and the flourishing of merit by extolling the sublime pleasures that are experienced by the gods in the Heaven Free from Strife. [F.290.b] I have not done so to induce clinging to cyclic existence, but to generate strong enthusiasm in those who observe discipline.

4.C.30 “Once Musulundha, the ruler of the gods in the Heaven Free from Strife, has discovered the myriad qualities that are so excellent and incomparable within the lotuses and on that smooth and lofty mountain made of the seven precious substances, he will think to himself, ‘Ah! I must now enter this great lotus and remain there to enjoy its supreme pleasures, together with all the congregations of gods and my retinue of queens.’ So Musulundha, ruler of the gods in the Heaven Free from Strife, will place himself at the center of that lotus. By this mere act, and through the power of his past wholesome actions, the heart of the lotus opens up. In this way everyone can proceed to the innermost part of the lotus. A hollow will then appear in the center of the lotus, and from that opening light begins to shine. The light that radiates from the center of that great lotus is of a kind the gods have never before seen or heard of. Light rays spanning more than a hundred leagues now blaze forth in sundry colors. While this light shines from the center of the lotus, the gods and Musulundha, ruler of the Heaven Free from Strife, will all cry out in wonder. The ruler of the Heaven Free from Strife will then say, ‘Gods, look well at the light that shines from this great lotus!’

“ ‘We see the light,’ the gods will answer. ‘It shines in the most amazing manner!’ [F.291.a]

4.C.31 “ ‘Regardless of its size,’ the ruler of the Heaven Free from Strife will then continue, ‘we and everyone associated with our lands should enter the inner core of this great lotus and gaze at it for a long time!’

“All the gods will agree and say, ‘We shall do as the ruler of the Heaven Free from Strife has said. Together with our retinues and surrounded by groups of gods and goddesses, we shall all follow the ruler of the Heaven free from Strife as he enters this great lotus.’

4.C.32 “Musulundha, surrounded by throngs of gods and goddesses, will then proceed to the center of the lotus to gaze at its interior and marvel in wonder. Reaching the opening at its heart, they will enter it. When sunlight and refined gold shine upon each other, it is as if a second sun appears in the sky. Similarly, when the gods gaze at the dazzling features of that great lotus,

they will not be able to bear the brilliance of the light rays, and so they will have to close their eyes. Upon entering the lotus, they will cry out in utter delight, 'Never have we seen or felt such an incomparable light before!'

4.C.33 "Musulundha will lead the way, quickly followed by the gods. Overjoyed and insatiable, Musulundha will enter the lotus accompanied by the gods. Once inside, they will encounter hundreds of forests illuminated by the light of hundreds of thousands of precious gems, hundreds of thousands of luminous mansions, and hundreds of thousands of radiant trees. They will discover areas adorned with hundreds of thousands of forests and parks—each made of the seven precious substances [F.291.b] and filled with hundreds of thousands of beautiful birds in numerous colors and shapes—hundreds of delightful mountains, pools, palaces, and waterfalls; as well as hundreds of springs, ponds, rivers, thickets, and caves. Everything is composed of the seven precious substances and the colors, shapes, and dimensions are enrapturing. If even the lord of the gods in the Heaven Free from Strife has never seen such things before, there is no need to mention the other gods in that realm.

4.C.34 "The lakes found inside the lotus are filled with pristine heavenly water. Some have banks made of crystal, others contain silver stones and sand, some are of refined gold, others are of sapphire, still others are of ruby, and some are made of a combination of different precious gems. Likewise, the lotus ponds are studded with lotuses formed from various types of precious substances. Some are filled with lotuses of a single color and some with lotuses of multicolored leaves—blue, yellow, red, and white. The lotuses with blue leaves are made of stainless sapphire. Those with yellow leaves are made of gold, the white ones are made of silver, and the red ones are made of ruby. In that way, the gods will discover many types of lotuses inside that great lotus.

4.C.35 "Next, after taking possession of that lotus where a hundred thousand bees swarm, the gods will gleefully proceed to other enrapturing areas covered with the most delightful forests and parks. [F.292.a] To the accompaniment of endearing songs and drumming, and surrounded by further groups of boisterous gods and goddesses, the exhilarated and insatiable gods will travel through forests adorned with the seven precious substances. In those forests, the charming songs of a hundred thousand different birds can be heard, and the ground is exceedingly smooth, giving way when one places a foot upon it and bouncing back when the foot is lifted. Roaming through such places, the gods feel ecstatic. The more they see, the more intense their joy becomes. Savoring each other's company, the

mutually enamored gods go to enjoy themselves in those places. Lost in carelessness, they will remain in those parks for an extremely long time, together enjoying the highest forms of pleasure.

4.C.36 “Eventually they will proceed to a location that is made of various precious gems and is known as Garland of Pleasure Groves. Utterly charmed by songs and musical tunes produced by the five types of drums, these gods who strongly cling to the six pleasures remain attached to and infatuated with the scenery they gaze upon. In that way, they keep carelessly frolicking, playing, and enjoying themselves. As they approach the Garland of Pleasure Groves, they will see light rays and realize that they are like garlands of suns. Furthermore, as far as those light rays shine, the gods see utterly delightful lands that are colored yellow, red, and white.

4.C.37 “After enjoying themselves in such places in myriad ways, the gods next will travel to the mountains of entertainment. Never satiated by their sense pleasures, the gods take up residence at various places within those lofty mountains that are adorned with the seven precious substances. There are also hundreds of lush trees in that area [F.292.b] filled with nests of happy birds. There are waterfalls, rivers, pools, forests, parks, mountains, flatlands, and mountain slopes, as well as alpine meadows and streams, all beautified by flocks of wild animals and lotus ponds. Once there, they will rove around in those delightful mountains, enjoying the five divine sense pleasures, surrounded by heavenly maidens adorned with ornaments and costumes, and illuminating each other with the brilliance of their many divine garments. There, those beings will enjoy themselves for a long time without ever becoming fulfilled by their sense pleasures.

4.C.38 “Next, they will proceed to a place called Garland of Celestial Cottages. In order to indulge in the bliss of their sense objects, of which they can never get enough, the gods will insatiably indulge in the five sense pleasures. They will enjoy themselves in various ways and styles, consumed by the fire of craving that is ignited by their desires—the gatherings of gods and goddesses enjoy themselves in manifold ways. Together with Musulundha, ruler of the gods in the Heaven Free from Strife, they will enjoy each other, delightfully gazing at each other and enjoying the five sense pleasures. They do so within that lotus, which shines brighter than a thousand suns, where they find peace and safety. There they enjoy in many ways the boundless sense pleasures that have manifested as a result of their pure and wholesome roots of virtue, which ensue from the virtuous and auspicious actions that delight noble beings. In that way, those gods will journey and converse with each other with mutual respect and thus enjoy themselves for a long time inside this lotus, without ever feeling satiated.

- 4.C.39 “Unfulfilled by the sense pleasures they enjoy, the gods will occasionally emerge from the lotus. [F.293.a] As they emerge, they will look around and then enter the lotus once again through the opening in its heart. Once back inside, they will then remain there for another long period. Upon seeing this, a bird called *seeing reality* that lives on that smooth and lofty mountain will sing these verses:
- 4.C.40 “ ‘Their bodies are momentary,
Their lives last but a moment,
And the pleasures they experience will end—
Yet the gods, lacking intelligence, do not understand this.
- 4.C.41 “ ‘All these lives,
Produced by numerous virtues,
Will be cut down and destroyed
By the wheel of time.
- 4.C.42 “ ‘These lives that have come about
Due to many previous wholesome actions
Will all be destroyed
By the king, the Lord of Death.
- 4.C.43 “ ‘The pleasures of these careless gods,
Who constantly enjoy themselves,
Will be smashed once they are caught
By the lasso of the demon, the Lord of Death.
- 4.C.44 “ ‘The powerful king, the Lord of Death,
Who separates beings from what they like—
Their pleasures, power, and strength—
Is going to haul them away.
- 4.C.45 “ ‘Those who come close to him,
Those careless beings
Who enjoy pleasures while alive,
Will soon be destroyed.
- 4.C.46 “ ‘The gods who are carried away by their carelessness
Will suffer for a long time.
Yet, fooled by their many pleasures,
They do not realize this.
- 4.C.47 “ ‘The gods’ desire for pleasure burns more intensely
Than the light rays of the sun.

- When they arrive in the world of the Lord of Death
They will understand what the consequences are.
- 4.C.48 “ ‘Their bodies and strength will decline,
And the pleasures they experience are momentary.
Even so, these blind creatures, caught by their attachments,
Do not realize what goes on.
- 4.C.49 “ ‘Always enjoying themselves,
They spend their lives indulging in one pleasure after another,
But wherever they go
They will be destroyed by the king, the Lord of Death.
- 4.C.50 “ ‘The king who consumes others through aging
Does not spare any deluded being.
Later, when they die,
The fire of their own minds will torture them. [F.293.b]
- 4.C.51 “ ‘Sense pleasures will never
Bring satisfaction to the senses.
If beings do not focus their minds on what is beneficial
Through the light of wisdom,
- 4.C.52 “ ‘While, confused by hundreds of thoughts,
They chase after objects,
They will restlessly engage with such objects,
Like flames fanned by the wind.
- 4.C.53 “ ‘Those who realize this through the power of diligence
Will always be restrained toward the objects
That beings otherwise crave like a blazing fire.
Those who carefully investigate this will understand it.
- 4.C.54 “ ‘Those who are constantly confused
And always fond of objects—
All such beings who carelessly indulge in pleasures
Will always increase their delusion in all circumstances.
- 4.C.55 “ ‘Since they chase after pleasures with a misguided attitude,
The fire of their craving for objects burns ever stronger,
As when fire is fed fuel
And fanned by the wind.
- 4.C.56 “ ‘Carried away by their unshakable attachments,
And constantly overwhelmed by their desires,

- The gods are fooled by their attachments
And will fall from their heavenly realms.
- 4.C.57 “ ‘All the excellent qualities of their sublime minds,
The original sources of their pleasures,
Have been destroyed—where did they go?
Their lives are unstable and momentary.
- 4.C.58 “ ‘Their lives come to an end
And their life force is unstable and momentary.³⁵⁰
- 4.C.59 “ ‘Given such destruction,
Their life force will,
Without any doubt,
Likewise soon be gone.
- 4.C.60 “ ‘They repeatedly enjoy sense pleasures,
And their minds constantly pursue those objects.
Yet, they are not aware of the suffering
That comes from being separated from pleasures.
- 4.C.61 “ ‘The pleasure experienced in relation
To those divine sense objects
Does not match even a sixteenth
Of the suffering of being separated from them.
- 4.C.62 “ ‘The gods are not born this way
By overcoming just a few defilements.
Yet, such mundane beings are never satisfied,
As they have not overcome their desires.
- 4.C.63 “ ‘Without ever questioning their pursuits,
They always follow their desires.
Thus, they fail to pacify
The long-lasting pain that ensues from that.
- 4.C.64 “ ‘Easily attached, these confused beings
Are not aware of suffering.
Later, when they are separated from what they like, [F.294.a]
They will understand what the consequences are.
- 4.C.65 “ ‘Desires are pleasant for a short while,
But then they become unbearable.
As the henchmen of death arrive,
Their arrival will only cause harm.

- 4.C.66 “ ‘The gods who have acted blindly,
Lacking the eyes of care and insight,
Will fall into the hell realms
That are similar to a fire pit or an abyss.
- 4.C.67 “ ‘Carefulness always benefits people
And is the supreme friend,
While carelessness is the supreme enemy.
That which benefits is indeed the best.
- 4.C.68 “ ‘What otherwise follows one everywhere
Is the worst among all that is terrible.
The great highway to the lower realms
Goes by the name of *carelessness*.
- 4.C.69 “ ‘The careless will develop attachment
To the objects that they carelessly engage with.
Those having such confused minds
Will always meet with suffering.
- 4.C.70 “ ‘The gods for whom there is no fear or misery,
Who lack a mindful outlook
And always chase after pleasure,
Are in no way different from cattle.
- 4.C.71 “ ‘Indulging in food and sex,
They have the mindset of cattle;
Because of that fondness,
The gods are no different than cattle.
- 4.C.72 “ ‘Particular types of minds
Create particular karmic actions.
Those whose karmic qualities have become corrupted
Do not think of these specifics.
- 4.C.73 “ ‘Those who frolic and play
Live in the mouth of the Lord of Death.
When the time has come to meet him,
Those who are hard to subdue will realize the consequences.
- 4.C.74 “ ‘As long as they are alive
And as long as their minds remain free from disturbances,
The wise will generate enthusiastic effort.
Therefore, take pleasure in the Dharma throughout your life.

- 4.C.75 “ ‘The Lord of Death destroys
Everything that lives,
Brings an end to all happiness,
And separates beings from what they hold dear.
- 4.C.76 “ ‘Once he arrives with his loud cries,
There will be no refuge
For those who have forsaken the Dharma.
Therefore, take pleasure in the Dharma!
- 4.C.77 “ ‘Beings with careless hearts
Will be carried away by the Lord of Death.
Those who are overcome by carelessness [F.294.b]
Will be destroyed by the Lord of Death, time and again.
- 4.C.78 “ ‘This is the teaching of those
Who live by the Dharma and delight in it.
They explain that carefulness
Points the way to the higher realms.
- 4.C.79 “ ‘The difference between being careful and careless
Is like the difference between right and wrong,
Liberation and bondage,
Or good qualities and defects.
- 4.C.80 “ ‘In their confused minds,
The gods do not understand this.
They enjoy themselves together with their enemies
And destroy their own intelligence.’
- 4.C.81 “ ‘In this way, when the bird called *seeing reality* sees the gods, it will instruct them in numerous fine ways, and yet the gods will not comprehend. Overwhelmed by carelessness, their minds will stray toward objects ever more. Carried away by their attachment to the five sense pleasures, they will fail to correctly comprehend reality. Hence, the terrors of death, transference, and birth that all sentient beings are bound to experience will certainly also befall them. Such are the facts of conditioned things.
- 4.C.82 “ ‘Next, after having resided in the lotus—after having stayed on that supreme, smooth, lofty mountain, within the petals at the heart of the lotus—the gods will decide to proceed to a lake called Inner Vastness. Accompanied by various songs, the rhythms of drums, and musicians playing their instruments, they will go there dancing, laughing, posing, and singing. That lake is surrounded by five hundred mansions that are built with railings made of the seven precious substances and that shine with incredible

beauty. The surroundings of the lake are utterly delightful, providing the gods with playgrounds to frolic in. Among those mansions, some have windows and extensive platforms supporting the most delicious [F.295.a] food and drink and the most comfortable cushions. Attracted to each other, the gods will together enjoy those foods with great pleasure. These gatherings of gods and goddesses will enjoy themselves in this manner to the constant beat of the five types of drums.

4.C.83 “When the impassioned gods have enjoyed themselves in the heart of that lotus, the ruler of the gods of the Heaven Free from Strife, Musulundha, and his entire retinue of gods shall proceed to the lake called Inner Vastness, floating in the sky. As they approach that area, Musulundha will see gods who enjoy themselves and indulge in sense pleasures to the accompaniment of drums and musical instruments. Upon seeing Musulundha, the intensity of pleasure experienced by those gods increases tenfold and they will rise together from their mansions, from all their cottages, from all the lotus ponds, and wherever else they may be. Singing, dancing, and filled with admiration and joy, they will all gather at the location in space where Musulundha, ruler of the gods in the Heaven Free from Strife, has reached. With mutual respect and delight, they will all fold their hands and prostrate before him upon beholding him there in the sky. With Musulundha leading the way, all the gods will then arrive, dancing, at the lake called Inner Vastness, which is adorned with all manner of perfect features and rows of celestial palaces.

4.C.84 “The joyful gatherings of gods in the Heaven Free from Strife shine brighter than a hundred thousand suns, and they cry out in various impassioned ways. As they arrive at a setting where a hundred thousand trees are growing, [F.295.b] Musulundha, ruler of the gods in the Heaven Free from Strife, will receive the local gods’ praises. When in return he has delighted the gods of the area with many proclamations, Musulundha will proceed to the shore of the lake. By the lake, he will enter a mansion called Captivating the Mind. That mansion is extremely beautiful, decorated with glimmering ornaments formed from the seven precious substances, and endowed with thousands of splendid qualities. There, all the divine gatherings will pay reverence to him.

4.C.85 “When the ruler of the Heaven Free from Strife enters that mansion, the king of the local gods, who displays the enjoyments of all the gods, will be seated on a lion throne adorned with the seven precious substances and featuring the most sublime divine splendor. Groups of very senior gods, who enjoy the highest forms of pleasure, surround him in attendance. Beautified in that way by hundreds of thousands of gods, that divine ruler will then ask

the most senior gods in his retinue, ‘Why has our supreme master, the ruler of the Heaven Free from Strife, whom we haven’t seen for a long time, come to this place riding a lotus?’

“Musulundha will then say, ‘Gods, I saw great wonders inside a lotus, and so I came here, riding this lotus filled with all the gods and goddesses.’

4.C.86 “In that setting, the lord of the Heaven Free from Strife will then gain extensive understanding about the excellent features he has seen, just as all the supreme elders did in the past.³⁵¹ Upon hearing this, the gods, who are extremely pleasant to behold and who have the most perfect appearance, [F.296.a] will inspire in Musulundha, ruler of the gods in the Heaven Free from Strife, a definitive understanding of his past lives. As he listens to the gods, he will hear about the great nature and the great splendor of what he saw inside the lotus.³⁵² He will hear about all those desirable appearances with such excellent features that he witnessed inside that great lotus, which cannot be found anywhere else among the gods of the Heaven Free from Strife.

4.C.87 “He will be told, ‘Once upon a time, the Blessed One, the renowned Kanakamuni, the unsurpassed guide who tames beings, the teacher of both gods and men, appeared in the world. The Dharma he taught is virtuous in the beginning, virtuous in the middle, and virtuous in the end. With excellent meanings and excellent words, this Dharma is complete, pure, and perfect. This Dharma teaches that “this is form,” “this is the origin of form,” “this is the cessation of form,” and “this is the path that leads to the cessation of form.” It is virtuous in the beginning, middle, and end. Through his teachings, a huge number of beings from a hundred thousand different parts of Jambudvīpa realized the truth. In particular, he accomplished deeds that led beings to experience the fruition of the noble ones, gradually leading them to the attainment of the state of non-returners and stream enterers, as well as the attainment of the fourth concentration, the third concentration, and down to the first concentration. All the remaining beings engaged in the practice of the ten virtues. In that way, ten billion regions of the world turned to the Dharma and were established in wholesome conduct. [F.296.b] Then, through his divine vision utterly beyond that of humans, he saw that someone else still needed to be tamed by him: the ruler of the gods in the Heaven Free from Strife, who was known by the name Saumya. The virtues of this ruler were vanishing, and he lived carelessly—even more carelessly than those gods around him whose faculties had matured.

4.C.88 “The blessed Kanakamuni remained in this world out of loving kindness. He wanted to help the gods, do them good, eliminate their suffering, and bring an end to the carelessness polluting their minds. Surrounded by five

thousand beings in whom defilements were exhausted, he emanated a mass of light much brighter than the light produced by the gods residing in the Heaven Free from Strife. When the gods who had never beheld an omniscient being before saw this, they became completely astonished. This divine form, the likes of which they had never seen before, superior in numerous ways and unmatched by anything else, completely filled this heavenly world with its light. When they approached, heard, or saw the blessed Kanakamuni, the gods became totally astounded. Wondering, "How can anyone possess such a light?" they approached this divine manifestation and drew close to him. The gods left their various lotus ponds and came to the blessed Kanakamuni to gaze upon him.

4.C.89 " 'When the Blessed One saw them approaching, he rose up into the sky and remained hovering there, emanating various kinds of miraculous displays and thereby a great variety of excellent qualities arose. [F.297.a] He manifested streams of water from the upper part of his body, and the color, taste, and fragrance of the water so produced were so exquisite that none of the waters found within these heavenly realms could compare to even a sixteenth of it. From around the upper part of his body, he radiated blazing fires in multiple colors—blue, yellow, red, and purple. The Blessed One also multiplied his miraculous displays in such a way that one became a hundred, and a hundred became a thousand, to the point where this entire heavenly world was filled with them. Then, the light rays and his other displays once again contracted into one.

4.C.90 " 'Next, as the Blessed One manifested such supreme miraculous displays, he lifted all these heavenly realms with one hand and placed them in the palm of his other hand. He then hurled them into the sky—with all their forests, parks, pools, waterfalls, and hosts of gods. He flung them so far that they could not be seen anymore. After he had thus made these realms disappear, he again restored them to their initial state.

4.C.91 " 'The Blessed One continued to produce great miraculous displays. He uprooted the greatest among all the mountains and threw them in the sky, so far that no one knew where those mountains with their forests, parks, pools, waterfalls, meadows, and gatherings of gods had gone. When he then brought them back down to where they had been, the gods were still confused and asked themselves, "Have we ever walked on these mountains?"

4.C.92 " 'After this, the Blessed One [F.297.b] projected physical emanations of himself, manifesting a variety of forms, colors, garments, and other excellent features. While those emanations were seen on mountain peaks, inside the different forests, on the lotus ponds, in the rows of mansions, in the canopies of the trees, on the banks of the rivers, on the lakes, in the pleasure groves,

and in the parks, he constantly remained in concentration. He manifested various activities, such as lying down on a bed in the sky, and then again coming back down to earth. He walked in the sky, moved through the sky, and then again took a seat.

4.C.93 “ ‘Next, the Blessed One manifested his miraculous prowess by teaching the Dharma with a voice so melodious that it made the beats of the five types of drums seem ugly in comparison—just as the call of crows may seem ugly when compared to the sounds of drums played by humans. Upon hearing his voice, all the gods, who were otherwise obsessed with captivating songs, now completely lost that obsession.

4.C.94 “ ‘The Blessed One proceeded to emanate in the sky gods and goddesses endowed with qualities so great that the gods in the Heaven Free from Strife would not even seem like fireflies in comparison. When the gods saw the sizes, hues, shapes, bodies, garments, ornaments, and sylvan pleasures of those extraordinary divine emanations, they understood that, compared to them, they were nothing more than grass. With their hairs standing on end, the gods of the Heaven Free from Strife were embarrassed and humbled, and thus they lost their conceit based on their bodies, youth, and pleasures. [F.298.a]

4.C.95 “ ‘The Blessed One knew who were of supreme acumen and who were not. He knew the different intentions of beings and the ways the effects of causal actions ripen. His wisdom was free from attachment and he benefited the world. When out of supreme compassion he thus manifested miraculous displays in the realm of Saumya, ruler of the Heaven Free from Strife, all of this ruler’s carelessness was completely crushed. Just like you, Musulundha, ruler of the gods in the Heaven Free from Strife, have come out to enjoy the sights of the forests, Saumya and all the attending gods had at that time also emerged from the great lotus.

4.C.96 “ ‘The Blessed One then manifested those miraculous displays inside the great lotus to free Saumya from his conceit. Those are the emanations inside the great lotus that you, ruler of the gods in the Heaven Free from Strife, had never seen before. All those forests, pools, rivers, mountains, mansions, and domains—in all their delightful variety—were manifested in order to free Saumya from the influence of carelessness.

4.C.97 “ ‘Next, the gods who had entered the great lotus, along with all the emanations, said, “Let us sit upon the lotus at the residence of Saumya, ruler of the gods in the Heaven Free from Strife.” So they arrived upon the lotus and took their places on its one trillion petals. The Blessed One took his place at the heart of the lotus. On the petals, hearers manifested various types of miraculous displays. Some of them rose in the sky and then entered the lotus again. [F.298.b] Other hearers rose to the center of the sky riding on

the backs of elephants and horses. Showering down a continuous rain of various fragrant substances, those hearers created many different miraculous displays.

4.C.98 “ ‘With his mind full of admiration, and urged on by his former wholesome actions, Saumya, ruler of the gods in the Heaven Free from Strife, then thought to himself, “By whose power do such displays manifest? Our own bodies and abilities are nothing compared to this!”

4.C.99 “ ‘At that point, the Blessed One, who saw former actions with his divine eye, said to the hearers,³⁵³ “Saumya, he is known as ‘the Buddha, the Blessed One.’ He is the omniscient and all-seeing teacher of the entire world, including the gods. He is the teacher of all sentient beings, including the demons, as well as mendicants, brahmins, gods, humans, and asuras. He teaches the Dharma in all worlds, and the Dharma that he teaches is virtuous in the beginning, virtuous in the middle, and virtuous in the end. With excellent meanings and excellent words, his Dharma is perfect and pure, and it leads to the definite attainment of nirvāṇa. Thus, he explains that ‘this is form,’ ‘this is the origin of form,’ ‘this is the cessation of form,’ and ‘this is the path that leads to the cessation of form.’ That blessed one is your teacher. He has come to the realms of the gods of the Heaven Free from Strife to bring the Dharma to the gods, to benefit them, and to bring them happiness.”

4.C.100 “ ‘When he heard those words, Saumya, ruler of the gods in the Heaven Free from Strife, asked, “When I serve our master, how should I worship him? [F.299.a] We have never heard accounts outlining how to worship him.”

4.C.101 “ ‘A mendicant then said to Saumya, “Serve the Thus-Gone One! Saumya, when you serve him, you must leave aside your crown and your other ornaments. With a properly subdued demeanor, acute faculties, and a composed mind, you must kneel on both knees and pay homage to him as if he were a king. Then, draping your Dharma robe over one shoulder, you should prostrate to the Blessed One and remain in his presence.”

4.C.102 “ ‘With full attention, all the gods together received the mendicant’s explanation of those excellent forms of conduct. Then, surrounded by a hundred thousand gods, the ruler of the gods in the Heaven Free from Strife put aside his crown, his ornaments, and all his elegant garments. He utterly subdued his senses and brought forth a serene state of mind.

4.C.103 “ ‘The Blessed One was residing in the heart of the great lotus surrounded by hearers. He was like the moon surrounded by a multitude of planets; like the central king of mountains, Mount Sumeru; like an ocean surrounded by great lakes; like a universal monarch surrounded by his eighty-four great kings; and like the sun surrounded by its light rays. Thus, the Blessed One remained in the heart of the lotus, surrounded by a multitude of hearers, shining and radiating light of incomparable splendor. Then, facing the

Blessed One, Saumya, ruler of the gods in the Heaven Free from Strife, joined his palms above his head, and when he had taken a place in the gathering, he asked, [F.299.b] “How may one become genuinely free from carelessness?”

4.C.104 “ ‘At this point, with a profound and vast melodious voice that filled all the worlds of the Heaven Free from Strife, the blessed Kanakamuni said to Saumya, who was in front, “Saumya, I will expound to you the genuine Dharma. I will explain the Dharma that is virtuous in the beginning, virtuous in the middle, and virtuous in the end. With excellent meanings and words, this Dharma is complete, pure, and perfect, and it teaches pure conduct. So, listen to these words attentively and I shall explain.”

4.C.105 “ ‘Receiving the full attention of Saumya and the other gods, the Blessed One said to them, “There are nine causes, nine circumstances, or nine reasons for immature beings to resort to, become accustomed to, and increase carelessness. Those will lead them to destruction and ruin, and when their bodies disintegrate, they will be born in the unwholesome lower realms among hell beings, starving spirits, or animals. When those causes are present, their suffering will greatly increase, they will remain bound to cyclic existence, they will not be able to reach the transcendence of suffering, they will not be free from their attachments, and they will never experience happiness but only misfortune.

4.C.106 “ ‘ “What are those nine causes of carelessness? The first is spending time ogling women. This leads beings to follow their unrestrained faculties by means of an impure body, speech, or mind. The carelessness of sentient beings comes from the single cause of lacking control due to unrestrained faculties. This agitation is related to indulging in inappropriate objects through an improperly motivated body, speech, or mind, and thus to lacking the inclination to listen to the sublime Dharma. Such careless beings do not engage in wholesome actions through their bodies, their speech, or their minds. Since they do not engage in wholesome actions through body, speech, or mind, they will instead engage in negativities with body, speech, or mind, [F.300.a] thereby completing and accumulating negative actions. Such fools will, after they die, be born in the unwholesome lower realms as hell beings, starving spirits, or animals because they have been completely corrupted by carelessness. For those reasons, sublime beings who always long for virtue should completely abandon carelessness. This is the first cause of carelessness.

4.C.107 “ ‘ “Saumya, the second cause that leads to the development of carelessness consists in the opposing factors that destroy the roots of virtue. When beings with restless minds gawk at forms with their eyes, this will generate discursive thoughts. Repeatedly entertaining those thoughts, they

will exclusively engage with those objects out of attachment. This will become a habit, and they will therefore only engage in unvirtuous actions. Those beings do not apply mindfulness and their minds are distracted. When their bodies disintegrate, they will be born among hell beings in the unwholesome lower realms. This is the second cause of carelessness.

4.C.108 “ ‘ “The third cause of carelessness is as follows. Those who do not follow the genuine Dharma, whose minds have not mingled with the Dharma, and who have not heard the Dharma before will give rise to profuse thinking. Whether their thoughts are based on desire, anger, or ignorance, when they think, their minds will pursue their thoughts without any other concern, and thus their minds will become distracted. Completely bound by this third cause of carelessness, they will engage in negative forms of behavior by way of their bodies, speech, and minds. When their bodies disintegrate, they will be born among hell beings in the unwholesome lower realms. This degeneracy is the third cause of carelessness.

4.C.109 “ ‘ “There is also a fourth cause of carelessness that will cause careless beings to be born among hell beings in the unwholesome lower realms when their bodies disintegrate. [F.300.b] Saumya, what is this cause of carelessness? It is obsessively gazing at goddesses. Experiencing pleasure by looking at improper forms, one becomes mentally restless and develops thoughts. Those who indulge in meaningless chatter also entertain such thoughts. They do not adopt wholesome forms of behavior in body, speech, or mind. When their bodies disintegrate, they will be born among hell beings in the unwholesome lower realms. This is the fourth cause of carelessness.

4.C.110 “ ‘ “The fifth cause of carelessness is as follows. Those who enjoy groves, pools, forests, parks, or lotus ponds experience immense pleasure at the sight of them, and they folic and enjoy themselves gleefully in such settings. They never think about virtue, and they never develop mindful composure. Instead, they are governed by carelessness and thus, when their bodies disintegrate, they will be born among hell beings in the unwholesome lower realms.

4.C.111 “ ‘ “Saumya, this fifth cause of carelessness consists in following unwholesome friends. Those who follow such friends will systematically develop unwholesome habits and participate in negative activities. They will adopt negative forms of behavior and engage in negative pursuits. Those who carelessly follow such evil friends will, when their bodies disintegrate, be born among hell beings in the unwholesome lower realms.

4.C.112 “ ‘ “Furthermore, Saumya, the next cause of carelessness is engagement in many different activities while thinking excessively. Such beings will not undertake wholesome physical activities. Their minds are unstable, restless, and they cannot engage in any single action decisively. Every single

physical action they undertake is undercut by their indolence. All their mundane and supramundane aims will therefore be undermined. [F.301.a] They do not practice generosity, they do not accumulate merit, and they do not keep in mind what they should. When those whose discipline is corrupted in this way later experience the disintegration of their bodies, their carelessness will make them take birth in the hell realms after they have died.

4.C.113 “ ‘ “This sixth cause of carelessness consists in adopting incorrect views while refuting the true view, the four truths of noble beings, and the eightfold path of the noble ones. Beings who adopt such a careless mindset will remain careless and distracted, and when their bodies disintegrate, they will be born among hell beings in the unwholesome lower realms. This is the sixth cause of carelessness.

4.C.114 “ ‘ “The seventh cause of carelessness occurs when careless beings continually crave delicious food and therefore become hostage to this craving. Such beings are attached to delicious tastes, and their minds always crave them. As they develop that habit, it becomes their nature. Such beings do not have anything else in mind, and they do not adopt any wholesome forms of behavior. They are agitated by nature and unrestrained. Those who are duped in this way by their craving for delicious food do not, even for a single moment, engage in wholesome activity such as contemplating impermanence, suffering, emptiness, and selflessness. They do not act in ways that benefit themselves. When their bodies disintegrate, Saumya, they will be born among hell beings in the unwholesome lower realms. This is the seventh cause of carelessness.

4.C.115 “ ‘ “The eighth cause of carelessness, Saumya, concerns beings who, for as long as they experience pleasures, cling to them and perceive them as being permanent, stable, and enduring without ever realizing that they are subject to change. As a consequence, they do not adopt wholesome forms of behavior in body, speech, or mind. They do not understand the difference between what is appropriate and what is not. [F.301.b] They lack the distinction between Dharma and non-Dharma and thus, governed by that suffering, they do not engage their minds properly. They never think about the fact that they will themselves have to experience many thoughts of suffering during their hundreds of thousands of lives among hell beings, starving spirits, and animals. Inert like a block of wood, they do not pursue any methods to ward off the Lord of Death. Strongly attached to those unwholesome forms of pleasure that undermine all beings in cyclic existence, they will, when the time has come for them to meet the Lord of Death, be consumed by the fire of regret that will be ignited as a

consequence of their attachment to those negative enjoyments. Upon the disintegration of their bodies, they will be born among hell beings in the unwholesome lower realms.

4.C.116 “ ‘ “The ninth cause for carelessness, Saumya, concerns gods and humans who, overwhelmed by craving, are attached to various forms of pleasure and therefore do not follow the Buddha, the Dharma, and the Saṅgha. They do not feel any inclination to do so. They do not listen to their words and do not follow them by becoming disciples of noble beings. They do not understand the difference between what is appropriate and what is not, they do not proclaim that difference, and they do not practice the teachings, but instead they teach worldly people that which is the most terrifying of all. They are not aware of the suffering of decline. Those beings undermine their own well-being, fooled by their own minds. When their bodies disintegrate, they will be born among hell beings in the lower realms.

4.C.117 “ ‘ “Saumya, what you have here is not given by an Almighty Lord, nor is it permanent, stable, or enduring. Instead, it is subject to change. Saumya, ruler of the Heaven Free from Strife, where have all the sundry pleasures that you experienced in the past gone? Experiencing their individual shares of the consequences of their own actions, beings cycle through the realms of cyclic existence, caught by the lasso of their wholesome and unwholesome actions. By performing wholesome actions, they are born among gods or humans. By performing unvirtuous actions, they are born among hell beings, starving spirits, or animals. [F.302.a] Therefore, Saumya, you should not live carelessly because such existences are not desirable! Why is that so? Because your life force, enjoyments, and lifespan are all impermanent; therefore, you should not fix your attention on things and you should not live carelessly! Carelessness causes hundreds of thousands of gods to fall into the lower realms, so you should not go along with your carelessness! It is the path of fools, not the path of holy beings. All beings live in close proximity to a certain death. The same applies with respect to old age, sickness, and being separated from what one likes. The experience of the consequences of virtuous and unvirtuous actions accompanies beings always and without fail, and it destroys them all.”

4.C.118 “ ‘ “At that moment, the Blessed One uttered these verses to the gods:

“ ‘ “Three branches grow
On the tree of carelessness:
Old age, sickness, and death.
Beings who stand on those branches

4.C.119 “ ‘ “And adopt sublime forms of conduct
Will never be harmed by old age and the like.

- The wise who remain persistent
Will never grow old with carelessness.
- 4.C.120 “ “ “They are never overcome by faults
And will not hold carelessness in high regard.
They will be liberated from faults and fear,
And attain unsurpassed bliss.
- 4.C.121 “ “ “The pleasures indulged in through carelessness
Are frightening; they do not lead to anything good.
Those who are free from carelessness
Will experience permanent, unchanging happiness.
- 4.C.122 “ “ “Beings corrupted by carelessness,
Throughout hundreds of billions of lives,
Are helplessly carried away
And remain as careless as ever.
- 4.C.123 “ “ “Moreover, the four errors
Are based on carelessness.
Those who are grounded in carelessness
Will be defeated by those four enemies of the world.
- 4.C.124 “ “ “The sufferings experienced in cyclic existence,
Which is like an abyss
Wherein all forms of fear are experienced, [F.302.b]
Are all the work of carelessness.
- 4.C.125 “ “ “Once freed from the last trace of carelessness,
Beings will reach the state of unchanging bliss.
All good qualities and everything undefiled
Are destroyed by carelessness.
- 4.C.126 “ “ “The carelessness of the gods
Increases forevermore.
How could those gods, deluded by their carelessness,
Ever reach nirvāṇa?
- 4.C.127 “ “ “Saumya, reflect on
These points repeatedly.
Think about what is of benefit to you,
So that you don’t end up in torment.³⁵⁴
- 4.C.128 “ “ “Please understand that none of
The trifling pleasures of the gods

Will endure in the future.
This is the fate of conditioned things.

4.C.129 “ ‘ ‘Everything that has been brought together
Will definitely disintegrate.
Impermanent pleasures—arising and disintegrating—
Always result in suffering.

4.C.130 “ ‘ ‘Beings who are corrupted by carelessness
And focus their minds on pleasures
Will be tormented by suffering
When they are separated from them.”

4.C.131 “ ‘In that way, the Blessed One used different methods to tame Saumya. This
“eye of the world” did so while surrounded by hosts of gods. He made them
understand the defects of carelessness, the terrifying bondage that causes
the gods to fall helplessly into the lower realms.

4.C.132 “ ‘As the king of the gods heard those Dharma teachings from the Blessed
One, he and twenty thousand attending gods reached the level of a stream
enterer. At that point, the Blessed One analyzed the situation and thought,
“Now that I have guided those beings, what else can I do to benefit the
rest?” Since the Blessed One could foresee the future, he asked himself, “In
the future, what else must I do to accomplish the welfare and happiness of
sentient beings and bring an end to their suffering?”

4.C.133 “ ‘Then, through the force of his miraculous powers, the Blessed One once
again produced miraculous emanations inside the lotus. [F.303.a] And
through his miraculous powers, he also manifested flocks of birds that
proclaimed verses. When those miracles had been performed, through the
power of those miraculous displays, the following was declared:³⁵⁵ “In the
future, after Saumya passes away, he will be reborn as the ruler of the
Heaven Free from Strife where he will be known as Musulundha. He will
live carelessly but he will be a good being. One day, wandering through
pleasure groves, he will reach a great lotus, on top of that smooth and lofty
mountain, and he will take his place at the center of that lotus. He will then
enter the flower where I have emanated this light, and with exclamations of
wonder he will behold what is inside. He will then emerge from that utterly
delightful great lotus, only to enter it once again. As he informs the other
gods about what he has seen, those gods will in turn explain to him what is
happening. They will explain the whole story about the delightful features
just as they have heard it themselves. Merely by listening to those gods,
Musulundha will then develop trust in the Buddha, the Blessed One, and
that faith will lead him to the transcendence of suffering. Also, soon after
that faith has arisen, the buddha known as Śākyaṃuni will appear, and

Musulundha will receive Dharma teachings directly from him.”

- 4.C.134 “ ‘Musulundha, we have heard the oral account of these past lives from the gods who were here before us, and all the great wonders happened exactly in the way we were told. [F.303.b] Inside the great lotus you have seen all that we told you about, and the Blessed One who has now been born is the unsurpassed Śākyamuni. Therefore, without entertaining any doubts, listen to his Dharma! If you do so, you will achieve the definitive good.’
- 4.C.135 “When Musulundha hears those words from the gods, genuine joy and devotion will arise in him and he will think, ‘Since the discourse of Kanakamuni that has been transmitted to me is so satisfying to the minds of the gods, what need is there to speak of what will happen once I receive the words of the Dharma directly from the Blessed One!’
- 4.C.136 “With this understanding, he will set off on a journey to Vārāṇasī accompanied by eighty thousand gods. When they see the Blessed One, they will be unable to stop gazing at him. Adorned with the thirty-seven factors of awakening, his body blazes with golden light and he benefits all the realms of the world. He is the guide of all beings in the world and he expounds the teaching on the four truths of noble beings for hundreds of audiences. Arriving at the place where the Blessed One is residing, Musulundha will prostrate at his feet together with the eighty thousand gods, and the Blessed One will then address them, saying, ‘Welcome, Musulundha. Did you understand the Dharma discourse of the blessed Kanakamuni?’
- 4.C.137 “At that moment, Musulundha’s faith will intensify a thousand times and he will think, ‘Oh, this is a great wonder! Through his unimpeded and subtle realization of omniscience, [F.304.a] the Blessed One knows exactly what has happened to me!’
- 4.C.138 “Musulundha will then prostrate at the feet of the Blessed One and take his place in the gathering, together with the eighty thousand gods. At that point, the Blessed One will say, ‘Musulundha, the Dharma teaching that I will expound to you now is virtuous in the beginning, virtuous in the middle, and virtuous in the end. With excellent meanings and excellent words, it is complete, pure, and perfect. I will expound to you the Dharma teaching called *The Joy of Divine Beings*. Pay full attention, listen carefully, and take these words to heart. I shall explain.’
- 4.C.139 “Commanding the full attention of the gods, the Blessed One will then say, ‘Monks, what is this Dharma teaching called *The Joy of Divine Beings*? Those who enter and adhere to the following twelve divine paths will safely reach the divine abodes. For example, when people follow a royal highway, they may travel free from fears and worries. Without experiencing any injury and free from any physical, verbal, or mental weariness and fatigue, they

arrive safely at their destination. Similarly, holy beings who carefully follow these twelve paths will reach the heavenly worlds. What are the twelve paths?

4.C.140 “ ‘The first path is the path of truth. Musulundha, there are five benefits related to truth. Those who speak the truth will be trusted by all beings, [F.304.b] they will always be influential, their faces will always be pure, their complexions will always be pure, and the gods will never revile them. Those are results that they experience in their present lives. Then, when their bodies disintegrate, they will be born among the gods in the joyous higher realms.’

4.C.141 “At this point, the Blessed One will utter this verse:

“ ‘Those who tell the truth are always disciplined.
Surrounded by gods,
They will be happy in the world
And will later find joy in the heavenly realms.

4.C.142 “ ‘Musulundha, this is the first path leading to the higher realms.

4.C.143 “ ‘Musulundha, the second path leading to the higher realms consists in practicing an uncorrupted form of generosity, being free from wrongdoings, not indulging in cyclic existence, and practicing wholesome thought. Those who maintain wholesome conduct by following this path will be born into the heavenly worlds. In short, there are three benefits related to generosity: those who practice generosity will live in harmony with worldly beings, they will experience mental happiness because they always train their minds, and they will be wealthy in the future. This is the second path leading to the heavenly worlds.’

4.C.144 “At this point, the Blessed One will utter this verse:

“ ‘Those who practice generosity live in harmony with others.
They experience mental satisfaction
And will enjoy wealth in the future.
Such are the results of generosity.

4.C.145 “ ‘Musulundha, the third path leading to the higher realms is patience. Those who cultivate patience will experience the following benefits. They will be free from strife, disputes, and wars—this is the first benefit. Also, no one will be able to rob them of their wealth, and they will live in harmony with all beings. When their bodies disintegrate, they will be born in the joyous higher realms.

4.C.146 “ ‘There is also a verse about this: [F.305.a]

“ ‘Those who cultivate patient conduct
Will have friends and not be afraid of anything.
They will live in harmony within this world
And will later enjoy themselves in the god realms.

4.C.147 “ ‘Musulundha, the fourth path leading to the higher realms consists in speaking pleasant words. Six benefits derive from speaking pleasant words. Pleasant words make everyone happy, and those who speak pleasant words will have no fear, they will always enjoy pleasures, they will be serene, they will be free from anxiety, and others will serve them. Those are the six benefits.

4.C.148 “ ‘There is also a verse about speaking pleasant words:

“ ‘Those who speak pleasant words will delight worldly beings,
Their fame will increase in this life,
They will have an attractive appearance,
And they will reach the heavenly worlds.

4.C.149 “ ‘Musulundha, the fifth path leading to the heavenly worlds consists in loving concern for everyone. Those who are filled with love will reach the transcendence of suffering. Each day of their lives, they will be surrounded by boundless retinues and possess immeasurable qualities.

4.C.150 “ ‘There is also a verse about this:

“ ‘The jewel of compassion
Causes them to always regard worldly beings
As their own parents.
This supreme quality will be present in their minds.

4.C.151 “ ‘Musulundha, by following the sixth divine path, beings will encounter the sights of the heavenly parks. Beings who rest within a state of mental equipoise will engage in wholesome activities, develop wholesome thoughts, and speak wholesome words. These, in short, are the benefits related to mental equipoise.

4.C.152 “ ‘There is also a verse about this:

“ ‘Those who rest within a state of mental equipoise
Always observe the Dharma.
They will not fall under the sway of wrongdoings,
Just as there can be no darkness when the sun is shining. [F.305.b]

4.C.153 “ ‘Musulundha, settling the mind within a state of equipoise is the root of all virtues.

4.C.154 “ ‘Musulundha, there is also a seventh divine path through which beings will reach the heavenly worlds. Those who observe an authentic view will attain the transcendence of suffering, so there is no need to mention that they will also reach the heavenly worlds. Every single activity they engage in with body, speech, and mind, even the most insignificant ones, is always beneficial and directed toward the realization of the transcendence of suffering. Such beings will be born in the heavenly worlds.

4.C.155 “ ‘There is also a verse about this:

“ ‘Know that those in whom
The most excellent authentic view has arisen
Will be free from the bondage of cyclic existence,
Even if they are householders.

4.C.156 “ ‘Musulundha, the eighth divine path consists in abandoning unwholesome company. In short, this will prevent the following three faults. Those who give up unwholesome company will not abandon sublime beings. They will be trusted by such beings who will think, “They are following the same training as us.” This will also prevent special faults from occurring.

4.C.157 “ ‘There is also a verse about this:

“ ‘Those who do not associate with unwholesome friends
Will have the fortune of happiness.
Following unwholesome friends is the worst
Among all kinds of inappropriate behavior.

4.C.158 “ ‘Musulundha, the ninth divine path consists in listening to the sacred Dharma. In short, there are seven benefits derived from listening to the sacred Dharma. Those who have not heard the Dharma will be instructed, the knowledge of those who have heard the Dharma will increase, and those beings will abandon every negative action of ordinary beings, they will become naturally inclined to follow the example of noble beings, sincere faith in the Buddha will repeatedly arise in their minds, their lifespans will increase, and [F.306.a] when their bodies disintegrate, they will be born among the gods.

4.C.159 “ ‘There is also a verse about this:

“ ‘Beings who have not heard the Dharma will be instructed,

The knowledge of those who have heard the Dharma will be reinforced,
Negative actions will be given up,
And in the future they will be born among the gods.

4.C.160 “ ‘Musulundha, the tenth divine path consists in cultivating a gentle mind. There are four benefits related to this. One will not become angry. In the unlikely event that one should become angry, one’s anger will not persist. One will not harm others out of hostility. When one’s body disintegrates, one will be born among the gods.

4.C.161 “ ‘There is also a verse about this:

“ ‘Those whose minds are virtuous and flawless
Will never be harmed by anger;
They will not be polluted by covetousness,
And they will be born in the divine worlds.

4.C.162 “ ‘Musulundha, the eleventh divine path consists in developing the power of trust in the way causal actions produce effects. Beings who have done so will abandon all negative actions and will shun even the smallest wrongdoing. They are aware of the consequences of wholesome and unwholesome actions. They do not perpetuate conditioned phenomena. Because they have familiarized themselves with wholesome actions, they will, upon the disintegration of their bodies, join the gods in the joyous higher realms.

4.C.163 “ ‘There is also a verse about this:

“ ‘Those who understand the ripening effects of actions
Are always mindful of even the smallest actions.
They will be unsullied by negativities
Like lotuses growing in a muddy swamp.

4.C.164 “ ‘Musulundha, those who enter this twelfth path that leads to the higher realms will be born in the worlds of the gods; this path consists in cultivating unmistakable and sincere faith in the Three Jewels. There are hundreds of benefits related to this, [F.306.b] so this beneficial path outshines and surpasses all the others. It is luminous and resplendent. Beings on this path will perfect the transcendence of suffering. Before that happens, they will experience the pleasures of gods and humans. By following this twelfth path, humans or gods who are free from the influence of carelessness will journey to the higher realms. On the other hand, careless beings will fail to achieve either mundane or supramundane happiness. Musulundha, the

Dharma that the sage of the past, Kanakamuni, taught to Saumya, lord of the Heaven Free from Strife, is the very same Dharma that all the thus-gone ones teach. You have received it correctly from those very senior gods.

4.C.165 “ ‘There is also a verse about this:

“ ‘Those who have sincere faith in the Three Jewels
Will enjoy abundant fortunate effects in the future.
Before transcending suffering,
They will be born in the higher realms.

4.C.166 “ ‘Those twelve paths are free from hindrances and always lead to their destination and nowhere else.’

4.C.167 “ ‘Upon hearing this Dharma teaching from the Blessed One, Musulundha and eight million gods will reach the fruition of a stream enterer. Then Musulundha, ruler of the Heaven Free from Strife, will prostrate at the feet of the Blessed One and utter these verses:

4.C.168 “ ‘Thus-Gone One, through your kindness
I am liberated from the fear of the lower realms!
Protector, through your Dharma
All these gods have also been freed!

4.C.169 “ ‘Today, my own life and the lives of the gods,
Who were caught in this great prison of existence,
Have become fruitful
Due to the teachings of the Well-Gone One.’ [F.307.a]

4.C.170 “ ‘Having uttered those verses, Musulundha and the accompanying gods will leave Vārāṇasī, rising up into the center of the sky, and thus return to the realms of the Heaven Free from Strife. Once there, all the gods will proceed to enjoy themselves and celebrate for a long time, continuing in this fashion until their lives come to an end. When that happens, they will next be born as humans who have ended their engagement in negative actions. They will have a youthful appearance, possess the most exquisite physiques, and be endowed with wealth and land. When those among them who have not yet reached the level of a stream enterer subsequently undergo death and rebirth, they will, in accordance with their karmic qualities, be born among hell beings, starving spirits, or animals. Once they transfer from such existences, some among them may be born with the general lot in life of a human. In that case they will, in accordance with their causal actions, have a youthful appearance and enjoy delightful ornaments and clothing. [V70] [F.1.b] [B46]

· The Gods in Traveling on Great Mounts³⁵⁶ ·

- 4.C.171 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the realms of the Heaven Free from Strife, he will see by means of knowledge derived from hearing, and so accurately perceive a realm known as Traveling on Great Mounts. Wondering what karmic actions cause beings to take birth there, he again uses knowledge derived from hearing to perceive how some holy people may receive teachings on good fortune from spiritual teachers. As a result, they are born as gods who experience the qualities of incomparable objects. They see forms that are desirable, attractive, and delightful in a way that is unlike anything else. Their ears hear various songs, songbirds, [F.2.a] and the sounds of cascades, streams, and ponds—all of which are uniquely and exceptionally desirable, attractive, and delightful—and thus they listen insatiably. Likewise, their noses will untiringly perceive desirable, attractive, and delightful aromas that are unique and unprecedented. With their tongues they will insatiably enjoy numerous exceptional tastes. Their bodies will likewise touch many different textures with various unique qualities. Thus, there is no pleasure that is not present within the forests in which they live, as all five divine sense pleasures are abundant, diverse, perfect, enticing, and unique.
- 4.C.172 “As soon as the gods see and enter these amazing forests, they immediately become astonished. So, there is no need to mention what happens when they behold the divine ruler Musulundha and join the gods living there. There, they are met by the smiling faces of nine quadrillion beautiful and youthful goddesses who bear many types of ornaments and attire. The goddesses sing and play music [F.2.b] as they proffer nine quadrillion offerings of splendid and superb sense pleasures.
- 4.C.173 “The gods hold King Musulundha in high regard, for the realm belongs to him. They proclaim their ruler to be like a father or a mother who teaches goodness throughout the realms in the Heaven Free from Strife. Hearing this, newly born gods will further behold that god who is surrounded by goddesses, and so they are born with inferior or intermediate bodies, garments, and ornaments.³⁵⁷
- 4.C.174 “They all experience nothing but enjoyable qualities and delightful sustenance for the five senses, and thus they frolic. The goddesses and the other gods all speak delightful and pleasing words, and whatever one might wish for manifests from the rows of hundreds of thousands of beautiful wish-fulfilling trees made of the seven precious substances and displaying thousands of excellent qualities.

- 4.C.175 “The gods who take birth among those trees, which possess such amazing qualities, completely lose themselves as they enjoy this copious wealth of wonderful objects. Enraptured, their eyes never stray from the trees, and so they stare uninterruptedly at these pleasures found in that great forest. The forest is also filled with thousands of streams brimming with food and drink. [F.3.a] The place is filled with the sweet calls of beautiful birds and the most captivating, perfect songs of goddesses. As the songs of the birds and goddesses mingle, they have the most enrapturing effect on the minds of the gods.
- 4.C.176 “As older gods arrive, the newborn gods will catch sight of an amazing lotus grove that is three leagues long, two leagues across, and brimful of lotus flowers in gorgeous shapes and appearances. Like resplendent planets and stars in the pure autumn sky, great multitudes of beautiful gods and goddesses assemble there. These gatherings of thousands of joyous gods and goddesses fill the great lotus grove, as they dance and frolic with each other to the tunes of the five types of instruments. The gods and goddesses converse intimately and spend each moment in joyous affection for one another. Never tiring, they become captured by this frame of mind and consciousness, and thus they bask in the midst of these throngs of exuberant gods.
- 4.C.177 “The enamored gods and goddesses also see numerous kinds of infatuated birds that frolic and play around in the waters of the lotus grove, and this further inspires them to enjoy each other’s company. The gods also inspire the birds and thus the swans, ducks, and geese likewise rollick in numerous ways within the lotus grove. [F.3.b] On the shores of this delightful lake, some gods pick lotuses with golden petals and drink nectar from them as they sing songs. In this way, surrounded by gatherings of goddesses, they enjoy an abundance of divine pleasures. Drinking in accordance with their karmic actions, there are other gods who imbibe nectar that is from lotus petals of the nature of silver, and who have teeth with a ruby-like color. Joyfully, they also imbibe from golden lotuses. There are also other gods who drink fragrant and cooling nectar from lotus petals made of crystal. In this way the gods drink nectars that correspond to their individual karmic actions. Moreover, within this lotus grove replete with magnificent wonders and sense pleasures, there are also some gods who drink that nectar from the petals of lotuses the color of sapphire. In this manner, they also celebrate among their joyful retinue.
- 4.C.178 “Other gods pass among trees that yield divine nectar and that are abloom with heavenly flowers. Infatuated and careless, they roam with their joyous retinue into these forests ripe with substances of exquisite divine taste, fragrance, and color. Gallivanting through these forests, they eat the fruits

and enjoy the taste of various nectars, singing with their minds filled with joy. There are also other gods who sing and celebrate with goddesses within caverns and mansions festooned in blooming vines of gold, silver, crystal, and sapphire. [F.4.a] Still other gods linger on the banks of the rivers, where they don garlands made from flowers in five colors, which grow on trees that resound with the songs of birds. The trees stand on soft ground that yields to one's step but bounces back when the foot is lifted. Some gods make bouquets of flowers so that they can enjoy the flowers together and relish their scents. Still other gods play music nearby, while other gods take seats on rocks made of sapphire, crystal, gold, and silver, where they enjoy themselves and celebrate.

4.C.179 "This continues until finally their completed and accumulated acts with desirable, attractive, and delightful consequences have been exhausted. Once that happens, they will again be born among hell beings, starving spirits, or animals. When they transmigrate from such existences, they might, due to karmic actions to be experienced in other lives, be born with the general lot in life of a human. In that event they will be youthful, attractive, and strong. They will be happy, wealthy, and in control of the land. Such are the concordant consequences of their actions.

· The Gods in Moving in the Stream ·

4.C.180 "As the monk who has knowledge of the ripening of karmic actions continues to examine the realms of the gods in the Heaven Free from Strife, he uses insight derived from hearing and so correctly perceives a realm known as Moving in the Stream. Wondering what karmic actions may cause beings to take birth there, he sees with insight derived from hearing. [F.4.b] Thus, he notices how some honest and sincere people who possess the power of faith may give up killing and stealing and become completely free from such acts. Furthermore, such people may avoid resorting to, becoming habituated to, and increasing acts of sexual misconduct. In that way, they are no longer dependent on female attention, and their eyes no longer ogle forms with lustful desire. Rather, they overpower and relinquish any improper mental activity through their contemplations. They do not entertain any such thoughts but regard them as poison. Upon the disintegration of their bodies, such holy people will go to the joyous higher realms and be born among the gods in Moving in the Stream within the Heaven Free from Strife.

4.C.181 "Once born there, they will experience the dawning of the effects of virtues that are splendid like the sun. Living in a realm of divine substances, they will experience the pleasures of incomparable enjoyments. As soon as

they are born, in their joyful and happy state of mind they will wonder whether they might be alone in that realm. As soon as they have this thought, they will notice goddesses who live in the forests approaching their dwelling place. These goddesses wear copious ornaments and garments, they carry garlands of resplendent lotus flowers upon their heads, and their apparel boasts an abundance of colors. Adorned with hundreds of thousands of ornaments, they artfully approach and surround the newly born god. The goddesses play music and sing beautiful songs as they draw near the god, whom they find attractive in numerous ways. In this fashion, the goddesses come to engage with that supreme god, whose perfect qualities captivate them. [F.5.a]

4.C.182 “At the sight of these divine maidens, the god will feel an unprecedented desire and wonder, ‘Who are they? Where do they come from?’ As the goddesses stand before him, many thousands of desirous tendencies will well up. The goddesses’ copious, resplendent ornaments shine from their bodies, their earrings of pure gold grace their cheeks, and with their hands they strum a variety of instruments. If even the youthful goddesses in the choirs of the Heaven of the Thirty-Three are incredibly beautiful, why even mention the beauty of the goddesses within the Heaven Free from Strife, who are born from qualities that are three times greater in terms of their associated virtuous and perfectly pure actions. In terms of their appearance, youth, proportions, and the ease with which they play their instruments, these goddesses are as far superior to those of the Heaven of the Thirty-Three as the latter goddesses are to human songstresses. Likewise, the forests, groves, lotus nectars, waterfalls, mansions, pools, and palaces in this realm are increasingly superior. The appearance, youthfulness, and joys associated with the goddesses also become greater, all the way up to the Heaven of Making Use of Others’ Emanations. Why is that? Because the weight of karmic effects continues to increase in correlation with the actions of their increasingly pure minds and discipline. Hence, the goddesses of the Heaven Free from Strife are incomparable.

4.C.183 “Nevertheless, all of this, without exception, is subject to impermanence. Otherwise, in terms of their pleasures, these realms are indeed desirable and praiseworthy, [F.5.b] which causes less intelligent people to take up discipline out of attachment to existence—less intelligent people, who are attached to existence, take up discipline, thinking that this will make them take birth as gods. This is why the shortcomings of such realms—such as impermanence, transience, and how all agreeable factors will be lost— must be explained. If it wasn’t, even a slight cause of craving for existence would become an obstacle for virtuous qualities to appear. Whether one looks

above, below, or ahead, there is nowhere that is permanent, durable, or stable. It is from this perspective that the higher realms are praised, and not merely in terms of craving for existence.

4.C.184 “Next, as they serve the newly born god, the divine maidens sing and flirt seductively in sundry ways. Seeing these unprecedented sights, the god will think, ‘Who are these goddesses? Why have they come here? And why are they serving me?’

4.C.185 “As soon as he has had this thought, the maidens will speak to him, moved by his past positive actions: ‘New one, you are powerful and enticing, so we wish to follow you, serve you, take care of you, and make you happy. Since you are our master, we will do whatever you command.’

4.C.186 “Hearing those words, the new god will respond, ‘If indeed you all are mine, I must certainly explore the forests and groves with you! [F.6.a] This is because I have been born in this heaven due to the causes of pleasure.’

4.C.187 “The young divine maidens will then embrace the god and caress him, arousing him in many ways. As they do so, they will tell him, ‘Young god, you see that these forests and groves abound with different gatherings of gods. These forests are full of joys and, within them, many different birds sing their ravishing songs. Here are all sorts of beautiful waterfalls and ponds. Thousands of mountains formed from the seven precious substances shine in lofty splendor, replete with slopes and many gorgeous alpine vistas. The lovely calls of many species of birds can be heard throughout this land, which is arrayed with many ponds and exquisite contours. O god, come with us to enjoy and celebrate within this perfect realm. We shall serve you by giving you deep gratification.’

4.C.188 “Hearing these words from the goddesses, the newly born god will respond, ‘Definitely, let us do as you wish!’ He will then stand up and take off with his goddesses into the forests and parks in pursuit of pleasure. As they sing and play drums and various instruments, the inhabitants in this land of carelessness gad about, enjoying what their land has to offer. Living happily, they wander from place to place, frolicking with their own goddesses and any other goddesses they meet. Whenever they meet, they rush into each other’s arms, driven by their mutual attraction. They appreciate each other deeply and joyfully. [F.6.b]

4.C.189 “Thus, with mutual affection, these groups of gods and goddesses will travel to the Forest of Amusements, a divine forest that measures three thousand leagues. This forest abounds with many quadrillions of pleasures, and it is due to these many special pleasures that it receives its name. It also resembles an awe-inspiring jungle. For their pleasure, the gods in Moving in the Stream go to this Forest of Enjoyment.

- 4.C.190 “When a new god arrives in this forest, he will witness joys of a kind he never experienced before, thus seeing and hearing things that are absolutely unprecedented and unparalleled. When the goddesses there see the newly born god whose eyes sparkle in excitement, they will say, ‘Who is this new god who has now come to live with us?’
- 4.C.191 “Adorned with wonderful divine garlands, the gods also travel through the sky in mansions made of divine sandalwood, celebrating, singing, laughing, and strutting to the accompaniment of music. In this manner, they will journey to the residence of King Musulundha. Other gods in their sky mansions hold divine lotuses in their hands while seated on divine thrones as they travel through space in jubilant poses. Still others travel while holding vīṇās in their hands. Thus, free from any discomfort, they all travel in very refined ways, joyfully journeying to the residence of the great king Musulundha. Still other gods hover in the sky, from which they let a rain of flowers shower down. In this way, singing and in happy unison, [F.7.a] they travel smoothly to the residence of Musulundha.
- 4.C.192 “Seeing how the gods thus experience tremendous pleasure, enjoying themselves in numerous different ways, the newly born god travels along. On the way, he will engage in many delightful conversations with the accompanying gods and goddesses.
- 4.C.193 “At a certain point, in the far distance, he will perceive a light that is as brilliant as a hundred thousand suns. The light is so bright that even the gods are unable to look at it. At the same time, he will also hear a magnificent sound that is delightful, loud, and clear, and that seems to resound from all four directions.
- 4.C.194 “Exhilarated, the god will ask his companions, ‘What is this outstandingly beautiful, clear light, and what is this ravishing, loud sound we now hear?’
“His companions will reply, ‘Just as the lord of the gods in the Heaven Free from Strife enjoys himself within a retinue of many hundreds of thousands of gods—receiving divine praises in the midst of hundreds of lotus flowers and surrounded by divine maidens—such is also the case with Praśānta, lord of the Heaven of Joy. He likewise frolics, enjoys himself, and celebrates.’
- 4.C.195 “Hearing this, the newly born god will be struck by further wonder. ‘Where,’ he will ask his companions, ‘is the residence of this ruler, Praśānta, of whom you now speak? Who is this Praśānta, whose realm is like that? [F.7.b] Where does he live? He sees us here, yet we cannot see him.’
- 4.C.196 “Thus, when he has heard the words of the others and considered them, the newly born god will propose, ‘Now that we have come to know of this great being, let’s go to see Praśānta!’

- 4.C.197 “Yet, to this call the other gods will respond, ‘The gods in the Heaven of Joy reside above us. Ours cannot be compared to even a hundred thousandth of their special features. All their pleasures are the result of the relationship between actions and results that the gods here in the Heaven Free from Strife cannot match in any way. Their splendor far outshines even that of the ruler here in the Heaven Free from Strife. They reside above us and, accordingly, not just any god can travel to that realm. Only the foremost among the gods, a select few who are endowed with tremendous power, may succeed. Not just anyone can travel to that realm.’
- 4.C.198 “At this point the newly born god will think, ‘Alas, what, then, are our pleasures? Those gods reside high above even the lord of the Heaven Free from Strife.’
- 4.C.199 “Still, such thoughts last only a moment and soon, with their fickle minds that are so keenly focused on objects, the gods will again continue taking in the pleasures in that realm. Hearts swelling with tremendous happiness, they will thus proceed in leisurely fashion to their destination.
- 4.C.200 “Meanwhile, at his residence King Musulundha sports joyfully within a retinue of a hundred thousand gods, [F.8.a] aglow with splendor in the midst of hundreds of lotuses and plentiful divine maidens. His form and attire are unrivaled, and he radiates joy and youth, shining indescribably with qualities of perfect glory. His light outshines all the other gods, just as the sun outshines all the planets, stars, and other celestial bodies.
- 4.C.201 “The king of the Heaven Free from Strife sits upon a magnificent and excellent lion throne made of the seven precious substances. Endowed with supreme splendor, it is soft to the touch and projects limitless light. Thus he sits, displaying the most wondrous form, attire, and splendor. In front of him the most amazing singing, drumming, and entertainment are performed, inspiring to the heart and ears. The whole place overflows with such rich sense pleasures that there is nothing like it anywhere. The splendors of Śakra cannot match even a fraction of Musulundha’s splendors. Whereas Musulundha’s body shines with five hundred royal lights, Śakra’s shoulders only shine with two supreme lights. The former’s six sense faculties are the result of infinite past actions and virtuous qualities that produce great fortune, and thus he surpasses Śakra hundreds of times. Hence, Śakra cannot serve as an analogy here. Musulundha’s appearance, pleasures, land, and retinue are all peerless. None of the gods of inferior splendor—not even Śakra—can compare in the slightest. Musulundha is a mountain of light, perfectly pure both within and without. No matter what analogy one uses to illustrate him, it falls short. [F.8.b]

- 4.C.202 “When the newly born god beholds from a distance Musulundha’s form, majesty, might, and light, he is humbled and thinks, ‘Alas, our own light cannot be compared to even one percent of his. In fact, it is not even comparable to a hundred thousandth of it. Musulundha, lord of gods, must surely have undertaken supremely virtuous actions. If his splendor is so overwhelming, then what can one say of the perfect splendor and appearance of the one I’ve heard of, he who is known as Praśānta? Indeed, the actions undertaken by the gods are increasingly outstanding.’
- 4.C.203 “Having come to this conclusion, he will listen leisurely to the singing, drumming, and music. Very few of the newly born gods come any closer than that to the lord of the Heaven Free from Strife, since it is normally only senior gods who can approach him.
- 4.C.204 “Close at hand are seven thousand divine maidens who have the most beautiful appearance, attire, complexions, radiance, proportions, and voices. They sing, charm, laugh, and serve, surrounded by countless numbers of other goddesses. With great attention, they delight Musulundha with pleasures from near and far, and they offer him nectar to drink. Filled with passion, they all pursue the same objective, thinking, ‘I alone shall give Musulundha pleasures; no one else can do so. Without anyone interfering, I alone shall make him feel at ease. [F.9.a] I must make love to Musulundha in ways that far surpass those of ordinary sexual union, and that are suitable only here in the Heaven Free from Strife.’ Thinking in this way, the divine maidens approach him. Each of the goddesses thinks, ‘I alone must please him in all regards. I must delight the lord in any way I can. Musulundha and I shall be happy together—and not anyone else. I alone must be dear to him—no one else shall delight him. How can I have sexual intercourse with Musulundha in a way that it is considered an appropriate way to make love here in the Heaven Free from Strife?’ Thus, they all approach Musulundha with this motivation in mind, thinking, ‘I shall please him in any way I can. Indeed, I must be the one to experience all manner of shared pleasures together with the god.’
- 4.C.205 “Once again, the newly born god will approach the place where the divine ruler Musulundha resides. When he draws very close to Musulundha, he will behold him—exceedingly luminous and splendid in the midst of many hundreds of thousands of gods, who delight him with all manner of praises. For his part, Musulundha is aware of all the gods, including the newly born god. On some rare occasions, Musulundha will even cast a glance at the newly born god so as to acknowledge him. The other gods will then encourage the newly born god in pleasant words, saying, ‘He who now has placed his gaze upon you is king of the gods. Therefore, you must now properly prostrate yourself before him.’

4.C.206 “The newly born god will then approach [F.9.b] and offer his prostrations before Musulundha. In acknowledgement, Musulundha will tell him, ‘Newly born lord, enter among the gods of the Heaven Free from Strife and you will see that the gods here are joyous, exceedingly overjoyed indeed! They are born here due to accumulations of virtuous actions. That is how they have come to such happiness, and that is why they now enjoy the effects of their own previous actions. Having acted carefully for an extremely long time, they now live in this divine world.’

4.C.207 “Then the lord of the Heaven Free from Strife will speak these verses:

“ ‘The joy into which
A god is born
Does not equal a sixteenth of his pain
Upon death and transmigration.

4.C.208 “ ‘People are always fooled
By many insignificant effects,
Which are just like a city of the gandharvas.

4.C.209 Hankering only after pleasure,
Beings are destroyed.
Therefore, the intelligent should not pander to pleasure.’

4.C.210 “Thus, the ruler of the Heaven Free from Strife will speak to the newly born god, who in turn will reply, ‘Your Majesty, I am not aware of any such flaws here. On the contrary, I see that everyone has a meaning and purpose. How could all the gods, and I along with them, be so ignorant?’

4.C.211 “In reply, Musulundha, ruler of the Heaven Free from Strife, will say:

“ ‘When the Lord of Death arrives,
There is no happiness to be found anywhere.
Although that is the way things go,
No one pays any heed.

4.C.212 “ ‘Minds differ, as do sentient beings,
And their dispositions are all of different kinds;
This great diversity of bondage within existence
Is the product of karmic actions.

4.C.213 “ ‘From the moment they are born,
Beings live under the rule of the Lord of Death.
Yet, having fallen into such deep ignorance, [F.10.a]
People are not even aware of the terror.

- 4.C.214 “ ‘When the time of death and transmigration comes,
The greatest of the horrors of existence,
The terrifying Lord of Death, will arrive.
Only then will the deluded understand.
- 4.C.215 “ ‘A careful and joyful birth
Does not occur repeatedly.
Yet, deluded by objects,
The mindless gods do not realize this.
- 4.C.216 “ ‘Attached to their objects, the gods are deluded
By the poisonous craving of views.
Yet they do not realize it, and thus the result is always
Great horror as the gods die and transmigrate.
- 4.C.217 “ ‘In the end, death causes suffering
In all corporeal beings.
Since they were certainly born,
The gods are also certain to die and transmigrate.
- 4.C.218 “ ‘As they revolve due to the winds of karmic actions,
Such bondage causes suffering.
The sound of the Lord of Death causes beings to fall,
And thus they remain deceived.
- 4.C.219 “ ‘ “You have no father, no mother,
No friend, no relative to accompany you!
Now you have no free will!”
In this way, beings will be admonished in time.
- 4.C.220 “ ‘Those beings, who are now without any friends,
Were deceived by other ordinary beings.
It is the shackles of the mind
That keep misleading people.
- 4.C.221 “ ‘Those beings, all alone,
Have neither relative nor protector.
When the time of the Lord of Death arrives,
One must face that on one’s own.
- 4.C.222 “ ‘The ecstatic happiness
That the gods perceive
Is forcefully robbed
By the Lord of Death.

- 4.C.223 “ ‘Constantly chasing pleasures,
One hankers after the illusion of objects.
Great suffering is certain to follow,
And yet one does not understand this fact at all.’
- 4.C.224 “In accordance with reality, Musulundha thus introduces the newly born god to the way things actually are. When the god hears these words, he will feel sad for a short while, but soon he will once again be egged on by the dancing, singing, and laughter of the other infatuated gods. [F.10.b] If you wonder why, it is because the minds of ordinary, childish beings are fickle. In particular, when they experience happiness while governed by the forces of existence, their insatiability is increased a hundredfold. This is why these careless gods cannot properly pursue even a fraction of the Dharma in their hearts.
- 4.C.225 “As the newly born god then leaves the residence of Musulundha, he will join the gods in the Forest of Amusements, and there indulge in dance and merrymaking, enjoying the pleasures of the five senses as he continues to ramble through Moving in the Stream. Having attained such an enjoyable land, he will joyfully celebrate together with all the other gods.
- 4.C.226 “Enjoying himself together with all the others in this manner, he will gradually make his way to the park known as Spacious Palanquin Houses, which abounds with two trillion different joys. There are gardens of numerous colors and shapes, lotus ponds and pools, forests and groves, and many kinds of birds, waterfalls, and mountain peaks formed from the seven precious substances. Such are the many features of Palanquin Houses. Moreover, the positive karmic actions of these gods ensure that whenever they might think, ‘I wish that Palanquin Houses with all its forests, groves, and ponds would rise up into the sky,’ that will indeed happen. Thus, the houses, forests, groves, ponds, waterfalls, trees, [F.11.a] and lotus pools will all take off into the sky, like birds. When the gods then think, ‘For our pleasure, may the great park of Palanquin Houses remain like this without moving!’ that will indeed come to pass.
- 4.C.227 “As the gods continue making wishes, they may also wish for many great rivers of food and drink, in which case their positive karmic actions will instantly produce such streams with delicious, beautiful, and sweet-smelling food. This, however, is not understood by humans when the objects of past positive actions manifest for them.
- 4.C.228 “The gods might also think, ‘What if all the palaces within a hundred leagues were to open?’ The very moment they have this thought, they will all open. All the exquisite mansions with their many delightful pools, cascades, streams, caverns, rooms, and upper chambers, as well the great abundance of forests, parks, lotus groves, and trees, will at that point open

up, and the gods will delight in them with abundant joy. Overjoyed, they will think, 'Just as other beings live happy lives, we too shall live here in perfect and abundant happiness! We shall live here like such happy beings! Let us celebrate in numerous ways with the other joyous gods within those houses! [F.11.b] Now, if only all the gods who frolic in myriad ways within the realm of Musulundha, ruler of the Heaven Free from Strife, could come to these houses!' The moment they make that wish, all the gods of Moving in the Stream³⁵⁸ will begin to journey through the sky, riding different mounts. Thus, traveling on geese, peacocks, cuckoo birds, flowers, ducks, pheasants, and trees, they will all travel to the houses, followed by exuberant divine maidens who play musical instruments, strike drums, and sing joyfully. Playful and charming, they wear necklaces and lotus garlands.³⁵⁹ Perfectly youthful and joyous, they dance, play drums and musical instruments, and sing exquisite songs. While singing praises, these divine beings will journey to Palanquin Houses, where, appearing in the center of the sky, they will come to stay and celebrate in the houses of great playful joy.

4.C.229 "With strong mutual appreciation and joy, everyone frolics while remaining careless and mentally restless. Seeing the gods in this condition, Musulundha, ruler of the Heaven Free from Strife, will wonder, 'What method might there be to help these careless and thoughtless gods? As they focus only on what is vulgar and remain careless, I must use any available means to help them.' [F.12.a]

"With this concern in mind, Musulundha will then travel along with all the other gods, who possess the shared karma to live in that realm.

4.C.230 "Musulundha will think, 'How may I benefit the gods of Moving in the Stream? How can factors of unsurpassable virtue be employed to benefit both myself and others? How may I be free from obstacles? The supreme friend of the gods is the one who makes them reach liberation. The one who teaches them unvirtuous actions is, on the other hand, their enemy, for he is the circumstance for their engaging in the type of action that creates the hells.'

4.C.231 "So that he may counsel the gods in his realm, Musulundha will then travel toward the site of Palanquin Houses, using a special, miraculous palace for his journey. All the abundance and joys of the rivers, ponds, trees, cascades, forests, and groves in Moving in the Stream cannot match a hundredth, or even a thousandth, of the qualities of this miraculous palace, because Musulundha is the lord of all those who have accomplished positive actions. Among all the gods who have engaged in positive actions within the Heaven Free from Strife, he is the foremost, the master of positive activity. The positive deeds performed by him are vastly superior, as are his miraculous abilities. Therefore, based on such causes, Musulundha's house

appears splendidly bright and radiant, outshining all the palaces of the Heaven Free from Strife. [F.12.b] Just as no chariot is comparable or beautiful before the sun, so none of the other mansions can compare to Musulundha's.

4.C.232 “Within a mansion of such abundant perfection, Musulundha will travel through the sky to the place where the gods of Moving in the Stream are celebrating. When the gods in this realm witness the arrival of the lord of the Heaven Free from Strife, their liking for carelessness is diminished. The gods who otherwise wander carelessly and thoughtlessly will now quickly enter their houses and thus come forth to receive the king of the Heaven Free from Strife. At this point, however, Musulundha will intensify his miraculous powers a hundred thousand times, and thus the gods inside their houses become unable to see anything at all. Unable to see anything around them, they remain confounded in their houses. In this way, the great god uses his miraculous powers to prevent them from seeing each other. Nor can they hear any form of joking, flirtation, or joyous games. In this way, his miraculous powers will render them blinded and stunned, and at this point, sitting inside their houses, they will wonder, ‘What has happened to those gods who were sitting right next to me here in this palace? Where has everyone gone?’

4.C.233 “Hence, as they approach Musulundha, ruler of the Heaven Free from Strife, they will be able to see only him. [F.13.a] This experience is had only by the gods in Moving in the Stream and not by any of the gods outside of that realm.

4.C.234 “Stunned and frightened by the way things have been miraculously hidden, the gods will now say to Musulundha, ‘Your Majesty, inside the palaces were gods accompanied by divine retinues—where have they all gone?’

4.C.235 “Musulundha will reply, ‘All the gods who roam carelessly and thoughtlessly are subject to karmic actions, and when they die and transmigrate they must proceed based on their karmic actions. Therefore, they are born among hell beings, starving spirits, animals, or humans. Moreover, anyone who is careless and lives carelessly will sooner or later be destroyed by his or her own carelessness. Their craving for objects will ruin them. Those who are thoroughly attached to the five sense pleasures—people who are lost in the play of thought—will see the five peaks of existence ablaze, kindled by the tinder of their minds and fanned by the winds of karmic action. Then, as they have accumulated such factors in the realms of the Heaven Free from Strife, they will later be burned in the painful fires of the hells. Deceived and destroyed by their own unwholesome minds, they are born in the hells once their bodies disintegrate. Carelessness is in this way the most severe among all flaws. Impaired by the flaws of

carelessness, the gods fail to see any virtuous factors, and therefore they do not train themselves by means of a wholesome mind. Deceived by their own minds, they will without exception experience pain in the future.' [F.13.b]

4.C.236 "When the gods hear such words from Musulundha, ruler of the Heaven Free from Strife, they will fall into gloom and dread, and say, 'Ruler of gods, in a single instant, all the gods have disappeared, died, and transmigrated. What has happened to them? Why are they now gone, leaving empty this land of Moving in the Stream? Among all suffering, that which is known as death and transmigration is indeed severe. Therefore, please teach us something that is not a wrong method. Please teach us something that can reverse our painful destiny, protect us from the suffering of separating from the beloved, save us from birth as a hell being, a starving spirit, or an animal, and bestow great fortune upon us.'

4.C.237 "At that time, the master of the gods will respond with these verses:

" 'One who practices a false path
Will not be seen as good.
Churning water
Cannot yield fire.

4.C.238 " 'Without a cause, there cannot
Be any effect whatsoever.
The qualities of the careless cannot
Lead to any lasting goodness.

4.C.239 " 'A god who lives his life carelessly
Brings about his own destruction.
When his good actions are exhausted,
He will be born in delusion and suffer a terrible fall.

4.C.240 " 'Those who develop
Attraction to happiness
Will later encounter suffering
And mental torment in their delusion.

4.C.241 " 'Those burned by the fire of desire
And obscured by objects
Will not find the lasting happiness
Of unsurpassable bliss.

4.C.242 " 'The pleasures desired by the world
And the enjoyments accompanied by craving
Cannot match even a sixteenth

Of the character of that inner nature. [F.14.a]

- 4.C.243 “ ‘That nature arises from the pristine river.
It is wholesome and liberates from cyclic existence.
With craving exhausted, bliss is found—
This is what brings boundless bliss.
- 4.C.244 “ ‘It leads with certainty to the flawless state
Of bliss that is free from fear.
That bliss arises from concentration
And is free from the ties of craving.
- 4.C.245 “ ‘As it is unscathed by thought,
What’s the point in mentioning its name?
Whoever attains this will always be happy,
Having transcended existence.
- 4.C.246 “ ‘Those who harbor desire in their hearts
Will have no joyful existence.
Destined for all forms of suffering,
They rush off into hell.
- 4.C.247 “ ‘Pulled by the lariat of karmic action,
They become tied to suffering
Such that none of them
Have the power to become free.
- 4.C.248 “ ‘The experience of spinning in cyclic existence
Happens due to karmic causes.
Going and coming always occur
Based on karmic causes.
- 4.C.249 “ ‘Childish beings attached to pleasure
Do not properly understand death and transmigration.
Yet, holy beings see that death and transmigration
Are the outcome of birth.
- 4.C.250 “ ‘Childish beings who indulge in pleasure
Never feel satisfied.
Childish beings who never feel satisfied
Always proceed to destroy themselves.
- 4.C.251 “ ‘It is bad in the beginning, middle, and end,
And unsuitable both in this life and the next.
To rely of such flaws makes no sense,

And yet beings are doing just that.

4.C.252 “ ‘Not witnessing the exhaustion of karmic actions,
One plunges downward after this life.
Only at that point will the deluded and careless,
Who indulge in objects, understand.

4.C.253 “ ‘This life passes extremely quickly.
Yet, childish beings do not realize that.
Later they will suffer
And reap the experience of pain.

4.C.254 “ ‘If you are afraid of suffering,
And if you are afraid of the Lord of Death,
Then you are intelligent and will be delivered
By the sacred Dharma to the state of bliss.’ [F.14.b]

4.C.255 “As the gods hear these statements from the lips of Musulundha, their time of carelessness comes to an end. Turning again to Musulundha, they will say, ‘Ruler of gods, why have all the gods become completely invisible? Have they all died and transmigrated? Have they all passed away in the very same instant? Or have they gone elsewhere? Ruler of gods, by all means, please explain to us what has happened.’

4.C.256 “In response Musulundha will tell them, ‘Just as everyone comes here due to karmic actions, they must also leave due to karmic actions. Once their relevant karmic actions have been exhausted it is certain that living beings, no matter who they are, must experience the suffering that arises from having to leave one another. It is certain that aging, sickness, and death will occur, each of them in full. The living must face the loss of their life force, health, and youth. Whether human or god, one must not be careless—one must not live carelessly. Those who initially were careless must realize that they will not last. They must understand that from the beginning they are destined for destruction. They must become absolutely certain that their life force, health, and youth will eventually be crushed.

4.C.257 “ ‘In the future, when the Lord of Death arrives, there are three strategies for turning him back: generosity, discipline, and insight—those are the three strategies for turning him back.

4.C.258 “ ‘The three great terrors follow, always and continuously, when one has numerous concepts and ideas. [F.15.a] Those who cannot relinquish concepts will, when the time of death arrives, lie there inert with mouths and eyes wide open. Thus, leaving behind one’s people, friends, retinue, and family, one must die and transmigrate. Burning in the fire of having to leave so many dear ones, one will suffer as one is led away by the Lord of Death.

All the many thoughts that arise from the five sense pleasures—all the dancing, laughing, posing, and celebrating, and all the boundless enjoyments of the forests and parks—all such pleasures are like poisonous friends that now become hurtful enemies. At that time, they will be the cause of terrible regrets.

4.C.259 “ ‘Steeped in agony, one will think, “What have I done? I have not accomplished anything in terms of insight, generosity, or austere discipline. Careless, I have remained absentminded and I have not practiced anything worthwhile. Now, all my people, all my friends, have left me alone, while they are still celebrating. Now I must leave behind all the delightful objects here in our divine world.”

4.C.260 “ ‘For as long as the King of Death continues to destroy us gods, we must frankly acknowledge disease and decline. We must be sure to crush carelessness, for those who give up carelessness will find perfect joy. Such people will not be burned in the fires when the time of the Lord of Death arrives. At the time of total decline, these paths will be deeply cherished. [F.15.b] Thus, if we perform, become accustomed to, and increase acts of generosity, discipline, and insight, this is what will save us at that time.

4.C.261 “ ‘The Lord of Death, who robs all beings of their life force, is undeceiving—he has no forbearance, and there is no way to avoid him. So, why do the gods not endeavor in that which could turn him back? Because the careless gods are so engrossed in meaningless activities that are like an abyss, fierce poison, or burning flames.

4.C.262 “ ‘Therefore, the enemy—carelessness—will make those gods who are governed by carelessness intensify their predilection for beholding their gorgeous maidens and expand the tremendous pleasures they get from frolicking in their forests, parks, and ponds and roaming among the beautiful mountain peaks. They will regard things that are in fact impermanent as if they were permanent. They will think, “I will forever enjoy myself with these divine girls! All these young maidens will always be here, and we shall never be without them.”

4.C.263 “ ‘In this way, those who are obsessed with the pleasures of objects will always be accompanied by that great destroyer who moves without any hindrance: the Lord of Death. And when he shows up, none of the divine women can offer any protection. Without giving any thought to those facts, the gods are constantly on the move, yet whenever their pleasures are examined, they are seen to be fake, false, and hollow. Hence, once the gods are destroyed by carelessness, they will be born among the hell beings, starving spirits, and animals. Moreover, conquered by their own stupidity, the gods have not been destroyed by death, transmigration, and the pain of

birth just once. They have been so continuously, since time without beginning, [F.16.a] and yet, lacking intelligence, they do not become any less desirous.'

4.C.264 "When Musulundha, ruler of the gods, speaks such words that convey the meaning of the Dharma, those gods who are free from mental faults will experience the ambrosial taste of his words. With that in mind, they will develop detachment, and so they will say to the king of the gods:

4.C.265 " 'Divine benefactor,
Here you have spoken
Nothing but words that are endowed
With the three beneficial factors.

4.C.266 " 'Those who grasp the nature of peace
And attain true happiness
Are always certain to achieve
What is far more enjoyable than pleasure.

4.C.267 " 'In the opposite case,
The gods will be destroyed by carelessness,
And such dull creatures
Will be born in the hells.'

4.C.268 "When the gods have spoken about the other gods in this way, in distress, they will again address the king of the gods: 'Ruler of gods, we are distraught and worry what might have happened to the gods who were inside the houses.'

4.C.269 "When Musulundha sees their distress and notices that they are no longer careless, he will release them from his magical power and once again reveal the gods to one another. As they see each other again, the whole congregation of like-minded gods will become completely overjoyed.

4.C.270 "To the happy gods Musulundha will then say, 'The reason that you could not see each other was that I had used my miraculous powers to hide you from one another. Once the terrifying and overpowering Lord of Death has arrived with his tremendous strength, you will take rebirth as hell beings, starving spirits, or animals. [F.16.b] At that time you will not see each other for trillions of eons. You should understand this and avoid being careless. Do not be preoccupied but pay attention. Without becoming wholly absorbed in objects, make sure to accomplish this understanding.'

4.C.271 "When Musulundha gives this teaching, a great number of gods will become intensely weary and thereby attain the stage of a stream enterer. Recognizing this, Musulundha will think joyfully, 'I have done my job.' With

his wishes happily fulfilled in this way, he will then proceed to the Forest of Amusements.

4.C.272 “Some among the utterly careless gods in Moving in the Stream will thus develop a highly virtuous state of mind and become stream enterers. On the other hand, those among them whose minds remain fickle and incautious will recklessly indulge their fondness for being careless. Crazy, they will continue to celebrate together, enjoying themselves in the forests, groves, ponds, parks, and jungles. Without considering the terrors of the Lord of Death, they will enjoy themselves and play, frolicking in lotus grove after lotus grove, and moving from one mountaintop to the next. Sharing a mutual infatuation, they will continue in this way until finally their acts with desirable, attractive, and delightful consequences have been exhausted.

4.C.273 “Once that happens, they will, if they have not done what is meaningful, take birth among hell beings, starving spirits, or animals. If, due to other karmic actions, they should be born human and possess the general lot in life of a human, they will always be happy and very successful. Their bodies will be most excellent, and they will enjoy tremendous wealth. [F.17.a] Everyone will appreciate them and find them endearing and delightful. They will have a natural fondness for the Dharma, just as they will enjoy dancing, singing, joking, and socializing. They will visit temples, gardens, ponds, and lotus groves. Becoming kings, or something similarly exceptional, they will remain free from harm, and their companions, friends, and family will always show them affection. They will enjoy themselves together with people who always speak truthfully and have candid and joyous minds, and thus they will maintain their honest conduct without any decline. All those perfect qualities and fortunate circumstances are karmic effects that accord with their causes.

· The Gods in Living on the Peak ·

4.C.274 “As the monk who has knowledge of the ripening of karmic actions continues to examine the realms of the gods in the Heaven Free from Strife, he applies insight derived from hearing and so correctly perceives a realm known as Living on the Peak. Wondering what karmic actions may cause beings to take birth there, he sees with insight derived from hearing. He then notices how certain holy people who remain constantly concerned about the effects of karmic actions are also honest and sincere. They possess the correct view and pursue correct activities. They completely relinquish unwholesome company and always recollect the Buddha, Dharma, and Saṅgha. Fearful of even the slightest misdeed, they relinquish killing, stealing, and sexual misconduct. When on the road, such people may come

across women who dance and sing, or they may hear the sounds of their jewelry or voices. At that point they may give rise to incorrect mental activity and become attracted, but they will nevertheless recognize the flaws of such an inappropriate state of mind and completely refrain from any further such thinking. [F.17.b] Those who thus completely give up sexual misconduct will upon the disintegration of their bodies go to the joyous higher realms and be born among the gods in Living on the Peak.

4.C.275 “Once born there, their past engagement in positive actions will bring them the fortune of experiencing vast enjoyments. They will glow with their own natural light and be attached to the pleasures of the five senses. There is a mountain in that realm known as Heap in the Stream, on which grow trees made of the seven precious substances. The mountain is also full of supreme enjoyments, such as flocks of birds that frolic there with gracefully moving feet.³⁶⁰ Displaying many different behaviors, plumages, and appearances, the birds number in the hundreds of thousands and present the most delightful spectacle. The mountain also abounds with wild animals in a variety of looks, colors, behaviors, and shapes, and everywhere are delightful waterfalls, rivers, pools, jungles, vine-covered houses, fruits, and flowering trees. The mountain is adorned with wish-fulfilling trees and measures three hundred leagues in circumference. The mountain is home to gorgeous and captivating heavenly beings—groups of gods and goddesses fill the surroundings. As they take in the mountain, they discover its vast and stunning forests and groves.

4.C.276 “The ground that surrounds the mountain is sparkling and formed from the seven precious substances. One slope of the mountain is made of sapphire, and the light that it projects reaches a distance of sixty thousand leagues. Wherever that light reaches, it lends a blue color to the sky. Adorned with different ornaments and raiment, the bodies of the gods are colorfully decorated with various precious stones and the like. Yet, when they travel through the sky to that particular face of Heap in the Stream, [F.18.a] all of their different colors are overpowered, and thus they all take on the same deep blue color. This is what happens on that one face of the mountain.

4.C.277 “A second face of Heap in the Stream is made of crystal. Gods adorned with many different ornaments and various colorful implements also go to visit that slope of the mountain, and when they do so everything becomes of the color of crystal. Thus, all their forms and features come to match the mountain.

4.C.278 “A third face of Heap in the Stream is made of silver and radiates light across five hundred leagues. Perfectly white and dazzling, this slope of the mountain is stunningly beautiful, and when the gods come to visit, all their

colorful ornaments and attire turn the same color. Perfectly white and brilliant, they all turn the same color as the mountain.

4.C.279 “A fourth face of the mountain is made of gold from the Jambu River and shines on its surroundings like a splendid sun. The light from the mountain shines brilliantly across one thousand leagues, illuminating the sky with its radiance. When gods travel through or rest in the sky above this face of the mountain, they all take on the color of pure gold.

4.C.280 “A fifth face of the mountain shines with a ruby light, thus lending a brilliant scarlet hue to all its surroundings as it shines across one thousand leagues. When gods come to this face of the mountain, all their many different forms become brilliantly red. [F.18.b] Any red jewels the gods may wear on their bodies will at that time become a hundred times more intense and precious. Such are the special qualities of that slope of the mountain.

4.C.281 “A sixth face of the mountain is the color of diamond, and its light reaches across a thousand leagues. Thereby the surroundings become bathed in millions of rainbow-like light rays. Due to the splendor of Heap in the Stream, the gods that visit this slope all become rainbow colored.

4.C.282 “A seventh face of the mountain is made of the seven precious substances. When the gods go to this brilliantly colorful face of the mountain, their bodies become ornamented in many colors, as do their garments. The light radiating from this slope of the mountain also extends across a thousand leagues and thus projects a glorious brilliance on the surrounding environment.

4.C.283 “Compared to Heap in the Stream, the splendors, joys, precious lights, and delightful jewel lights of Mount Sumeru, the king of mountains, cannot match a hundredth, or even a thousandth of the qualities of that mountain. Such are the delights of that mountain. Why is that? Because of the power of virtuous actions. The gods of the Heaven Free from Strife have previously engaged in extremely wholesome and pure actions, and those causal factors now make their surroundings exceptionally joyous.

4.C.284 “Moreover, on that mountain are areas that are draped with nets of pearls that are perfectly pure and splendid. [F.19.a] These pearl garlands, which have arisen from past positive karmic actions, are decoratively arrayed so that the pearls rattle against each other, just as when a city has been decorated with nets of pearls during times of celebration. Where the mountain is festooned with such prodigious pearl nets, hundreds of thousands of flocks of different birds live. The birds call out to the careless and frivolous gods. For the benefit of these gods, the birds warble the following verses called ‘Detailed Appeals’:

4.C.285 “ ‘Due to various karmic factors,
The gods have attained their present lives.

Yet, if they lack knowledge of the Dharma,
They will later suffer torments.

4.C.286 “ ‘The forests, parks,
Vines, and platforms,
Here in the environment of this beautiful world,
Are all the result of virtuous actions.

4.C.287 “ ‘Whoever in any way engages
In beautiful karmic actions
Will, in exact accord with those actions,
Come to experience their results.

4.C.288 “ ‘In terms of the gods,
Their pleasures are also lesser or higher,
In accordance with any action performed
Having its own particular effect.

4.C.289 “ ‘Gods roaming due to delusion
Are ignorant beings dressed in many garments.
With their ignorant and highly deluded minds,
They fail to see the great terrors.

4.C.290 “ ‘The ignorant and careless
Do nothing that benefits them.
Yet, with lustful desires,
They wish for many different results.

4.C.291 “ ‘Not engaging in proper actions,
The gods remain deluded,
While delightful results
Disappear in great number.

4.C.292 “ ‘Thus, the gods abandon the lamp,
While only watching its light.
The god whose wishes accord with the result
Is indeed a supreme holy being. [F.19.b]

4.C.293 “ ‘He who knows the nature of cause and effect
Is destined for happiness.
There can be no fruit without a seed,
And how could there be light without a lamp?

4.C.294 “ ‘Without discipline there are no higher realms,
And how could there be a path to liberation without insight?

If one is liberated, that is happiness;
Protection comes from relinquishing desire.

4.C.295 “ ‘Wisdom is liberation from the craving for pleasures—
It is free from all possessiveness.

Pleasures produced by karmic actions
Are always polluted.

4.C.296 “ ‘Remember that the ultimate
Is always free from stains.
Not even in a hundred eons
Will people ever be satisfied by objects.

4.C.297 “ ‘For them pleasure depends on objects,
And thus they can never be satisfied.
Relying on objects, they constantly crave,
And thus their desires multiply.

4.C.298 “ ‘Increasing desire is like poison,
And it is a wrong view.
For those who are wise about decay, it is terrifying
And in many ways always ends in downfall.

4.C.299 “ ‘Unless those causes are abandoned,
Those who are so blinded will fall in many ways.
Knowledge of flaws and good qualities
Is the characteristic of a wise person.

4.C.300 “ ‘Not knowing what are flaws and good qualities
Is the way of the ignorant.
One must know good qualities to be just that,
And the same applies to flaws.

4.C.301 “ ‘Understanding flaws and good qualities,
One will always be destined for happiness.
Understanding the flaws and qualities of objects
Is what the gods should seek to achieve.

4.C.302 “ ‘How can the gods abandon insight,
And instead rely on objects?’

4.C.303 “Wishing to help, the birds that live among the pearl nets thus speak these
words in order to render the gods such help.

- 4.C.304 “Furthermore, the atmosphere around this mountain is adorned with numerous colorful, magnificent garlands. Thus, both the immediate atmosphere and the sky above are beautifully illuminated. Akin to the way the people of Jambudvīpa look at what is called the triple-colored ‘bow of Indra,³⁶¹ the gods on the slopes of this mountain enjoy the splendor of various jewel lights. [F.20.a] When the gods look at the individual faces of the mountain, they witness the extremely delightful, amazing lights of numerous jewels. Celebrating on each of these mountainsides, the exuberant gods experience the great joy arising from their numerous past actions.
- 4.C.305 “Just like Mount Sumeru, this mountain also supports forests: the four forests known as Beautiful Ornament, Joyous Play, Sunshine, and Beautiful Nectar. Likewise, there are parks, waterfalls, ponds, lotus groves, rivers, jungles, and caverns. Birds sing, colorful flowers bloom in the gorgeous trees, and the mansions and palanquin houses are all draped with garlands. Along with their retinues, the gods of Living on the Peak³⁶² come to that mountain and those forests to continuously enjoy divine substances, reveling in incomparable sense pleasures.
- 4.C.306 “The four forests provide a supremely enjoyable environment. In one of the forests, the trees are made of gold from the Jambu River, their foliage is of beryl, and their flowers are ruby colored. Another forest supports silver trees with leaves of exquisite gold and many different flowers that emit perfect fragrances across a hundred leagues, bringing ecstatic bliss to the gods who smell them. [F.20.b] In the third forest, the trees are of beryl, their leaves are of silver, and they bear multicolored flowers with rich aromas. The fourth forest features a hundred thousand cascades, streams, ponds, and songbirds endowed with supreme qualities. The many different colorful songbirds can be compared to Śakra amid the gods of the Heaven of the Thirty-Three, for in terms of colors, powers, and splendor, the perfect qualities of the Heaven Free from Strife are exceptional. Because of the gods’ abundant engagement in virtuous karmic actions in the past, this mountain is now endowed with supreme splendor, and many hundreds of thousands of gods surround it as they enjoy the perfect qualities of manifold objects in numerous ways. That is to say, the gods in the Heaven Free from Strife are capable of supremely miraculous feats, and they possess exceptional powers. Perfect sense pleasures manifest due to their own past karmic actions, and they relish the five types of objects by means of their six blissful senses. The gods in the Heaven Free from Strife are magnificent, and their past positive actions are what allow them to enjoy the features of this mountain.

- 4.C.307 “Seeing the joyous gods, flocks of the birds known as *permanently happy* will warble in spontaneous melodies produced by past karmic actions, to accompany these delightful verses:
- 4.C.308 “ ‘Attentive and intelligent individuals
May have nine hundred wishes
Yet fail to achieve those pleasures,
Since karmic actions are the most powerful.
- 4.C.309 “ ‘What is magnificent and splendid,
The greatest joy of all,
Is gained as the effect
Of the enactment of beautiful discipline.
- 4.C.310 “ ‘Like the ebb and flow of a river, [F.21.a]
The objects of beings transform.
Those who tame their minds to transcend this
Gain the fortune of divine bliss.
- 4.C.311 “ ‘Merit is produced by oneself.
We are our own creator.
Thus, both pleasure and pain
Are experienced by oneself alone.
- 4.C.312 “ ‘Those who always commit evil
Are their own worst enemies.
But those who do good
Take care of themselves like a friend.
- 4.C.313 “ ‘Those who train
With the constancy of a river
And delight in discipline
Attain merit that is of stainless splendor.
- 4.C.314 “ ‘Remaining within a great expanse of darkness,
Those who do what is meaningless
And take delight in the unwholesome
Will become highly obsessed with objects.
- 4.C.315 “ ‘Those who always pursue their desires,
Based on an unstable fondness for objects
Such that no Dharma remains in their minds,
Are people destined for suffering.
- 4.C.316 “ ‘Among pleasurable objects

- Lies suffering—Māra's domain.
Knowing this truth, one should understand
The characteristics of pleasure and pain.
- 4.C.317 “ ‘Those wishing for happiness
Should practice the sacred Dharma.
Thereby, clinging to suffering
Is said to be a function of that quality.³⁶³
- 4.C.318 “ ‘There are many kinds of suffering,
And happiness is not uncaused.
Pleasure and pain are different.
Therefore, take care of yourself and practice the Dharma.
- 4.C.319 “ ‘People's many thoughts,
And their many different lives,
Are all effects that arise
Due to past karmic actions.
- 4.C.320 “ ‘Those who have no concern for the Dharma
Live lives that are devoid of any positive effects.
The Dharma leads to the higher realms,
And those practicing the Dharma are happy.
- 4.C.321 “ ‘The power to attain all this
Is an effect determined by the sacred Dharma.
Those who do not uphold the Dharma
Descend into the hells.
- 4.C.322 “ ‘There, dying is the best that can happen,
Not karmic ripening in the form of a body.
Those who give up the Dharma
Forever roam in cyclic existence.
- 4.C.323 “ ‘A mind that lacks the eye of the Dharma
And is oppressed by dullness [F.21.b]
Is like rain falling on the desert—
It is futile and leads to no happiness.
- 4.C.324 “ ‘The sprouts of Dharma do not grow
In the field of a mind that lacks attention.
A mind that is foolish by nature
Takes pleasure in engaging in non-Dharma.
- 4.C.325 “ ‘Taking the path of non-Dharma,

People engage in what is unwholesome.
Driven by the mind,
They roam in cyclic existence for a long time.

4.C.326 “ ‘Moment by moment,
The mind jumps from one thing to another.
Fickle by nature and essentially untamed,
It appears like an illusion or a gandharva.

4.C.327 “ ‘Those who control their minds and consciousness
Are considered to be people with self-control.
It is the great force of unwholesome ties
That causes beings to roam in numerous ways.

4.C.328 “ ‘Desirous and overwhelmed
By craving for objects,
The gods are thus deceived
And become driven by carelessness.

4.C.329 “ ‘In this way, living beings are crushed and go astray,
Yet they do not realize that.
Subject to destruction and exhaustion,
All pleasure is impermanent and fluctuating.

4.C.330 “ ‘Happiness will always change,
Yet the dull do not see that
Because of craving, dullness, and carelessness,
And also their enjoyable experiences.

4.C.331 “ ‘The gods are stupefied,
And thus they roam from existence to existence.
Having disappeared, they reemerge,
And that existence too will change.

4.C.332 “ ‘The gods all live based on factors
That will eventually cause them to fall.’

4.C.333 “ ‘In this way, the birds convey many points of the sacred Dharma to the gods who roam on that mountain. Those among the gods who in the past engaged in wholesome deeds will understand what the birds are saying and keep it in mind. Yet those who did not previously practice the Dharma will not understand even a single word. Therefore, those who wish to benefit themselves and others must make ample efforts to increase the light of wisdom. Nothing else can save, heal, [F.22.a] and liberate beings from all the

lower realms. Wisdom is truly the seed of supreme bliss. Those who rely on, contemplate, and venerate wisdom will gain insight endowed with many qualities and will thus be certain to attain the final transcendence of suffering.

4.C.334 “The gods who roam carelessly may comprehend the statements of the birds, and their carelessness will be pacified for a moment. Afterward, however, they will continue to enjoy their sense pleasures, reveling in joyous forests and parks and upon bright summits studded with numerous jewels. This will go on until finally their completed and accumulated acts with desirable, attractive, and delightful consequences have been exhausted. At that point they will fall and enter a new existence, taking birth in the realms of hell beings, starving spirits, or animals, in accordance with their karmic actions.

4.C.335 “Those who do not take such births may instead be born with the general lot in life of a human. In that case they will always be happy. They will not be subject to the commands of others but be able to do as they please. They will possess great wealth, be insightful, and have tremendous joy, supreme qualities, and perfect bodies. Everyone will treat them with affection and hold them dear, seeing them as delightful and agreeable. They will be served and adored by everyone, and they will be born in a pleasant location, in a marketplace, or in a city. They will be served by their families, companions, and friends. They will become kings or ministers, or sincere upholders and followers of the Dharma, who possess the genuine view. Such are the effects that accord with their karmic actions. [B47] [F.22.b]

· The Gods in Living on the Peak³⁶⁴ ·

4.C.336 “As the monk who has knowledge of the ripening of karmic actions continues to examine the realms of the gods in the Heaven Free from Strife, he applies insight derived from hearing and thus correctly perceives a realm known as Living on the Peak. Wondering what karmic actions may cause beings to take birth there, he sees with insight derived from hearing. Thus, he notices how people who pursue positive actions and perfectly observe discipline may continuously refrain from causing others pain, while engaging in and accumulating the supreme discipline that noble beings uphold. They adhere to such discipline in a way that is free from degeneration and flaws. This discipline is irreproachable and stable, and it opens up all the gateways to the higher realms while closing all the gateways to the lower realms. With such cooling karmic ripening, they become like fathers or mothers, who are able to give refuge to others and benefit the world.

- 4.C.337 “Such people are born in that realm due to being endowed with three qualities. What three? Giving up killing, stealing, and sexual misconduct. The way killing and stealing are relinquished has already been explained, but how do they give up sexual misconduct? For example, when quickly passing by a group of women dancing, they may either see the women directly or hear the sounds of them and their jewelry from behind a wall. In such cases, they will not relish what they see or hear, they will not think about it, and they will not form any wishes in relation to it. If others should enjoy women dancing, they will not rejoice but seek to stop them and encourage them to confess their misbehavior. They will also explain to them about the problems that otherwise may ensue, saying, ‘Sexual misconduct is a source of flaws. It causes beings to go to hell.’ [F.23.a] In such ways, they help others to understand the character of sexual misconduct and give it up.
- 4.C.338 “While engaging in virtuous activities such people thoroughly observe discipline and maintain a pure and celibate lifestyle. Hence, when their bodies disintegrate, they go to the joyous higher realms and are born among the gods in Living on the Peak within the Heaven Free from Strife.
- 4.C.339 “Once born there, such beings who have engaged in positive actions will experience the following pleasures. The mountain of Living on the Peak extends across five hundred leagues. Upon it, hundreds of species of lovely birds sing beautifully. The birds fill the environment with their deep and vibrant songs. These melodious songs can be heard everywhere.
- 4.C.340 “When a god first takes birth in that realm, he will do so in the vicinity of a tree composed of the seven precious substances. Just as when a human is woken up by the sound of birds singing at dawn, the god will wake up similarly enraptured by the singing of those birds. Just as when the first rays of the autumn sun shine on the mountaintops, the things around him will similarly become visible more and more. However, these examples are only slightly comparable.
- 4.C.341 “Once the god has become fully conscious, those birds, which manifest due to past positive karmic actions, will attempt to make him mindful by warbling these verses that are all about positive actions:
- 4.C.342 “ ‘A fetter made of sinew,
And a receptacle of shit, urine, and spit—
Such are women,
And yet you cannot get away from them.³⁶⁵
- 4.C.343 “ ‘When facing such a heap of deception,
You must muster exceptional diligence.
Do not harbor illusions about evil females,
Who are shameless and deluded.

- 4.C.344 “ ‘Their jewelry and voices
Produce the sounds of utter delusion.
With the help of their voices, [F.23.b]
Women quickly steal men away.
- 4.C.345 “ ‘Bees flit among
All sorts of different flowers.
Similarly, women
Flit among men.
- 4.C.346 “ ‘When a bee has drunk the nectar of one flower,
It moves on to the next.
When a woman has drunk one man,
She moves on to the next.
- 4.C.347 “ ‘Women will abuse your wealth and devotion.³⁶⁶
They are unpleasant³⁶⁷ and always unreliable.
As soon as she has deceived one man,
A woman will quickly go on to another.
- 4.C.348 “ ‘Women are dishonest, deceitful, and rough,
And are like the kālakūṭa poison.
Women destroy men
And make them engage in meaningless pursuits.
- 4.C.349 “ ‘Just as people cannot tie together
Wind, space, and fire,
So men cannot control women,
Even through a hundred different means.
- 4.C.350 “ ‘Women are the supreme cause
Of misfortune, disease, and death,
As well as all flawed actions.
Women keep men away from liberating acts.
- 4.C.351 “ ‘In so many ways,
Women are the foremost cause
Of men being led
Into a terrifying abyss.
- 4.C.352 “ ‘No strength, youth,
Or skill is sufficient to pacify them.
Like the sun and its rays
Women and shamelessness cannot be separated.

- 4.C.353 “ ‘Like the light of a candle,
Their hearts are fickle.
Their anger always resembles
The bucking of horses.
- 4.C.354 “ ‘When your wealth disappears, so does their affection.
Women will use up your wealth and make you impoverished.
As long as you have wealth, there will be women,
But how will you find any when your wealth is gone?
- 4.C.355 “ ‘Worship, gifts, wealth,
And many other such means
Are of no use in keeping women,
For their minds are just like fire.
- 4.C.356 “ ‘As many agreeable conditions
As men may assemble,
To that same extent
Women will deceive them.
- 4.C.357 “ ‘Just as flowers can adorn people,
So women can be graced with beauty.
Yet the minds of such women
Are like the sight of a poisonous flower— [F.24.a]
- 4.C.358 “ ‘Delightful to behold, yet detrimental,
Women are like poisonous flowers
And should thus be relinquished at all cost.³⁶⁸
- 4.C.359 “ ‘Men who wish to gaze at women
Become increasingly fixated on objects.
Neither in this world nor in the next
Will they meet the fortune of happiness.
- 4.C.360 “ ‘Those who are attached to pleasures,
Who are careless, lazy, shameless, and deceitful,
And who practice unwholesome conduct and eat sumptuous food
Will never see what is good.
- 4.C.361 “ ‘Practitioners who have given up women
And who are assiduous, steadfast, and diligent,
As well as wise and trusting in cause and effect,
Will attain what is good.
- 4.C.362 “ ‘Because of the deceptions of women,

The people of this realm experience a web of flaws.
Erudite, and having given up women,
Such is the greatness of the ruler of the Heaven Free from Strife.'

4.C.363 "As if in a dream, the gods hear these verses when they awaken. The birds that instruct the gods in this way possess numerous excellent qualities, such as their two wings. When the newly born gods hear these verses, which are sung by the birds that appear due to past beneficial actions, they feel trust in them. With the insight they gain, they become able to recollect their mind states of previous lives, and thus remember how they used to observe a desirable, attractive, and delightful discipline, which is endowed with three qualities. As they remember this, the newly born gods will speak these verses:

4.C.364 " 'The single act of giving up women
Encapsulates all forms of discipline.
The wise who have given up women
Proceed to the city of suffering's transcendence.

4.C.365 " 'Neither by fire, weapons, nor force
Can living beings cut through the ties
That women create.
And so, success is hard to come by.

4.C.366 " 'One must therefore always diligently
Give up and disparage such factors.
Giving them up, one attains
The unsurpassable bliss of the Heaven Free from Strife.

4.C.367 " 'Here I have attained a stage beyond change,
A happiness greater than any other.' [F.24.b]

4.C.368 "Once the gods have seen the beauty of the frolicking birds and heard their sounds, they will joyfully begin to explore their divine world. Looking around, they will see that the mountain at Living on the Peak is covered with hundreds of thousands of trees that are draped in dazzling garlands. A hundred thousand cascades stream down the mountain, and the warbling of birds can be heard everywhere. The mountain is also adorned with a hundred thousand lovely lotus pools of various designs. The pools are made of numerous kinds of precious substances, and gorgeous humming bees buzz around them. This mountain is so enrapturing and unparalleled that when the inhabitants of the Heaven Free from Strife behold it, they attain a joy that matches its beauty.

- 4.C.369 “When the newly born god stands up from his seat by the foot of a tree, he will take a look at himself and see that his body is brilliantly luminous, radiating hundreds of light rays that illuminate his surroundings with a beautiful splendor. At the sight of his wondrous body, he is amazed and thus he becomes vain regarding his physical form.
- 4.C.370 “Then, as his arrogance begins to swell, he will think, ‘There is no one like me!’ As soon as that idea has occurred to him, he will be confirmed about his own perfection no matter who among the other gods he considers. Next, as his five senses perceive their respective objects, this will delight his heart and mind, and so his conceit will grow even larger. At this point his rapture will increase sevenfold, and therefore he will completely forget the virtuous qualities that he is supposed to pursue, because his mind is so fickle and habituated to carelessness. Thus, constantly frivolous, he lives carelessly. Tied by the noose of the five objects, [F.25.a] his longing will increase due to the stains of feeling desire for existence. In this way he will continue his blissful life upon that mountain of Living on the Peak.
- 4.C.371 “The mountain has three levels—there is a level above and another below. The lower level has five forests known as Traveling Fragrance, Light Ray Peak, Radiant, Constant Enjoyment, and Lofty Peak. Whatever grows in the forest of Traveling Fragrance is endowed with a special scent that can be sensed across five thousand leagues. The forest known as Light Ray Peak is lit up by numerous precious light rays of unparalleled splendor. The forest called Radiant shines with a light that is greater than a thousand suns, and the gods who stay there are blazingly radiant. The forest by the name Constant Enjoyment is filled with perfect sense pleasures. It is a site with many hundreds of thousands of pools and cascades that teem with the perfect taste, fragrance, and color of divine substances. Finally, the forest called Lofty Peak forms a towering and luminous summit formed from the seven precious substances.
- 4.C.372 “The middle level of the mountain features many hundreds of thousands of multistoried mansions made of the seven precious substances, and there are lotus pools in which flocks of hundreds of thousands of birds frolic about. This level abounds with desirable, attractive, delightful, and continuously appealing sounds, textures, tastes, sights, and aromas.
- 4.C.373 “The upper level measures five hundred leagues and is filled with gods of great power. It also contains the so-called Jewel Forest, which is filled with many different cascades, streams of food and drink, trees, ponds, lotus pools, groves, parks, wish-fulfilling trees, and divine flowers and fruits. This forest of a hundred thousand exceptional qualities is visited by hundreds of thousands of elated gods and goddesses. [F.25.b] In the Heaven Free from Strife, even Musulundha will travel there to enjoy the five divine sense

pleasures related to sounds, textures, tastes, sights, and fragrances, all of which kindle the fire of craving. As the gods on that mountain of Living on the Peak enjoy their many pleasurable objects, they experience a delightful range of distinctive causally produced features.

4.C.374 “When the newly born god has become excited by the pleasurable objects, many of the other gods on the mountain will approach him. When they see that he is alone, they will come closer. Joyfully looking at him with their eyes wide open, they will tell each other, ‘That god is a newborn.’

4.C.375 “One of the gods will then ask, ‘How can we know that this is a newborn god?’

“Another god will reply, ‘There are five signs to indicate that a god is newborn. A newborn god shines in a particular way. He is covered only in his own natural light and does not otherwise wear any clothing. That is the first sign of a newborn god. The second is that his eyes wander in amazement as he looks at the forests and parks that he has never seen before. That is the second mark of a newborn god. A third sign is that when he sees females, he becomes embarrassed, confused, and hesitant. Furthermore, a newborn god characteristically approaches other gods whom he has not seen before with hesitance. Finally, it is a sign of a newborn god that he becomes fearful and worried when levitating into the sky. Newborn gods are slightly smaller and move slowly; [F.26.a] they will stay close to the ground and support each other as they move. Those are the five signs of a newborn god. All of them indicate that a god has just been born. Now, I shall go to help this newborn god.’

4.C.376 “As the gods come closer to the newly born god, they will form a circle around him and say, ‘Look, you most fortunate one. Your birth here is the result of your own many beautiful past actions. This is due to your observance and cultivation of discipline free from damage, blame,³⁶⁹ or interruption.’

4.C.377 “When those gods whose minds are not consumed by carelessness have said this, they will all spread out and settle in Living on the Peak. Having settled into that world, the newly born god will watch and examine the other gods who, without exception, are engaged in mutual rapture while the sounds of delightful singing and music are heard. Seeing them, he will think, ‘I should go and stay alone in the mountains.’ Hence, he will take off to the mountains of Living on the Peak.

4.C.378 “At that point the god will notice large gatherings of goddesses who are adorned with numerous ornaments, attire, ointments, and powders, and who rejoice to the sounds of musical instruments, drums, and songs. The

goddesses are adorned with the finest raiment and ornaments and when see the new god, they will surround him in an ecstatic circle. Gazing at him in amazement, they will offer their salutations.

4.C.379 “Drawing closer, the goddesses will be pleased by their first sight of the god, and so they will say to him jubilantly, ‘God, we have come here to behold you. These forests and parks, valleys, rocks, and mountains are the results of your own past deeds and virtuous activity. Please enjoy yourself. [F.26.b] This heaven is also adorned with dazzling garlands of the seven precious substances. The many mountains abound with groves of many species of trees that are in constant bloom. In the forests of the mountains stand houses draped with vines, and throughout this heaven you can listen to music, drumming, and song. The realm is illumined by pure radiant gold, and you will discover all sorts of waterfalls, rivers, jungles, and lotus groves. In the midst of the sky stand hundreds of thousands of delightful palaces. Please enjoy yourself together with us.’

“In reply, the god, who has manifested from a vast amount of virtuous actions, will say, ‘Let us enjoy and satisfy ourselves with pleasures throughout the heavens.’

4.C.380 “Thus, to the accompaniment of numerous instruments, they will all set out in joyful celebration, experiencing the full effects of their virtuous actions. At one point they will arrive at a forest known as Manifold Chariots, which abounds with beautiful sights, delightful tastes, delicious fragrances, and enjoyable textures. The ground yields to one’s step but bounces back when the foot is lifted. The forest also features fine garments that are smooth, delicate, and exquisite. Many different birds frolic and produce lovely calls. Likewise, many enchanting songs and musical tunes can be heard there. [F.27.a] Traveling to this place, the gods enjoy all those objects as they joyfully celebrate with divine damsels adorned with many kinds of jewelry and special garments. Arriving within this forest that is endowed with such utterly perfect qualities and filled with gods and goddesses, the new god is amazed as he lets his eyes wander among all the exquisite sights. Within the forests and parks stand emerald trees, and from their crowns dangle sapphire garlands. On the ground live many colorful birds adorned with bright circles in the colors of the seven precious substances. These joyous birds warble to each other in melodious ways. In the same way as he surveyed the land, so will he gaze upon the lakes in the forest. There he will notice the colorful forms of infatuated ducks, geese, and swans that make special calls. As the god looks around this vast and diverse forest adorned with sapphire garlands, he will delight in all its beautiful sights.

4.C.381 “As this god, who now possesses all these diverse sense pleasures, peers into the sky, he will see hundreds of thousands of goddesses adorned with the brightest and most colorful ornaments and raiment. They fill the environment and display their bright colors in the sky as if they were painted on a wall or a canvas—a wondrous spectacle of goddesses singing, dancing, and playing music. However, the flaws connected with seeing soon set in, for as he looks into the sky, he will see in its center a hundred sources of life that fluctuate in a variety of ways.³⁷⁰ Next he will cast his gaze upon the lotus groves [F.27.b] and behold with excitement their clusters of bright blue, yellow, and red flowers, as well as the many beautiful aquatic birds that inhabit them, and the various ways they appear. At that point, the gods who are watching all this—all the divine gatherings that are either in the water or gliding through the air, as well as the birds that swim in the lakes, and the coteries of gods that bathe in the water with their perfect and incomparable bodies—will declare that all these sights are the effects of past virtuous actions:

4.C.382 “Those watching this great lake
Never get enough of the sights they see.
The same is true of their delightful tastes—
Never will they have enough of them.

4.C.383 “Nor will their noses ever tire
Of the scents they smell,
Just as their bodies insatiably
Keep experiencing delightful textures.

4.C.384 “Extremely endearing and delightful sounds
Never cease to captivate their ears,
Just as their minds will never tire
Of the things that they conceive.

4.C.385 “Thus, their six senses are caught and bound
By the ropes of transformation.
And so, within the realms of desire,
They keep circling, filled with fear.

4.C.386 “Ablaze like hay,
The gods are never satisfied;
Humans, too,
Are of this insatiable nature.

4.C.387 “Their six senses burn with noxious fire
And are overwhelmed by the winds of thinking.

Yet, while this world is thus consumed by fire,
No one realizes that, for they lack intelligence.

4.C.388 “ ‘You who live in this realm of carelessness

Do not follow the path of the Dharma.

Therefore, turn back from the objects of your passions

And free yourselves of your careless attachment!’

4.C.389 “In this way those gods will recollect their past deeds and, having thus remembered their past lives, will proclaim these verses. Once again, however, they will be led along, habitually, by their attachment to objects. The extremely deceptive attractions of the many desirable sounds, textures, [F.28.a] tastes, sights, and smells will only increase day by day, and so the gods are carried away in hundreds of ways. Celebrating together, they are ruined as they indulge in a glut of sense pleasures. Likewise, the many gods frolic together within the forests, parks, and pristine waters where hundreds of thousands of birds sing and the pathways are composed of the seven precious substances. Great gatherings of joyous gods also travel to celebrate with other parties of happy gods. As the visitors arrive, everyone engages in the most delightful and joyous conversations. Without any animosity, they all mingle as friends, sharing playful games and laughter.

4.C.390 “Even those among the gods with the least possessions are nevertheless followed by ten thousand goddesses, who remain constantly devoted to pleasure, always and insatiably indulging in the enjoyments of the senses as they sport with their seductive charms. The minds of the goddesses are filled with desire in hundreds of thousands of ways. You may wonder what causes and conditions give rise to such supremely gratifying women. Likewise, you may wonder why the vast majority of the inhabitants of the higher realms are female, and why males are few by comparison. There are reasons for this. Those born into the world of the higher realms possess desires to a very strong or a medium degree, whereas their anger is at a medium or a lesser level. In the intermediate state prior to their birth into the god realms, beings will perceive eminently desirable females. This sight will greatly intensify their desire and, as a result, most of them will become female. [F.28.b] It is because of their attachment to pleasure that these beings in the intermediate state assume a female form. This is the reason that females, and not males, predominate in the heavens.

4.C.391 “Some gods have ten thousand such goddesses while others have twenty thousand, thirty thousand, forty thousand, fifty thousand, sixty thousand, and so forth, up to a hundred thousand, and most gods have even more than that. Those who indulge their desires with such ladies are born insatiable. Concerning the process of sexual union, in the Heaven of the Four Great

Kings, it is the same as among humans. In the Heaven of the Thirty-Three, the gods have intercourse just as humans do. In the Heaven Free from Strife, they rely just on touch. In the Heaven of Joy, speaking is the medium. In the Heaven of Delighting in Emanations, the gods simply gaze at one another, and the gods in the Heaven of Making Use of Others' Emanations insatiably smell aromas or listen to words that they perceive from a distance.

4.C.392 “Throughout all this, every single god remains in harmony with all the goddesses. Everyone is of one mind, and they all find each other attractive. The bodies of the gods are utterly free from flesh, bones, and worms. The gods are neither long nor short, and all of them are powerful. Their strength never wanes, they are capable of subduing others, and they possess tremendous splendor. In this way, a single god can remain in accord with many hundred thousand goddesses. Filled with a lustrous splendor, the gods move gracefully, and their hearts are extremely joyous. In this way they enter the heavens, going and coming as they please. As they enjoy themselves with one after another supreme goddess of the heavens, they relish such pleasures. [F.29.a] Enjoying their partners and the sensual pleasures, they joyfully revel as they please. In this way, by means of a great variety of features, they experience the higher realms. Spending an exceptionally long time on the level of Living on the Peak within the Heaven Free from Strife, they enjoy the pleasures of the five senses in conformity with their own previous karma.

4.C.393 “As the clusters of gods and goddesses roam about in this way,³⁷¹ they gradually proceed to the forest called Shaken by Fierce Winds, where they will playfully pursue their enjoyments for as long as their past karma permits. When no such karma remains, their retinue of goddesses will abandon them. When the goddesses leave the gods, the following signs in the form of fatal disease will appear. First, whenever they approach an open lotus, it will close. That is the first omen. Another sign of death and transmigration is that whenever they go to a lotus pond or a cluster of trees, all the bees will leave that location. That is the second sign. The third sign is that when they frolic with the goddesses, the latter's music will make their lust wane. The fourth sign is that whenever they go near a tree, its flowers will wither. The fifth is that when they go sightseeing through the gardens in their chariots, they will be unable to rise into the sky. Those signs pertain to the gods of the Heaven Free from Strife. There are also the signs witnessed by the gods of the Heaven of the Thirty-Three, such as profuse sweating from the armpits, and the like. [F.29.b] Those are signs of certain death and transmigration due to the exhaustion of virtuous actions. They are followed by death conditioned by unvirtuous factors.

4.C.394 “There are also twelve great signs that, as they arise, gradually foretoken death. When a god who possesses previous causes is about to die and transmigrate to a human existence, the light that shines from his body and accompanies him will begin to dim, as when the sun is setting. Likewise, when a god’s flower garlands and fruits begin to decay, that is an indication of impending death. Another sign of death is that the flowers that the god attaches to his hair begin to wither. A further sign of death is that when the god takes a bath, his body’s reflection in the water will appear the way he is about to be reborn—be it as a hell being, starving spirit, animal, or human. After those signs comes a fifth omen, which is that, upon seeing his reflection on the water, the god will be terrified and his body hairs will stand on end, as if they were thorns. At that moment, another sign of death and transmigration will manifest in the form of environmental changes. Thus, whether the god has been sitting upon a seat of beryl, silver, gold, or sapphire, the seat now transforms and turns into copper. Another sign of death and transmigration is that the wind will ruffle the god’s clothing. The ground will feel hot and he will have to get up from his seat, feeling as if a vajra had struck him. [F.30.a] These signs will cause the god’s state of mind to change. As his state of mind is transformed, the sounds, textures, tastes, sights, and smells that he perceives become unpleasant. Thus, the god draws closer to the fire of impermanence.

4.C.395 “The next signs of death and transmigration manifest conjointly. He will no longer see things as other than they actually are, such as stones which are the nature of beryl. He will also witness a complete fall in his standing.³⁷² After that, the women will soon understand from those signs that the god is about to die and will therefore abandon him. They will also begin to speak badly of him, which causes him tremendous torment. The pain produced by this loss of his companions is so severe that none of his other enjoyments can match even a sixteenth of that.

4.C.396 “Next follows the onset of a tenth sign as the god’s faculties degenerate. He will begin to appear with rolling eyes, and so forth. Next comes an eleventh sign of death as his mind, like a water wheel, becomes incapable of staying still. Perceiving the pain of death and transmigration, his mind becomes highly unstable. Thereafter, the faculty of his life force will come to an end. The god witnesses this as akin to when the light of a candle dims and extinguishes once its wick is burned and its fuel is used up. Although he has not yet died or transmigrated, he will now perceive the trees he used to enjoy as if scorched by fire, and the birds that live in them will leave and go elsewhere. Nevertheless, others will still perceive all the former qualities. [F.30.b]

4.C.397 “In the midst of this, the goddesses will abandon the god and go elsewhere. When in his final moments the god comes to understand his decline, he will be overcome by despair and utter these verses:

4.C.398 “ ‘When males must relinquish
Their realm and their way of life,
Which were created by their own karmic actions,
Females will no longer find them attractive.

4.C.399 “ ‘In departing, one loses all possessions.
Upon seeing the god
Who is abandoned due to his own karmic actions,
His capricious women will run off to others.

4.C.400 “ ‘With his pleasures filthy and soiled,
His unstable mind is unable to rest.
These women who are fond of corruption
Corrupt their restless companion.³⁷³

4.C.401 “ ‘Humans always keep company
With these four sufferings.
Since their objects resemble those of humans,
They are definitely left behind.³⁷⁴

4.C.402 “ ‘Karmic actions produce happiness
And suffering as well.
Karmic actions guide living beings,
And karmic actions make them miserable.

4.C.403 “ ‘The gods who are transfixed by the five qualities
Attain supreme happiness.
But, later, they fall into destitution
As their divine lives crumble.

4.C.404 “ ‘The buddhas point out reality
And the path to liberation.
This illusory manifestation of karmic actions
They declare to be cyclic existence.

4.C.405 “ ‘That life which is unstable,
And filled with so many flaws,
Rests firmly supported
By the need for female affection.

4.C.406 “ ‘Darkness is not caused by the sun

- And fire is not a cause of cold.
Neither is there any bit of joyous affection
To be found in the hearts of women.
- 4.C.407 “ ‘For as long as this earth remains,
The winds will keep blowing.
Similarly, women never have any gratitude
But are always in possession of flaws.
- 4.C.408 “ ‘Men may work long and hard
But women are fickle and create many obstacles.
When times get hard, they give up their men,
Like birds that leave an evaporating lake.
- 4.C.409 “ ‘Just as water will never flow upward,
The victorious god will not always be desired.
Mountains do not move, [F.31.a]
And fires do not soothe the heart.
- 4.C.410 “ ‘The thoughts of men will constantly circle
Around that which hinders the delightful wealth of Dharma.
And thus they live their lives in futile ways
As many problems transpire.
- 4.C.411 “ ‘Can a vajra become soft,
Or fire lose its heat?
Just so, women will never relinquish
Their cunning nature.
- 4.C.412 “ ‘No act or law can change women,
And they are immune to gifts and praise.
Since the minds of women are like fire,
They are impossible to rule.
- 4.C.413 “ ‘In good times they are by your side,
But they leave you when times get tough.
They forget all the good you have done for them,
And remember only faults.
- 4.C.414 “ ‘After so many happy moments
In these forests, parks, and mountain summits,
Women reject you completely
As soon as misery sets in.’

4.C.415 “Seeing the goddesses leaving him, the god will speak these thoughtful verses that describe the nature of the world.

4.C.416 “Since the nature of the goddesses is crude, they will quickly forsake him and instead start to pursue another god. Just as bees hunting for nectar will leave the withered petals of a lotus destroyed by frost and fly off to other lotus flowers, so the goddesses will abandon the dying god for the sake of another. Then, once again, they will enjoy themselves and revel to the sounds of the five types of instruments. In the forests, parks, ponds, and lotus groves where colorful birds with melodious voices flutter among hundreds of thousands of wish-fulfilling trees, they will enjoy themselves while being attentive to the god they have now attached themselves to. Just as a hundred thousand lives can be forgotten in a single instant, so the goddesses destroy any remembrance of the qualities of their former partner. That is why these women are said to be available to anyone. [F.31.b] They are utterly unreliable, and they are even willing to destroy their companions and spouses just for the sake of a little wealth, or some other such objective. By their very nature, they will not stay to the end and will have no gratitude for all that was done for them in the past. Why? Because their minds are always in flux, like the rim of a water wheel, a city of gandharvas, or a mirage. Such is the nature of all women. When other gods, who have gone through previous training, see the condition of that god at the time of death and transmigration, they will utter the following verses:

4.C.417 “ ‘Gods whose minds fluctuate
And carelessly pursue desires
Fail to see the terror that awaits them
As they die and transmigrate at the end of their lives.

4.C.418 “ ‘When a god passes on,
He feels the weariness of death.
When the day runs out,
Night is certain to follow.

4.C.419 “ ‘Day, in this case, is like being alive,
Whereas night is like death.
Recognizing these two well,
We must make up our minds to do what is good.’

4.C.420 “Recalling their previous lives in this manner, such gods will say these words in consideration of the human situation. In the god realms, there is constant daytime because the power of the gods’ own light prevents any nightfall, and thus they calculate time accordingly.

4.C.421 “Still, although they have gained that understanding, these gods will once more be compelled by their desires and thus resume playing around and enjoying themselves in the forests and parks. That is because this is the nature of gods and because it is certain and unquestionable that the consequences of performed deeds must be experienced. Thus, to the accompaniment of the sounds of the five types of instruments, they will enjoy themselves together with other divine gatherings by the rivers, in the jungles, in lotus groves, and in mountainous retreats. [F.32.a] Such gods also have fun sharing stories of daily life and making idle conversation with each other. This is all in conformity with the nature of things.

4.C.422 “This will continue until finally their completed and accumulated acts with desirable, attractive, and delightful consequences have been exhausted. Once that happens, they will die and leave their divine world. Upon death and transmigration, they will proceed to be born among hell beings, starving spirits, or animals, in accordance with their completed and accumulated actions. Alternatively, should they be born with the general lot in life of a human, they will always be happy. They will be born in a country endowed with the Dharma, and they may also be born as princes. They will be intelligent, learned, and have love for everyone. They may also become kings. In the unlikely event that opposing armies should wage war against them, their country will never lose a battle to the enemy’s army. They will be cheerful and yet thoughtful. Due to their careful attention, they may end up becoming kings or royal ministers. In accordance with their causal actions, they will always be very happy.

· The Gods in Ornament of the Mind ·

4.C.423 “As the monk who has knowledge of the ripening of karmic actions continues to examine the realms of the gods in the Heaven Free from Strife, he employs knowledge derived from hearing and so correctly perceives a realm known as Ornament of the Mind. With insight derived from hearing he will further see what karmic actions cause beings to be born there. Thus, he will see how some beings may be virtuous and wise, honest and sincere, endowed with the genuine view, constantly aware of the nature of karmic actions and their effects, and therefore thoroughly abstinent from killing and stealing. They will also refrain from sexual misconduct, just as explained before. Consequently, such people will not entertain any thoughts of sexual misconduct, nor will they ever rejoice when such actions occur. They will never cast a single glance upon a woman with an inappropriate motivation. [F.32.b] They will never have such thoughts or inclinations. Never do they ogle women while in the clutches of the desire that accompanies lustful

craving. Never do they entertain inappropriate mental activity regarding sexual intercourse. Instead, they refrain completely, having understood that the ripening of sexual misconduct is undesirable, unattractive, and unpleasant. They do not under any circumstances engage in such conduct themselves, nor do they ever condone the performance of such actions by others.

4.C.424 “Such people benefit both themselves and others and engage constantly in what is certain to be good. They are great vow holders who are free from the terrifying fetters and who perfectly practice austerities to the utmost degree. They have constant mindfulness of what is meaningful. They regard the body as unattractive. They consider all entities to be the same. With constant mindfulness of the view of sameness, they are free from attachment. They are free from the shackles of female deception. They have transcended the condition of ‘female’ or ‘male’ condition. They are a source of everyone’s confidence and trust. Such are the effects of their discipline as they manifest in the present life.

4.C.425 “Such people extinguish the fire of desire that takes the form of thoughts associated with resorting to, becoming habituated to, and increasing acts of desirous misconduct. They are perfectly stable and perfectly joyous. They abide in supreme bliss and experience supreme joy. When the bodies of such utterly pure beings disintegrate, they will, after their deaths, go to the joyous higher realms and be born among the gods in Ornament of the Mind within the Heaven Free from Strife.

4.C.426 “Once born there, such beings who have performed actions that result in happiness will experience abundant divine pleasures. Their bodies will be free from flesh, bone, and lymph, possess a natural light, and remain constantly blissful. [F.33.a] They will constantly experience vast enjoyments. While relishing the joys of divine substances with great qualities, they will reside amid a hundred thousand goddesses like gorgeous Mount Sumeru, which towers, illuminated and resplendent, amid the planets and stars. These gods are adorned with a supernal light that is produced by their past positive actions. Always luminous, they enjoy themselves amid other gods, sustained by numerous enrapturing sounds, textures, tastes, sights, and smells that gratify their five senses.

4.C.427 “While residing in this way, a god of this kind may think, ‘I should go to some other delightful land.’

“No sooner has this thought occurred than his virtuous actions cause the attending goddesses to understand his wish. They will then say to him, ‘We have enjoyed the pleasures of this heavenly environment, but let us now go

somewhere else. Let us go to the summit known as Encircled by a Thousand Houses, a place that is studded with numerous kinds of jewels, a dwelling place of many hundreds of thousands of gods.'

"Hearing about that forest, the god feels tremendously happy, and so he will exclaim, 'Let us go where you wish!'

4.C.428 "The god will then ascend into the open sky, and thence they will journey to the summit of A Thousand Houses, which is endowed with myriad gems. From a distance of five hundred leagues, they will hear the songs of a hundred thousand joyous goddesses, and their delightful, arousing exclamations, as they perform their dances. The god who is flying through the sky, surrounded by his goddesses, will then join in the singing. [F.33.b] With great delight, he will quickly approach the summit of Encircled by a Thousand Houses. Hearing the enchanting sounds of song, dance, and romance, the goddesses are struck with excitement, and thus they follow him gleefully.

4.C.429 "As they arrive before the mountain of Encircled by a Thousand Houses, the god will notice its many riches, such as the abundance of the seven precious substances. There are also delightful lotus pools and serene and lovely songbirds that mingle with one another out of sheer joy. There are cascades and cool ponds from which the lovely sounds of water may be heard. The mountain also features forests that abound with birds of enrapturing sounds and appearances, numerous adornments made of the seven precious substances, and rows of delightful mansions arrayed along the ground, which is formed by many types of gems and filled with an abundance of lovely landforms. There, the gorgeous and smiling gods and goddesses sport throughout the glades in a state of great exaltation. This setting features marvelous and stunningly beautiful mountains, streams, and cliff overhangs. There are many elegant swans, ducks, and geese that sail through the waters as they make their enchanting calls of exuberant passion. There are myriad colorful standards and banners that flutter in the breeze and display their beauty. There are also rows of splendid mansions in the sky above that are made of copious dazzling jewels that are exceedingly beautiful to behold. [F.34.a] The gatherings of perfect gods and goddesses caress each other and lie down together, chuckling passionately. On the ground made of exquisite gems stands the massive and majestic mountain with its summit of splendid vajra and an abundance of exceptionally delightful terraces and parks. The terraces are studded with hundreds of thousands of types of flowers with unique shapes, colors, and scents. Among the leaves of these flowers, humming bees work busily.³⁷⁵ Such are the perfections of the mountain Encircled by a Thousand Houses.

- 4.C.430 “As the god and his host of goddesses encircle the mountain in the sky, they will behold all these features. Seeing such perfections, the god is overjoyed, and thus he will call out to the goddesses, ‘Look at this summit with its one thousand mansions! What a delightful and superb mountain!’
- 4.C.431 “The god will say many such things, and when the goddesses have listened to him, they will reply, ‘We do see all this beauty. We have always been coming to this place, and we have seen it many hundreds of thousands of times. O god, if you have never seen it before, then please look closely!’
- 4.C.432 “In this manner, accompanied by his own people and his own retinue, the newly born god will behold the summit of a thousand palaces. Having traveled there through the sky, he will, while his divine retinue make playful calls, gaze upon the ecstatic gods with his eyes wide open. Some of them will then come look at the recent arrival. [F.34.b] They will exclaim, ‘He is a newborn!’ and so jubilantly they will come forth and wrap their arms around him. They will say, ‘The more we gather, the more prodigious our group will be. In that way, our enormous divine congregation can perform a musical play. With this vast and powerful divine congregation of ours, we should perform our play before Lord Musulundha.’
- 4.C.433 “When, from a distance, other gods see the newly arrived god in this way, surrounded by a divine gathering, they will join their palms above their heads in veneration and say, ‘Come join our play. Please take a good look around.’
- 4.C.434 “Surrounded by gatherings of gods of the Heaven Free from Strife and their ruler, the newly arrived god will proceed to enjoy himself and have fun amid vast gatherings of gods, experiencing the consequences of his positive actions. While thus enjoying himself due to his positive actions, he will enter forests and the like. There, he will hear the inhabitants of the Heaven Free from Strife say, ‘A god who was not here before has come to celebrate!’
- 4.C.435 “Upon hearing such words, the newly born god will begin to think, ‘Where might the king of the Heaven Free from Strife be amusing himself with the five sense pleasures?’
- “He will then call to the gods who follow him in attendance and propose, ‘Let us go to the place where King Musulundha amuses himself!’
- 4.C.436 “To the accompaniment of songs, drums, music, and jubilant tunes, everyone will then set out for the place where the king celebrates. They will see Musulundha from afar, residing in the middle of a red water lily. The flower that the king has entered is gorgeous, displaying a hundred thousand petals that form a cavern-like mansion with the most exquisite fragrance. Inside the flower, goddesses play with water birds that make many different lovely calls. [F.35.a] The red water lily is luminous and glowing in a radiance that resembles the light of many different jewels.

However, it is even more beautiful than such light, for this is a most precious flower. Outshining the light of myriad jewels, it shines with a red light. The light is of such a deep red color that it somewhat resembles that of a ruby, or the shining autumn sun, and yet the intensity of this red light is far deeper.

4.C.437 “Entering the dazzling petals of the red water lily, the goddesses there enjoy the pleasures of the five senses while bees swarm around them. The gods who enter may think, ‘We should have bit of nectar to drink.’ The moment they have this wish, numerous fragrant and cooling streams begin to flow amid the petals. While the gods and Musulundha, ruler of the gods, experience the vast and supreme pleasures of their objects, they may think, ‘Ah, there should be some beautiful songs for us who have entered this water lily.’ At that very moment, a delightful breeze will stir and begin to fan the petals. As the petals touch one another they will produce music so delightful that the five types of instruments cannot match even a sixteenth of it. Hearing such unprecedented music, the gods will keep listening with ecstatic attention. [F.35.b] In this way, the gods who have entered among the petals of the red water lily will enjoy themselves together with Musulundha, ruler of the Heaven Free from Strife.

4.C.438 “As they enjoy themselves, the gods may come to think, ‘Ah, while we abide here, enjoying ourselves and having fun, it would be nice if this water lily would fly up into the sky.’ The moment they form this idea, the water lily will indeed take off into the sky, like a swan. From there, the gods inside the water lily can watch how other gods frolic and enjoy themselves within the forests and parks, enjoying pleasures in accordance with their own karmic actions. By the power of their incomparably immaculate discipline, those who have entered the water lily are able to enjoy numerous such heavenly features together with King Musulundha. In this way, they experience concordant karmic consequences, which are either lesser, medium, middling, or superior, within their forests, parks, ponds, and splendid assemblies.

4.C.439 “When the newly born god has watched and examined all this for a long time, he will approach the summit of Encircled by a Thousand Houses. As he arrives in this land produced by inconceivable karmic actions, he will proceed with an ecstatic mind toward the anthers of the red water lily where Musulundha resides. There, in this vast realm of the Heaven Free from Strife, he will celebrate surrounded by numerous goddesses to the sounds of drums, music, and song, blissfully engaging in perfect sense pleasures.

4.C.440 “The radiance from Musulundha’s red water lily fills the environment with a red light so dazzling that there is no example for it. [F.36.a] The color is so red that the color of the blooming aśoka tree cannot match even a sixteenth of it. Within that water lily, the gods and goddesses enjoy diverse and copious divine pleasures, as the newly born god approaches the place where

Musulundha, the ruler of the Heaven Free from Strife, resides with his retinue. Standing before him, he will join his palms above his head and prostrate. Musulundha will then address the newly born god with the following verses:

- 4.C.441 “ ‘Those who have engaged in actions
Of discipline endowed with three aspects
Will come to live in this blissfulness
As such actions ripen.
- 4.C.442 “ ‘Stay clear of carelessness,
And do not let all this be wasted!
From now on, continue to persevere
In actions that are virtuous.
- 4.C.443 “ ‘Virtuous actions are good,
And unvirtuous actions should be given up.
The highest happiness comes from virtue,
While unvirtuous actions are meaningless.
- 4.C.444 “ ‘Those who engage in virtuous actions
With unswerving potency and joy
Will always be happy,
And will proceed to the transcendence of suffering.
- 4.C.445 “ ‘Those who end up careless,
And who do not pursue what is virtuous,
Will rush off into hell
Once their virtuous actions are exhausted.
- 4.C.446 “ ‘Those who diligently engage in positive deeds
That are utterly pure and virtuous
Will attain a level of merit
Where no suffering can be observed.
- 4.C.447 “ ‘Those who remain swayed
And bound by all the chains of the objects
Will instead continue along
The path of cyclic existence.
- 4.C.448 “ ‘Those who are unsullied by evil
And thoroughly purified, like gold,
Will be free from the wastelands of existence
And shall always find happiness.

- 4.C.449 “ ‘Living in carelessness
Is the root of all that is meaningless.
Giving up carelessness is supreme
And yields all forms of happiness.
- 4.C.450 “ ‘As you are a newborn
Who has truly found happiness,
Your mind will find success,
Like a fish swimming in a stream. [F.36.b]
- 4.C.451 “ ‘The higher realms are ruled by carelessness.
A god under the power of women
Will be burned by their fire
And thus find continuous suffering.
- 4.C.452 “ ‘Therefore, gods should earnestly
Give up women,
For the lusting thoughts
Of mundane beings are bondage.
- 4.C.453 “ ‘In their delusion about what is meaningful or not,
And what is Dharma or not,
People of little fortune
Remain far from the transcendence of suffering.
- 4.C.454 “ ‘Those who know what is heavy and light
And those who discern and practice the Dharma,
As well as those who long for the Dharma and the fruition—
They will achieve such happiness.
- 4.C.455 “ ‘Those who always get carried away by their senses
Are difficult to train.
But those who take hold of what is good
Will thereby pass beyond.
- 4.C.456 “ ‘The mind absorbed in its objects,
The mind pulled by ropes,
Can be properly restrained by the wise.
Gods who do so are the world’s great adepts.
- 4.C.457 “ ‘Those who attain the enjoyment
Of copious joyous delights
Without forming attachments to them
Will go on to attain excellent happiness.

- 4.C.458 “ ‘You previously engaged in virtuous actions
And thus gained the bountiful pleasures
Here in the Heaven Free from Strife.
So now, do not give in to carelessness!
- 4.C.459 “ ‘A life such as this,
Accompanied by millions and billions
Of gods and goddesses,
Is the fortunate result of your actions.
- 4.C.460 “ ‘Doubts about karmic actions, produced by the mind,
Are hard to recognize.
Based on such doubts, beings here in cyclic existence
Remain deceived by ignorance.
- 4.C.461 “ ‘Experiencing the twelve links
In the wheel of birth and death,
The world keeps spinning,
And thus cyclic existence is the mind’s deception.
- 4.C.462 “ ‘All of these gods
Will come and go,
But the delightful beryl summits
And the delightful peaks remain.
- 4.C.463 “ ‘The same goes for the garlands of forests
As well as all the mountaintops—
The inhabitants keep changing
But the groves, parks
- 4.C.464 “ ‘And all the features of the land
Remain the same. [F.37.a]
Beings here are intermingled.³⁷⁶
- 4.C.465 “ ‘Around the beryl flower stems,
And in the lotus ponds
Made of the finest gold,
People keep changing.
- 4.C.466 “ ‘The delightful lakes and rivers,
Home to flocks of birds,
Remain just as they are,
Yet the people there are certain to change.
- 4.C.467 “ ‘It is the same with the palaces

And multistoried mansions—
While they remain,
The inhabitants keep changing.

4.C.468 “ ‘Because they do not trust that change will come,
And since they are deceived by objects,
The hearts of mundane people
Will never entertain the idea of weariness.

4.C.469 “ ‘The mind that roams through cyclic existence
Becomes hardened by its habits.
And thus it does not sense
The impending great suffering.

4.C.470 “ ‘As when a herd of cattle is rounded up
And each one is tied fast,
Only to be slaughtered one by one,
Those in line should not have any illusions.’

4.C.471 “In this way, Musulundha will instruct him with great sincerity about the Dharma. Once he has delivered his instructions, Musulundha and a retinue of thousands of gods will leave the red water lily and go to a mountain peak known as All Worlds. Made of the seven precious substances, this peak measures five hundred leagues and is full of the most wonderful waterfalls, pools, lotus ponds, forests, parks, flowers, and flocks of birds. All the major and minor parts of the mountain are replete with excellent qualities. As Musulundha arrives there, he will joyfully amble among the mountain’s numerous exquisite cascades and pools.

4.C.472 “The five hundred leagues of this mountain, All Worlds, feature the following delights. At the base of the summit lie a group of pools called Joyous to Behold. These pools surround the summit, which looms like an elephant’s tusk in the center. [F.37.b] Also, all around the mountain stretch plateaus of the seven precious substances that illumine the summit in the most magnificent way. Extending from the summit as if they were its shoulders, seven ornamental terraces protrude from the mountain five hundred leagues above the divine world. The terraces are respectively made of gold, silver, beryl, sapphire, pearl, ruby, and mother-of-pearl, and they are filled with vast and exquisite parties of joyous gods and goddesses. Seeing and hearing them is enrapturing, and they shine brilliantly as they are adorned with the finest jewels. Musulundha, ruler of the gods in the Heaven Free from Strife, hastens to this mountain surrounded by many hundreds of thousands of gods. As he surveys the billions of frolicking gods, he will speak these words:

- 4.C.473 “ ‘Above the entire world of the Heaven Free from Strife,
All this appears like lofty shoulders.
This mountain called All Worlds
Is always honored by the other worlds of divine beings.
- 4.C.474 “ ‘This supreme, dazzling mountain
Appears resplendent and endowed with jewels.
Here are found rivers of the most pristine water,
As well as lotus pools.
- 4.C.475 “ ‘In joyous forests and parks
Live birds and wild animals.
This delightful mountain with its grand caverns
Reaches high into the sky.
- 4.C.476 “ ‘Here the gods always dwell
Adorned with garlands of divine substances.
All of these gods
Celebrate with song and dance.
- 4.C.477 “ ‘Joyfully the gods make their appearance
To the music of the five heavenly instruments.
This summit of great joy
Is covered with splendid garlands.
- 4.C.478 “ ‘This beautiful place of positive actions [F.38.a]
Endowed with threefold qualities
Is everywhere inhabited
By congregations of playful gods.
- 4.C.479 “ ‘We too shall stay there
And enjoy numerous delights.
This place is there for the enjoyment
Of those in pursuit of pleasure.
- 4.C.480 “ ‘Throughout death, transmigration, and rebirth
The gods remain childish.
Ruined by carelessness, sentient beings
Are led away by the butchers of the Lord of Death.
- 4.C.481 “ ‘They will surely and certainly die,
And yet, like cattle, they are unaware of it.’

4.C.482 “As he sees the summit of All Worlds, Musulundha will speak these verses out of compassionate love, noticing the many billions of ecstatic gods and goddesses who fill the realm. He notices how totally attached to objects they are and how they fail to see the truth of the way karmic actions have consequences. He sees that they are bound by the chains of careless craving, and thus scorched in the flames of burning desire. Once he has spoken those words, he will then advance into the realm of All Worlds.

4.C.483 “Since the consequences of karmic actions are certain to be experienced, Musulundha partakes of the resultant experiences of joyous excitement. Thus, escorted by many hundreds of thousands of gods, he will enter amid the celebrations in the parks and settle on the mountain peak. The gods on that mountaintop possess the five sense pleasures and are therefore all happy, sustained by the food of joy. When they see Musulundha, ruler of the Heaven Free from Strife, some will fly up into the middle of the sky, others will put on numerous garlands and ointments, still others will travel through the sky within chariots that are like birds, and some among his female partners will come to attend on him. To the accompaniment of music of the five types of instruments, troupes of goddesses will form around him in passionate yearning. [F.38.b] Adorned with numerous kinds of ornaments and costumes, they will approach the king as he arrives. Still other gods will scatter a shower of heavenly fragrant flowers that never wither on the path where the ruler of the Heaven Free from Strife strides. Some gods will play golden great drums, lutes, earthen drums, and cymbals, and others will sing melodious songs as they welcome Musulundha, ruler of the Heaven Free from Strife. Some goddesses will come forth with wine that has the most sumptuous flowery fragrance. Casting glances at him, they will also proffer garlands of divine substances, while their garments flutter in the breeze as they travel through the sky to receive the ruler of the Heaven Free from Strife. There are also gods who will ascend into the open sky to receive Musulundha, ruler of the Heaven Free from Strife. Thus, according to their individual karmic actions that may be inferior, intermediate, or extraordinary, the gods will come forth to present offerings to the ruler of the Heaven Free from Strife, each one of them adorned with numerous ornaments, garments, and designs. As the king of the gods receives the praises of the gods in this way, he arrives on the summit of All Worlds.

4.C.484 “Upon his arrival, the king of the gods will be exhilarated by what he sees, and thus he will experience the pleasures of the beings in this land that is filled with sense pleasures. All the incomparable divine substances will keep increasing day by day, due to the power of these beings’ past positive

actions. As he experiences the numerous pleasures of the forests, parks, pools, and lotus groves, the ruler of the Heaven Free from Strife will rejoice upon the summit of All Worlds together with the playful gods. [F.39.a]

4.C.485 “As for the goddesses there, they have taken such a birth among great congregations of gods by virtue of the power of their past positive actions combined with the manifestation of unskillful means. When the time for their death and transmigration draws near, the following early signs of their impending death will be observed. Their breasts will dry out, they will become wrinkled, all the flowers that adorn them will wither upon touch, and even the red flowers that they bind to their heads will become yellowish. A further sign of their approaching death and transmigration is that they will be unable to walk properly. Other such signs are that the wind will tussle their garments, and their unwoven fabrics will now become woven instead and will feel coarse to the touch. Another sign of the death and transmigration of a goddess is that she will become fatigued when flying through the sky. Perspiration will appear on her skin. Her bright luster will become darkened. It is also a sign of death and transmigration that when, for example, she reaches out to pick the flowers or fruits of a tree, they will suddenly move far away and she will be unable to touch them. Also, when the gods listen to her, although they used to desire her, they now lose their lust for her, and instead they will see her as physically unattractive. As a further sign of her death and transmigration, a goddess’s hair will also be tussled by the wind and become stiff. Reckoned in human terms, the above signs of death last for a thousand years, but they take ten days according to the gods’ own calculation. After these have appeared, the signs of the death and transmigration of these divine beings will manifest with double force and then they will die. [F.39.b]

4.C.486 “The gods who are always extremely attached to pleasure experience the following signs that they are about to pass away. When they walk on the ground it feels unpleasant, and it no longer yields to their steps and bounces back when they lift their feet. They will find themselves alone without any goddesses for companionship. Moreover, at that moment there are some other foretokens of imminent death. For example, against their wishes the ground will shake. Another omen of death and transmigration is that they will forget their playful songs and they won’t see anyone who can sing them correctly. The performances of dance and song that the goddesses otherwise know so well due to their unique karmic actions will now end and be forgotten. Another related sign of death and transmigration is that whenever they go to a lotus pool, pond, or stream they will see their future birth reflected in the water. An omen of immediately impending death is that their bracelets, necklaces, and side ornaments will begin to feel heavy. Another

such sign is that the colors of their fine seats will fade, and whether they were made of gold, beryl, or sapphire, they will now turn into wood. Yet another sign of imminent death is that they will misperceive those ponds that have just manifested. When perspiration drips from their body, just as it does with humans, it is a terrifying foretoken that the time of death has come. Another omen of death is that all these gods will become dizzy. [F.40.a] They will feel wobbly and discombobulated as when a person has been spinning on a wheel. That experience will be detrimental to all their faculties, and thus the gods will become joyless and perceive only distressing sights. As karmic actions are what maintain their life force, when the time for taking birth elsewhere has come, the gods will begin to perceive things in accord with their future birth, just as mentioned before. The goddesses will also experience the intermediate existence in a similar fashion due to their passionate minds. When Musulundha observes in this way how they die and transmigrate, he feels intense weariness. Seeing how the goddesses suffer a terrible downfall, he will speak the following verses:

4.C.487 “ ‘Women tie down the world;
They deceive and they cause fighting to increase.
They are a constant source of the flaws
That bring unvirtuous downfalls.

4.C.488 “ ‘Men are caught and controlled
By their attachment to women.
This is how the armies of the Lord of Death
Can wreak devastation so vehemently.

4.C.489 “ ‘With their flirting, winking, and the like,
Women deceive deluded men.
Only due to their share of karmic results
Can they for a while escape the Lord of Death.

4.C.490 “ ‘At lotus ponds, in parks, and by rocks,
Rivers, and washing places,
Women play numerous games
That all end abruptly in misery.

4.C.491 “ ‘Although death is certain
And separation unavoidable,
People nevertheless remain
Controlled by their desires.

4.C.492 “ ‘Again and again, the world
Is destroyed by craving.

The fetters of women
Are like a great and unbearable wound.

4.C.493 “ ‘The actual workings of lustful desire
Are what hold the world captive.
Thus, by endeavoring to do otherwise,
One will discover this when one investigates it.³⁷⁷

4.C.494 “ ‘Again and again, the arrows of desire
Hit their target unopposed.
Ruled by the desire for women,
One hands victory to others.’ [F.40.b]

4.C.495 “Thus speaks Musulundha, ruler of the Heaven Free from Strife, having seen all this and being unable to stop the terrors of death and transmigration. He sees how everyone is bound to change and how, nevertheless, the joyous and playful gods with their numerous sense pleasures still fail to realize the terrors of death and transmigration. Understanding how in this way they are just like cattle, he thinks, ‘Alas, how can they be so near to death, and yet not be terrified!’

4.C.496 “With this thought, he becomes terrified, and yet he cannot make the others understand the horrors of death and transmigration. Although there are many reasons to teach them about their inappropriate objects and situations, all the gods believe their objects are perfect. Their minds are so absorbed in them that there is no proper occasion, and thus he is unable to introduce the gods to the Dharma. Therefore, while terrified inside, he outwardly engages in abundant joyous games and celebrations so as to make the gods follow him.

4.C.497 “And so, at the summit of the world the gods and goddesses live in their exceptionally delightful lotus groves, flower meadows, and parks, where they remain intoxicated in each other’s company. Engaged in that single pursuit, their craving for all the delightful objects there continually increases. In this way, they enjoy the forests, parks, ponds, and landscapes, as they sing songs and drink nectars that have exquisite fragrances and consistency.

4.C.498 “While singing a variety of songs and enjoying themselves in this way, the gods will at some point come to the central terrace of the mountain and will notice that this terrace is made of beryl. At that moment, a transformation of the gods will take place. [F.41.a] All of their many different gems will turn blue due to the light that shines from the beryl. It causes everything to turn blue—everything there turns completely blue. When the gods notice this extraordinary blue color, they will be filled with amazement and exclaim, ‘We have seen hundreds of thousands of chariots, but this beryl light is unlike anything that we have seen before! What is it that gives this mountain such

splendor?’

4.C.499 “At that time, a god among them will say, ‘Listen carefully to this account that I have heard concerning the causes of this. Regarding the splendors of this great blue light, I have heard the following. When in the past the king of the Heaven of Joy, Praśānta, descended to Jambudvīpa to worship the perfect buddha Kāśyapa, he inserted a jewel among the beryls here at the summit of All Worlds in order to amaze and delight the gods. The splendor of that jewel made the gods of the Heaven Free from Strife understand how karmic effects may be either heavy or light, and their pride was crushed. In that way, they came to possess the essence of the Dharma. Based on seeing this jewel, the gods of the Heaven Free from Strife understood how the gods of the Heaven of Joy are greater than them. They realized how their own happiness is minor when compared to the happiness of the gods of the Heaven of Joy, and how their own lights, colors, and shapes, as well as their powers and realms, are extremely insignificant in comparison. In the course of these events, they became enraptured by watching the splendor of this jewel. [F.41.b] Those among them who were careless became free of their infatuation. They became true followers of the Dharma, adhered to the Dharma, and, in the future, they kept following the Dharma in better and better ways. For those reasons, the ruler of the Heaven of Joy inserted the jewel.’

4.C.500 “The great gathering of gods will listen to these words of this god with tremendous appreciation and then, in amazement, go looking for the jewel at the summit of All Worlds. There they will find it, radiating light that is a hundred times brighter than other gems. This jewel shines even brighter than other very bright gems, so what need is there to mention lackluster gems? Hence, the gods will abandon all the luminous and splendid jewels that are found in the Heaven Free from Strife and now only be preoccupied with this one jewel, which remains resplendent, spreading its light across a thousand leagues. Its light outshines all the jewels of the gods in the Heaven Free from Strife. Just as the rising sun shines brighter than all the planets, stars, and other celestial bodies, so this jewel shines brighter than all other gems within the Heaven Free from Strife. Witnessing such splendor, the pride of the gods is pacified. Humbled by its overpowering light, the gods will now look at this one jewel only. They will then notice these verses that liberate beings from attachment, written in letters of pure gold:

4.C.501 “ ‘Those who stay clear of carelessness
And always pursue actions
Purified of defiling stains
Will find constant happiness.

- 4.C.502 “ ‘The happy as well as the downcast,
The old, the mature, and also the youthful,
Are all crushed by the Lord of Death.³⁷⁸ [F.42.a]
- 4.C.503 “ ‘The attractive as well as the ugly,
The powerful and also the powerless,
And also the helpless and the vulnerable
Are all crushed by the Lord of Death.
- 4.C.504 “ ‘Kings as well as slaves,
Monastics as well as householders,
The rough as well as the gentle
Are all crushed by the Lord of Death.
- 4.C.505 “ ‘The wealthy as well as the poor,
The educated as well as the uneducated,
Women as well as men
Are all crushed by the Lord of Death.
- 4.C.506 “ ‘Travelers as well as those who stay at home,
Along with those living by the water, on the plains,
And in the high mountains,
Are all crushed by the Lord of Death.
- 4.C.507 “ ‘Those awake and those asleep,
Those who are eating and those who are resting
Are all crushed by the Lord of Death,
The destroyer of the entire world.
- 4.C.508 “ ‘Those who live on the ground and those who live in mansions in the sky,
In this wheel of time,
Are all crushed by the Lord of Death.³⁷⁹
- 4.C.509 “ ‘The fortunate and the good,
Killers as well as religious people,
The sick and the fit
Are all crushed by the Lord of Death.
- 4.C.510 “ ‘The fierce and the benevolent,
The wealthy and the miserly,
The careless and the careful
Are all crushed by the Lord of Death.
- 4.C.511 “ ‘Hell beings and starving spirits,
Animals and humans,

The strong and the happy
Are all crushed by the Lord of Death.

4.C.512 “ ‘Gods in the realm of desire
And in the realm of form
Are all helplessly destroyed
By the Lord of Death.

4.C.513 “ ‘The gods with and without form,
Born from practicing the attainments,
Are all powerlessly and helplessly
Crushed by the Lord of Death.

4.C.514 “ ‘Everything whatsoever that is conditioned
Will always end up being destroyed.
Nowhere is there to be seen anything conditioned
That is not subject to destruction.

4.C.515 “ ‘Knowing these powers of the Lord of Death, [F.42.b]
You must free yourselves
From the flaws of desire, the deceptions of craving,
And attachment to the ocean of existence.

4.C.516 “ ‘These happy experiences
Are the causes of the hells.
The changing nature of these pleasant objects
Is like a snake in its fickleness.

4.C.517 “ ‘Understanding all this suffering,
You must properly train your mind,
Which is powerless against the might of the Lord of Death
And which keeps the world circling.

4.C.518 “ ‘From their forests, parks, and rocks,
And all of their palaces,
The gods will all fall without exception,
Burned by the fire of time.

4.C.519 “ ‘The careless and deluded
Will keep being fooled by objects.
Thus, bound by the tight noose of craving,
The gods will fall into the lower realms.’

4.C.520 “When the gods hear these verses at the great beryl stone, those of them whose minds are accustomed to virtue will develop great sadness. However, those who are fooled by objects will, due to their delusion, again become excited by their objects and enjoy them.

4.C.521 “Thus, having gone to All Worlds, the gods will circumambulate the jewel, completely amazed by the features of its light. Then, as it is in their nature to be careless, they will once again indulge themselves in their bountiful pleasures. It is impossible to provide any example for the happiness that they feel.

4.C.522 “As they once again become careless, they will next proceed to the river called Great Waters, playing various drums and musical instruments. Pulled along by the noose of their tenacious craving for objects and pushed by the relentless concern for objects to which they have become habituated since beginningless time, they now proceed to the river of Great Waters, as they enjoy themselves lustily to the sounds of music and song. [F.43.a] The river of Great Waters is lined with trees and filled with lotuses, and many kinds of songbirds warble delightfully there. The river’s banks are perfumed with the fragrance of lotuses, and the ravished gods will assemble there, singing their songs, having arrived there from a lesser existence. With elated minds, they will enjoy themselves on the riverbanks, experiencing a plethora of sense pleasures while they listen to the captivating and delightful music of the five types of instruments. Meanwhile, the river rushes by with tremendous force.

4.C.523 “On the banks of the river lives the bird known as *the one that dwells in fresh foliage*. Stirred by past positive actions, the joyful bird will tweet these verses to help the gods:

“ ‘Like cascading water in the mountains,
All pleasures will pass.
Pursuing them with carelessness
Would be stupid and uncalled-for.

4.C.524 “ ‘The lives and enjoyments of corporeal beings
Will certainly last no more than a moment.
To be like a blind person on the holy path
Would be stupid and uncalled-for.

4.C.525 “ ‘Being eyeless and blind would be much better
Than harboring delusion due to desire.
People who pursue enjoyments
Rush headlong into the hells.

4.C.526 “ ‘Those who observe holy conduct
Will not fall blind into hell.

Therefore, blind people are much better off
Than people under the power of desire.

4.C.527 “ ‘Desire does nothing good
But continues to obscure the mind, again and again.
Yet those deluded by their desires
Do not grow disenchanting.

4.C.528 “ ‘Those who act on their desires
Lack knowledge and understanding.
As soon as their suffering, produced by desire, is gone,
They will just pursue their desires once more.

4.C.529 “ ‘Like a poisonous gourd,
Pleasures are an enemy in the guise of a friend.
They throw you into the world of the Lord of Death
And the lower realms, repeatedly. [F.43.b]

4.C.530 “ ‘As if in an unstoppable river,
One continues in this way.
People cannot be halted
As they chase their many pleasures.’

4.C.531 “ ‘In this way, the bird that dwells in fresh foliage will chirp these verses,
motivated by positive karmic actions. When the gods hear these genuinely
caring verses, they will become tremendously sad and think, ‘Even though
you are an animal, you are still capable of following the Dharma in this way.
Our case is different. With minds like ours, we will fall headlong into the
lower realms.’

4.C.532 “ ‘Having gained that understanding, some of the gods will now leave the
river behind and assemble elsewhere. To each other those gods will say:

“ ‘The lives of beings
Are like bubbles on water.
Rising and falling like waves on the river,
Youth will undergo change.

4.C.533 “ ‘All remaining beings
Are ruled by the Lord of Death,
But they feel no inclination to pursue
The means for achieving freedom from existence.

4.C.534 “ ‘While our bodies are healthy
And our lives are pure,

We must think of the Dharma
And feel dread of the lower realms.'

4.C.535 "With such verses, the gods make a common commitment to follow the Dharma, and for a short while, they will indeed keep the Dharma in mind. However, since their faculties are so fond of pursuing objects, they will soon go back to the other gods when they see how they are enjoying, relishing, and experiencing an inconceivable array of desirable, attractive, and delightful pleasures. In this way, deluded by objects, they will only indulge more and more with each passing day. They will continue to enjoy these perfect divine sense pleasures until finally their many positive acts with desirable and delightful consequences have been exhausted. Although they keep relishing the five objects that manifest as supremely delightful divine substances, [F.44.a] once their actions are exhausted, they will again move on, driven by their karmic actions, and will thus take birth among hell beings, starving spirits, or animals.

4.C.536 "Should they die and transmigrate otherwise, they may be born with the general lot in life of a human. In that case they will possess supreme enjoyments. Free from injury and with many possessions, they will be born in a supreme family. They will live in harmony with all the people of the land and everyone will honor them. They will be free from harm and disease, extremely intelligent, and in perfect accord with their male and female servants, employees, and laborers. They will be born in a desirable land with exquisite cities. They will not be born in a barbaric place where people do not know how to distinguish Dharma from non-Dharma. Their faculties will be fully intact, and they will possess mature intellects, be attentive, and be in full control of their minds. To become such exalted beings with three excellent qualities is the result of having carried out and accumulated positive actions. It is an effect that is in accordance with karmic actions that are certain to cause birth as a god. [B48]

· The Gods in Continuous Movement ·

4.C.537 "As the monk who has knowledge of the ripening of karmic actions continues to examine the realms of the gods in the Heaven Free from Strife, he applies insight derived from hearing and so correctly perceives a realm known as Continuous Movement. Wondering what karmic actions may cause beings to take birth there, he sees with insight how some people engage in positive actions, are honest and have honest minds, practice and adhere to the Dharma, and conduct themselves in ways that are pure, irreproachable, and wholesome. Such people will have the mind of a spiritual teacher who has given up desires. [F.44.b] They are wary of even the subtlest

speck of evil, have realized the authentic view, have given up unwholesome friends, and have constant faith in the way karmic actions carry consequences. With their minds in equipoise they practice positive physical and verbal actions and maintain discipline endowed with three qualities.

4.C.538 “As for the way they give up killing, stealing, and sexual misconduct, the former two are as explained before. In terms of giving up sexual misconduct, monks do not look at or enjoy females for even a moment. Even at night they do not contemplate the appearances of women. They have few wants and perfect contentment, and when they go on walks during the day, their minds are in utter equipoise. With the rope of mental control, they quickly rein in their senses. They pay attention to the body. They delight in keeping their minds well guarded and enjoy examining the elements, sense sources, and aggregates. They have no fondness for gatherings or groups and do not become entangled in their society for even half a day. They do not associate with people who are deceptive or aggressive, and they do not keep a household. They are not inclined to go to town or frequent cities, highways, or intersections. They do not pursue meetings with friends or companions and aim to keep them brief. They are diligent and pursue knowledge and understanding with constant endeavor. Directing their minds in the proper way, they follow spiritual masters. When the bodies of those who practice such discipline later disintegrate, these beings will after death [F.45.a] be born among the congregations of the gods in Continuous Movement within the Heaven Free from Strife. Once born there, they will enjoy perfect music and supreme happiness. They will attain abundant and diverse pleasures, as if those were the imprint left by a seal.

4.C.539 “On the outskirts of Continuous Movement lie two mountains, and this realm also features four forests: Rich and Dark Shade, Diverse Movements, Universal Growth, and Buoyant Movement. In the forest of Rich and Dark Shade the trees are all the color of sapphire, and they bear leaves of gold and silver. With perfect beauty that transcends description, the branches of the trees cast their shadows across five hundred leagues, making them appear like blackish-blue rainclouds. The forests of Diverse Movements and Universal Growth are different, for within them grow many species of trees with different colors and shapes. The sizes and trunks are all different, and many different birds live in them. Thus, there are trees having golden trunks with silvery leaves, beryl trunks with coral leaves, coral trunks with silver leaves, and a variety of trunks that bear a variety of leaves and cast a variety of shadows. There are also trees draped with vines, and in certain areas there are secluded huts made of vines.³⁸⁰ All the land is extremely vast and delightful, and it is adorned by swarms of beautiful, humming bees. Within the second of the two forests, Universal Growth, the gushing and splashing

noises of various waterfalls and streams can be heard. Everywhere throughout that land, one hears the sound of gushing water as well as the lovely calls of peacocks and cuckoos. Finally, in the forest of Buoyant Movement, the appearances of the trees are indescribably enjoyable and resplendent. [F.45.b] Throughout its shady glades, parks, and lotus groves, one sees everything extremely clearly. The gods who stay in or visit this place are able to see through things, as if they were made of glass or crystal.

4.C.540 “The splendor of the mountains is such that they display, accurately and completely, the contexts of the gods’ death and transmigration. Hence, as they invariably foresee their own death and transmigration, the gods develop weariness with existence, cognizant of their own impending destruction. Being born in a place that has such qualities is the effect of numerous virtuous actions.

4.C.541 “Thus, while the gods initially take birth in these mountains, they will not live carelessly, for they would then fall into the lower realms. Once born there, they begin to enjoy the numerous perfect sense pleasures that are available to them amid the forests, pools, and blooming lotus groves. To the sounds of music and surrounded by hosts of goddesses, they enjoy themselves and celebrate. Thus, as the effects of their previously explained virtuous actions, they will fully enjoy themselves in myriad ways among these mountains. As effects of their positive actions, they will become supremely powerful and splendid, and while they enjoy themselves in this way, they will behold the five great wonders of those mountains. They will perceive how they themselves died and transmigrated in previous lives, how they took birth in their current realm due to actions in past lives, how they eventually will die and transmigrate into other existences, [F.46.a] and how much happiness they will experience in those future lives. They will also see the same with respect to others, perceiving those who will be born into that god realm after a hundred eons, or even a billion eons. In this way, they foresee those who will take birth in that heavenly realm, except for those instances obscured due to very long timespans and therefore inaccessible to their investigations. Such are their wondrous visions caused by the splendor of the mountains, which the gods witness as the result of their virtuous actions.

4.C.542 “As the gods witness those many wonders, they grow disenchanted as an outcome of their positive past karmic actions. The flaws in the abyss of existence throughout birth, death, and transmigration will initially make them feel weary of even meritorious actions. These unbearably painful and horrifying flaws will then make them feel weary of mixed actions as well. Witnessing the blend of flaws connected to the abyss of existence, they will keep watching as they come to the mountains.

4.C.543 “Cyclic existence is an abyss of constant death, transmigration, and rebirth. The flaws of that abyss cannot be stopped and only increase day and night. Seeing this waterwheel of suffering, the gods will no longer be happy with anything. Their extremely delightful divine sense pleasures—all the exquisite sounds, textures, tastes, forms, and scents—will now seem to them like rice meal mixed with poison. No longer seeing them as enjoyable, they will instead develop strong aversion to their copious pleasures of heavenly substances. Displeased, the gods will now begin to instruct many other gods out of a wish to benefit them and bring them happiness. In that way, the gods will train by means of body, speech, and mind and engage in many positive actions. Emerging as teachers of the sacred Dharma, [F.46.b] they will convey clearly and elaborately the teachings of the buddhas for the sake of those who live in carelessness.

4.C.544 “They will explain that careless beings who remain in carelessness and are lost in the great abyss of objects will encounter five terrors: birth, aging, disease, death, and their own karma. Those terrors await them due to karmic actions and are their lot in life. They will explain that careless beings will encounter the terror of losing what is agreeable and beautiful, the terror of being separated from their companions, and the four terrors. They will explain these matters free from desire, without any wish for respect, and without being influenced by conceit or arrogance. Free from such factors, they will teach the words of the buddhas. They will only explain a portion of the buddhas’ teaching at this point, however, for they fear that their learning is insufficient, since they have not elsewhere received further teachings or illustrative examples. Also, worrying that it might take too long, they will provide no other reasoning or examples. Yet, in the future, they will transmit what was not yet heard. They only explain the Dharma out of a wish to make others abandon their many desires, and from their teaching it is discernible how one circles through the horrors of death, transmigration, and rebirth.

4.C.545 “The following contexts of teaching the Dharma have particularly prodigious effects: Teaching the view of peace to one’s mother, one’s father, a sick person, or someone who adheres to a mistaken view. Teaching the Dharma to beings at the place and time of their death. Teaching the Dharma to eliminate the view that there are no causes, such as in those who believe that beings are in cyclic existence randomly and independent of causes. Teaching the Dharma to those who live in remote places and have never heard it before. Teaching those who are on the road, those traveling the high seas, or those living on the ocean. Teaching the careless. [F.47.a] Pacifying the pride of kings, princes, or those who are reckless due to their youth. Teaching the Dharma in a way that shows the unfortunate consequences of killing to those who kill excessively and are careless, thereby causing them

to give up killing. Teaching the path in the higher realms to those who are fond of fighting. Teaching those with deficient learning about how to pursue learning and to endeavor in the Dharma in numerous ways. Teaching the Dharma to women who are suffering from arrogance and afflicted by the terrifying flaws of stinginess, so that they may stop and bring an end to their avarice.

4.C.546 “If genuine Dharma teachers correctly explain the Dharma to people of those twelve kinds they will, upon the disintegration of their bodies, be born in the realm of the gods in the Heaven Free from Strife. There, they will see how birth, death, and transmigration occur due to karmic actions, and they will develop weariness with respect to the entirety of cyclic existence.

4.C.547 “Those gods who are not taught the Dharma and who do not experience any such Dharma teaching will instead continue to enjoy themselves and celebrate. Among their perfect and abundant enjoyments, where birds sing delightful and inspiring tunes while large and small bells jingle, they will enjoy their pleasures at lotus pools of exquisite color and fragrance where hundreds of thousands of bees are buzzing. Next, they will go to enjoy themselves at the feet and on the terraces of the mountains. Together with goddesses who have perfect physiques and marvelous, supreme qualities, they will sing and enjoy themselves. For their perfect pleasure, the gods drink nectars of impeccable flavor, fragrance, and color, and, as they do so, the already careless gods will become even more infatuated. [F.47.b] Excitedly, they will journey to a forest on those mountains known as Joyous Birds. There they will dwell on a terrace formed from beryl. The terrace is decorated with golden ornaments and gems of the seven precious substances, and around it fly gorgeous birds with superb qualities. As the gods keep reveling in their sense pleasures, they are never satisfied, and their yearning is never fulfilled. So long as a fire is fed fuel and fanned by the wind, it will never burn out. Likewise, childish beings with craving will never be satisfied. Why? Since time without beginning they have been deceived by their craving, their minds have been ruled by insatiable craving, and objects have never satisfied them. In such childish, ordinary individuals, the faculties for pleasure are never satisfied.

4.C.548 “On that delightful terrace, the gods enjoy themselves together. Within supremely enjoyable mansions that have magnificent and superb qualities, they experience a great variety of myriad enjoyable sense pleasures. When other gods, who are cautious and careful, see how those gods roam about absorbed in careless pursuits, they will address them out of love:

4.C.549 “ ‘Whatever you think of
Only makes you full of desire.
Virtue destroys desires,

And nonvirtue makes them increase.

- 4.C.550 “ ‘A mind of peace sees that desires
Are like weapons and poison.
The disturbed minds of childish beings
See them as delightful.
- 4.C.551 “ ‘The senses and their objects
Depend on one’s own mind.
When the mind is entangled in all directions,
It creates karmic ripening. [F.48.a]
- 4.C.552 “ ‘By solidifying over time,
It produces tight bonds.
Yet when no universality of form is seen
How can ripening be individual?³⁸¹
- 4.C.553 ‘Forms, in whatever ways they exist,
Are objects caused by the stirring mind.
A trained mind is always peaceful;
Entanglement with flaws is despicable.
- 4.C.554 “ ‘While water is one and the same,
It may assume different colors and forms.
This also is how the various afflictions, and so on,
Run through the mind.
- 4.C.555 “ ‘When things are produced,
The external machinery functions.
Likewise, due to the stirrings of the mind,
One can engage speech in the world.
- 4.C.556 “ ‘Sentient beings are destroyed by carelessness,
As they hold their enjoyments to be supreme.
They are constantly attached to forms
But do not realize how these are subject to change.
- 4.C.557 “ ‘The ripening of karmic actions
Is like a continuous shadow.
Having seen that, how would it be possible
To become bound to the objects of passion?
- 4.C.558 “ ‘If lust were constant,
One could never be rid of it.
Yet, rather than being bound to it,

You should purify lustful craving.

4.C.559 “ ‘Intelligent ones, how can you be attached
To the painful ripening
Of that which is impermanent, painful,
Empty, and without self?

4.C.560 “ ‘When one falls from the higher realms
And is pulled by karmic actions,
One is fooled by the objects,
Yet does not see karmic actions.’

4.C.561 “With such verses, those gods who are not careless and who do not live carelessly instruct the others. As they see the nature of karmic actions and the way things are produced by one’s individual karmic actions, they develop fear of their own karmic actions. With this, they are filled with love, and thus they begin to explain this to the others. It is apparent that the gods in Continuous Movement enjoy themselves in numerous ways on the mountains there, just as they ascertain reality in various ways.

4.C.562 “Additionally, the supremely delightful forests and parks that the gods who live on these mountains experience [F.48.b] are for the most part made of beryl and silver. The foremost among them is called Sole Shadow, which is a forest in which there are no shadows. Also, the Sole Shadow forest is made of the most delightful beryl. The ground there gives way to one’s step and bounces back when the foot is lifted. Birds sing and the forest has hundreds of lotus groves, cascades, ponds, and pools. There, the happy gods enjoy themselves in numerous ways.

4.C.563 “Sole Shadow contains five great pools that are home to exquisite swans, ducks, and geese. The infatuated birds produce calls in many enrapturing ways, thus filling the environment with their tunes. Numerous aquatic flowers emerge from the water, yet they are never sullied by mud stirred up by the wind that ripples the surface of the water. Within the lotuses and other flowers that grow in those pristine ponds, the gods befriend each other as they enjoy themselves and celebrate. There are five ponds there, known as Delightful to Behold, Water That One Never Tires Of, Joyous Birds, Constant Happiness, and Joyful Gods. Hundreds of thousands of bright bees in many shapes and colors flit about there, producing a sonorous humming as they sip the flower nectars with an intense fervor for their taste. Hearing the buzzing of the bees makes the gods ecstatic, and when they see the bees they will rush forward. The ponds are filled with extremely clear water, and their colors, shapes, and aromas are all gorgeous. When the gods behold the ponds, they will enter them one after the other and play with each other in the waters. [F.49.a] Relishing these most perfect sense

pleasures, they will joyfully frolic among the many enjoyments.

4.C.564 “At that time, the most enrapturing sounds can be heard, for the sounds of nāgas, gandharvas, the water, and the many different birds all blend into a rich symphony. In this way, numerous sounds and words mingle, and joyous words and sounds ring out in a magnificent stream. The sounds of the exuberant gods blend with the singing of the birds, and the myriad sounds made by nāgas also join the mix. This produces an entrancing symphony that captivates the attention of the gods who reside on other mountains, so that they can no longer focus on their own enjoyment of supreme and superb pleasures. Likewise, when the deer and birds that live in other locations hear these enrapturing tunes, they stop eating their rich and delicious foods. Without moving their eyes or ears, they now listen to the symphony of bird song and sounds produced by the nāgas. They keep relishing, again and again, the unusual and enchanting sounds of the nāgas, tones that are so delightful that even gods who live elsewhere become inspired.

4.C.565 “When the gods in Continuous Movement have enjoyed the pleasures at these five delightful ponds for a very long time, they will proceed to Enjoyment of Drinks, a forest that abounds with drink, in order to enjoy themselves there. In pursuit of beverages and an inspiring place to hang out, they gradually turn up there. [F.49.b] Upon arrival, they will, by the power of their positive actions, immerse themselves in the pristine waters of a fathomless river. This river flows with ambrosias that have sublime fragrance, taste, and color. The aromas of the river can be sensed across five leagues³⁸²—they gather and spread across the full five leagues.³⁸³ The waters in the river manifest in accordance with whatever drinks the gods may wish for. Ruled by their desirous minds, the gods participate in the most terrifying games of pleasure. People who roam about in search of pleasure feel their enjoyments increase when their minds can pursue such pleasures, even if they no longer have a home. What then to think of those who enjoy free access to whatever they like while music from the five types of instruments is playing?

4.C.566 “The frolicking gods enjoy beverages that are completely free of any negative side effects. What they drink is perfectly agreeable and endowed with the most exquisite aromas. The joy that they feel is therefore indescribable. Traipsing around joyfully, they drink nectars and enjoy each other’s company for a long time. Since their minds have been involved in tenacious craving since beginningless time, this is what they continue to cultivate.

- 4.C.567 “Intoxicated by the poison of craving, the gods in Continuous Movement are insatiable, and so they think, ‘We haven’t yet been to the backside of these mountains, so let’s ascend over there.’ They will all entertain this notion collectively, and everyone one will agree: ‘Let’s do it!’ [F.50.a]
- 4.C.568 “Experiencing their past karmic actions, these luminous gods of supreme splendor will joyfully descend onto the mountain summits, having flown there by the power of their minds. Endowed with perfect miraculous powers, they will assemble to the accompaniment of music of the five types of instruments resounding throughout all directions, and even the sublime aromas will increase. Outmatching the stars, their playful bodies gather in the midst of the sky. Then, through their mastery of miraculous powers, which they have obtained due to their past positive actions, they will journey to their destination, the backside of the mountains. There, they will find large and small bells, waterfalls, streams, ponds, groves, embankments, flowers, the most delightful singing of birds, and divine substances with delectable fragrances. When they have thus toured the bright and harmonious environment of the mountains’ backside, they will once again congregate in the sky.
- 4.C.569 “As these happy friends assemble, some of them will gather in groups of one hundred, whereas others will join groups of two or three hundred. Such differences are due to differences in their karmic backgrounds. Thus, these groups of gods who celebrate together are of various sizes, some containing one thousand, others two thousand, still others three thousand, and so forth, up to twenty thousand assembled gods. Joyfully participating in various dances, playing drums, and singing songs, they will roam from forest to forest. Visiting one nectar-producing lotus grove after the other, they wind their way through the nectar-laden groves to the sound of music of the five types of instruments.
- 4.C.570 “The backside of the mountains also displays other supreme and delightful elements. All the stones there are gems [F.50.b] and the ground is strikingly colorful, much more resplendent than the sun. It yields to the step and bounces back again when the foot is lifted, as if it were made of the perfectly soft cotton that is produced in Gonakī in Jambudvīpa, or as if it had been supplied with soft padding, or made of some other soft substance so that it is always soft whether a foot is placed on it or not. On the backside of the mountains every single precious stone, all of the ground itself, as well as all the branches of the trees, the mountain summits, the lotuses, and the jewels, are without exception incredibly soft and delightful to touch. Everything is enchanting to behold, and therefore the joy of the gods is as rich as the land. Having gone to the backside of those beautiful mountains, the gods enjoy themselves and celebrate.

- 4.C.571 “Endowed with the fortune of having all these diverse pleasures, these desirous beings will celebrate with each other in groups where they experience the happiness of touching objects that have all manner of perfect qualities. Having gone to the backside of the mountains, many hundreds of thousands of ecstatic gods experience the pleasures of those divine objects while attended to by divine ladies who perform amazing songs and dances. Their celebrations will continue for a long time, accompanied by the music of the five types of instruments. In their joyous gatherings and assemblies, they enjoy the pleasures of the five objects.
- 4.C.572 “While they remain attached to their beautiful songs, there comes a time when these gods in the Heaven Free from Strife witness a bright light that is so tremendously dazzling, like nothing they have ever seen before. This light is so bright that the gods of lesser powers cannot take it, [F.51.a] and they will collapse to the ground, covering their eyes with their hands. Unable to bear the light, other gods will hide among the trees. Some will take cover together with their companions within the jewel caves. Those among the gods who are particularly bold will muster courage and gather to take in the wonder they are witnessing. Without letting themselves become intimidated, they will keep watching, wondering, ‘What is this? Where does this light come from? It shines so wonderfully on the backside of this mountain—what a precious, blazing light!’
- 4.C.573 “As the gods think, ‘Never have we seen anything like this!’ they will watch the sky and behold a great light that descends from space. The bright shining light shimmers as it descends through the sky. Watching this downward-streaming light, the gods will wonder, ‘How far might this light reach?’ and they will begin discussing their various estimates. Meanwhile, the blazing and dazzling light will descend five thousand leagues through the sky of the Heaven Free from Strife. It is so brilliant that its radiance defies measurement. As it approaches, the light is so strong that even the boldest among the gods will be unable to watch and must close their eyes. This is because the brilliance is so overwhelming that their eyes cannot take it in, and hence they must cover them.
- 4.C.574 “Yet, just a moment later the excited gods have to open their eyes again to look at the sky once more. [F.51.b] As they look at the sky, they will step forward and keep watching. At odds about the light, they will discuss it in amazement: ‘What is this light that is descending through space? It is unlike anything else! What is this amazing light that blazes through the entire world of the gods?’
- 4.C.575 “The downward-streaming light will keep descending for an extremely long time before it finally fades, burns out, and disappears. When the light in the sky has finally vanished, the weak hearted among the gods will begin to

emerge from their caves together with their attendants. Now free from fear, they will talk about the amazing thing that has occurred, wondering, 'What was that astonishing light that so frightened us?' In this way, they will try for a long time to figure out what that astonishing occurrence might have been. At first, they are amazed and discuss what this wonder might have been. Then, after thinking about it for a long while, they become afraid for a moment.

4.C.576 "However, since the gods on the backside of these mountains are particularly inclined toward joyous festivities, they will again become captivated by their objects. Enjoying them in numerous ways to the accompaniment of music from the five types of instruments, they will spend a long time within these forests and parks. Accompanied by many trillions of gods and goddesses, the gods of the Heaven Free from Strife and their ruler, Musulundha, [F.52.a] will stay there while the melodies of music from the five types of instruments resound.

4.C.577 "Spending an extremely long time at the backside of these mountains, the perfectly joyous gods of the Heaven Free from Strife and their ruler, Musulundha, take their places upon lotus seats while music from the five types of instruments rings out. With their numerous ornaments and garments, many hundreds of thousands of these radiant gods will sing and play hundreds of thousands of enrapturing melodies and songs as they joyfully fill the sky. Among them are throngs of goddesses with hundreds of thousands of special features, ornaments, costumes, shapes, and qualities. In this way, the divine gatherings at the backside of the mountains can be seen to enjoy the pleasures of the five senses.

4.C.578 "To Musulundha, ruler of the Heaven Free from Strife, this sight is utterly enrapturing, and he will rush forth into the playful masses. When the participants see him, they too will come forth and join the ruler of the gods. In this way, all the exuberant singers and musicians will mingle and perform continuous dances in the sky and on the backside of the mountains. Singing songs of praise to Musulundha, and playing music from the five types of instruments, they will keep frolicking for a long time. [F.52.b]

4.C.579 "When the gods have thus played and enjoyed themselves for a long time, the exact same light as before will once again appear. This is very surprising to the gods, and some of them will be so terrified that they will run to the ruler of the gods in panic. Others will look into the center of the sky and see it as an omen of great portent. Those among the gods who are free from carelessness, such as Musulundha, and who have heard about the import of the descending light and therefore understand what is happening, will reverently pay homage to the Buddha. Others who have poor strength of heart and whose steadfastness has crumbled will take cover in the caves and

the dense forests. Still others will run to the ruler of the Heaven Free from Strife, looking for protection. Since the gods understand that Musulundha knows about such supreme wonders and amazing events, they will all request him, 'Please explain to us gods the nature of this bright light that descends through the sky. Please make us gods properly understand what this descending light is.' In this way the gods will request their ruler to explain this matter that they do not understand. They will say, 'We do not understand this. Divine ruler, please explain what it is. We do not understand what we are witnessing, so please explain it to us.'

4.C.580 "In response to the assembled gods, the ruler of the Heaven Free from Strife will then say, 'All right, let me tell you about this dazzling light that streams downward through the sky, which is too dazzling to behold [F.53.a] and which alarms and amazes you.' Addressing the gathering of amazed and uneasy gods, the ruler of the Heaven Free from Strife will continue, 'Listen, what you see descending is a class of gods that live above us, beings who in terms of extent, color, shape, lifespan, and karmic actions are a hundred times our superiors. Above us towers a palace of bodhisattvas into which are born those humans who observe the pure fivefold discipline in a way that is flawless, unbroken, undefiled, steadfast, and genuine. Upon the disintegration of their bodies, such humans go to the joyous higher realms and take birth among the gods in that Heaven of Joy. Their amusements, joys, parks, goddesses, radiance, and bodies; their splendor, intelligence, and longevity; and their many enjoyments, physical and mental pleasures, and the appearance of their goddesses are all such that our own cannot even match a sixteenth of them. We inhabitants of the Heaven Free from Strife cannot even find a way to express their splendor. Compared to them, we do not even possess the splendor of a firefly. The same goes for our enjoyments—they are only remotely similar. Their long-lasting abundant delights, their heavenly happiness, and their perfect sense pleasures are all utterly beyond us gods here in the Heaven Free from Strife. [F.53.b]

4.C.581 " 'However, when a long time has passed and their karmic actions are exhausted, they will definitely encounter and experience impermanence. All sentient beings are certain to experience the impermanence of enjoyments, age, and consciousness. By the force of impermanence, their lives will run out and their positive actions will become exhausted. When reaching the time for death and transmigration those gods will fall from their divine kind in the Heaven of Joy. Their karmic formations of becoming are like various kinds of firewood combined with water,³⁸⁴ yet the factors of formation that determine where they will be born cannot be demolished by any force within the three realms. If they were inexhaustible and endless, they would live on forever, yet no sentient being can be seen in such a situation because

destruction is the essence of all conditioned things. Since all beings must eventually fall, those gods will also fall from the Heaven of Joy. Upon the exhaustion of their past positive karmic actions, they will die and transmigrate. The wind of time brings gloom around the lamp when its oil and wick are exhausted. Just as the disintegration of the features of a seed are followed by the growth of the sprout, so death and transmigration will follow the exhaustion of that life during which karmic actions had remained hidden. What you saw is the light of those falling beings. The light comes from their disintegrating bodies, their corpses that are the result of the exhaustion of their karmic actions. This supremely dazzling light appears due to a particular kind of karmic action. It is an exceptionally vast karmic effect of dying, a manifestation of virtue. Such is the nature of this light. [F.54.a]

4.C.582 “ ‘O gods of the Heaven Free from Strife, you should understand these indications. Someone who possesses such radiance must be endowed with lights and ornaments that are so beautiful that they cannot be described. Still, even their manifestations, which are created by virtuous actions and are four times greater, will eventually wane. What then to say of the products of your own virtuous actions, which are three times as inferior? Born in the Heaven Free from Strife, your possessions are polluted and your bodies inferior in comparison.’

4.C.583 “At this point Musulundha will speak these verses:

“ ‘With the light of impermanence, too bright to behold,
The gods in the Heaven of Joy are burned.
Behold their powers—yet these are certain to cease,
As when the oil in a lamp is exhausted.

4.C.584 “ ‘Propelled by the force of karmic actions,
The powerful, twelve-spoked wheel
Of karmic action keeps revolving,
Cycling through downfalls and births.

4.C.585 “ ‘Engaging with many objects,
And endowed with numerous colors,
The gods in the Heaven of Joy cannot help but fall,
Since they are under the power of time.

4.C.586 “ ‘They remain under the power of time,
Just like growing trees.
When their time is up,
Their light will appear down here.

- 4.C.587 “ ‘When the time is right,
The gods are happy,
Yet later they must relinquish everything,
As they helplessly fall.
- 4.C.588 “ ‘When faced with the time of karma,
This world must move forward,
And thus happiness and suffering
Appear due to the force of time.
- 4.C.589 “ ‘Whether happy or painful,
The world is not reliable in the long run.
Being produced by causes and conditions,
The varieties of pleasure and pain appear.
- 4.C.590 “ ‘Any given pleasure—insubstantial as it is—
Depends on karmic actions.
Though people do not want to suffer,
They are products of karmic actions.
- 4.C.591 “ ‘Thus, as effects arise from one another,
All the conditioned factors function
And become causes themselves.
This knowledge comprises the four truths of noble beings.
- 4.C.592 “ ‘Those who understand the four truths of noble beings [F.54.b]
Are liberated forever.
For beings utterly deluded regarding objects,
Cyclic existence is like a wheel.
- 4.C.593 “ ‘The wise who realize this point
Attain liberation.
Those who see that this is how things are
Will know that all beings are impermanent.
- 4.C.594 “ ‘Therefore, intelligent ones, do what is good
And refrain from all that is flawed!’
- 4.C.595 “ ‘In this way, the ruler of the Heaven Free from Strife teaches in various
ways the path of Dharma to the frightened gods. He does so in a way that is
connected with the intrinsic nature of things. The gods have different
outlooks and so at this point some will grow disenchanted. Others will turn
their minds toward cyclic existence, and others will become terrified. Still
others will, upon hearing these words that are free from deception, once

more actively pursue their objects. Thus, they will enjoy themselves within forests, parks, and groves; by waterfalls and ponds; among creepers and trees; in delightful locations made of precious substances where many birds sing enchantingly; and at sites adorned by hundreds of lotus pools and by the seven precious substances. In this way, on the delightful backside of these mountains where numerous singers perform beautiful songs, they will experience a variety of sounds, textures, tastes, forms, and scents. Together with their retinues, those who thus crave objects will fail to observe what is supreme. Falling once again under the control of objects, they will have an enjoyable time and frolic within their gatherings of assembled companions. Chasing after the pleasures of the many objects found on these mountains, which are so difficult to encounter, their monkey-like minds will savor all the divine substances.

4.C.596 “Some will journey with Musulundha through the sky to the Forest of Amusements. [F.55.a] Some will travel on great mounts, some will drive in various kinds of chariots, some will ride on the backs of peacocks, some will ride elephants, some will ride swans, and some will ride ducks. Some will move in procession, surrounded by ladies who, ahead of Musulundha, sing and play drums and various other instruments as he travels to his residence in the heavenly park known as the Forest of Amusements.

4.C.597 “The mind states of the gods are affected in different ways, and therefore some will feel sadness. Some will remain careless and enjoy themselves, enjoying the pleasures of the objects in various ways. The gods of the Heaven Free from Strife who stay in the Forest of Amusements, and those who arrive there, have various outlooks and perspectives as they enjoy themselves happily on the backside of these mountains. Some of them will feel weary. And so, they will enjoy themselves in a variety of ways, with various perspectives, and with a variety of objects. The gods in this realm will therefore continue to have fun and celebrate until finally their desirable, attractive, and delightful actions have become exhausted, decomposed, and decayed. Once that happens, these gods, who are insatiable in their enjoyment of various objects, will die and transmigrate. At that point, they are in the noose of karmic actions, and thus they will be pulled into the realms of hell beings, starving spirits, or animals. Should they instead be born with the general lot in life of a human, they will remain youthful, and their faculties will be free from impairment. [F.55.b] They will be intelligent and brilliant, have more than they need, and be venerated by the entire land. They will possess fine physiques, be free from fear, and become kings, royal ministers, or the like. Such are the concordant consequences of their actions.

4.C.598 “As the monk who has knowledge of the ripening of karmic actions continues to examine the realms of the gods in the Heaven Free from Strife, he will with insight derived from hearing correctly perceive a realm known as Moving in Vast Environments.³⁸⁵ Wondering how beings may be born there, he will use insight derived from hearing and so perceive how some excellent people may follow holy people, have faith in the way karmic actions carry consequences, be honest and sincere, apply themselves to the Dharma, and observe discipline. By the power of faith, they are always attentive to their actions, they possess the correct view, and they base themselves on that view so that their minds become workable. They receive instructions from the elders and always follow spiritual teachers. They have a natural trust in the Buddha, Dharma, and Saṅgha, just as they have trust in the continuation of death, transmigration, and rebirth. They always guard their senses and they are fearful of the objects that populate cyclic existence. They have clear awareness of the suffering of separation, just as they fully comprehend the sufferings of birth, aging, death, encountering what is undesirable, and lacking the desirable. They understand the flaws of the five appropriated aggregates. They always practice virtuous actions zealously and give up unwholesome company. They delight in listening to the sacred Dharma, examine its contents, and apply their minds to the reality of the subject matter they hear. In this manner they continuously increase such qualities. [F.56.a] Knowing that it is futile to relish pleasures, they always guard their five faculties.

4.C.599 “The way such people give up killing and stealing is as described previously. As for the way they refrain from sexual misconduct, such people will not pay attention when they see women, nor will they relish the sound of their songs or their ornaments. Should they happen to see or hear even a little about women, they will not dwell on it or become attached due to inappropriate mental activity, nor will their minds begin to wander. They will not associate with women, even in their dreams. During the day they will not develop any attachment, and their minds will not become captivated or focus incorrectly. They will never pursue women and their minds will always be involved in proper mental conduct. They thus abandon sexual misconduct as if it were poison.

4.C.600 “With such qualities, those people constantly apply themselves to virtue and engage in virtuous conduct, thus purifying their minds of defiling stains. Honest and sincere, they maintain pure discipline. Therefore, when their bodies disintegrate, they go to the joyous higher realms and take birth among the gods in Moving in Vast Environments within the Heaven Free from Strife. Possessing the three qualities, they follow, cultivate, and increase

their practice of discipline, which is desirable, attractive, and delightful. It is as the result of this that they are born in the heavenly realm Moving in Vast Environments within the Heaven Free from Strife.

4.C.601 “Upon taking birth there, they will behold heavenly birds of magnificent colors that warble in the most enchanting way. The birds will also afford them enjoyable fragrances. Upon arriving, they will also experience the most enjoyable objects of touch. These objects are so pleasant to touch that they are unlike anything the gods have ever experienced. The gods’ minds become bright and utterly free from turbidity, [F.56.b] perfectly enraptured and ecstatic, and totally jubilant. The gods will also experience all manner of delicious tastes. In these ways, they will experience things they never knew before, and their six collections of consciousness become attached to and enamored by those unprecedented pleasures. At this point, they may think, ‘What is this world? Where have I arrived? Everything is so perfectly enjoyable! All that I behold in this world are forms that are desirable, attractive, and delightful.’

4.C.602 “As they notice the constitution of their own bodies, they will see that they are powerful and more radiant than the sun, yet devoid of flesh, bone, lymph, and impurities. Their eyes do not blink, and their bodies are free from veins, sinew, and skeletons. There are no joints or knuckles. Their bodies do not cast shadows and are free from any crudeness. All their body parts are extremely supple and free from perspiration, and movement does not tire them. Their bodies have no tendons and are free from any discomfort due to desires or all the comings and goings in pursuit of things. They are free from any hair on their heads or bodies.³⁸⁶ Their mobility and vision are unimpeded, and they are free from any confinement with respect to objects of sound, touch, taste, form, and smell. None of the gods has a body that is longer or shorter than any other, and there is no sense of being more or less youthful. They know no miserliness, jealousy, fear, or attachment with respect to females, and do not take pleasure in hoarding. They have no fear of begging, no ego-clinging,³⁸⁷ and no fear of being attacked when traveling. They also have no worries about locations infested with snakes. They are free from the flaws that arise from clinging to one’s own women. They are free from fear when journeying through forests, [F.57.a] free from the fear of enemies, and free from the troubles of having any prohibitions. They are happy and free from any insufficiency in their needs and pleasures.

4.C.603 “Chasing after the many divine substances, they develop an ever-increasing yearning and hankering for pleasure at the expense of their intelligence. And so, these beings will begin to wonder, ‘Who am I? How did I get here? What is this place called?’

- 4.C.604 “When a drunkard who has fallen asleep is suddenly woken up late at night, he does not at first know who or where he is. Only when he has come to his senses will the drunkard understand. In the same way, the newborn god will puzzle over this for a very long time before he finally realizes that he was previously a human being, but then died, transmigrated, and was reborn there. His mind is now unlike how it was when he was a human. The mind that formerly was conditioned for human life is now here in this divine world, where it craves sense objects. Since the mind is now conditioned in this way, it hankers for the pleasures of the divine world. Understanding that his mind has been conditioned over an extremely long period, the god will finally conclude that he was born in this divine world due to positive actions.
- 4.C.605 “He will also see that upon dying and transmigrating from the Heaven Free from Strife, he will not be born as a god, for such is the nature of that state. If, after death and transmigration from this divine state, he should next be born as a human, his nature will be of a similar kind as before, because his mind has been so conditioned. Likewise, when someone dies and transmigrates from a human condition, his nature will be similar to what it was before, since his mind is still conditioned in that way. Thus, as a god, the experience will be similar, since his nature is the outflow of his mind. However, if someone dies in hell and transmigrates to become a god, [F.57.b] this is due to karmic powers to be experienced in the next life, after hell. Even small measures of such actions by a hell being will have results to be experienced in other lives. Thus, when a being in hell engages in just a slight measure of holy conduct, it will lead to birth in the heavens in other lives. Once born there, his previous experience of suffering will cause him to respond to the perception of pleasures with an especially strong yearning that resembles suffering. He will also be unusually wrathful, and he will want to stay in the coolest forests, parks, waterfalls, and ponds. He will move restlessly and experience food with a special fervor. Such are the effects of the conditioning of his mind.
- 4.C.606 “When a starving spirit dies and transmigrates to a divine state his numerous former activities will have created strong conditioning that will cause him to experience food and drink with special passion. Such a god will also always be fond of cool places, and he will indulge avidly in the company of women, for such is the way that his mind has been conditioned with karmic imprints.
- 4.C.607 “Alternatively, if, due to karmic actions to be experienced in other lives, an animal dies and is reborn among the gods, it will be inclined toward the enjoyment of drink and food. Since many kinds of animals may take rebirth as gods, the characters of their subsequent lives as gods also differ, but, in

short, they shall experience varying degrees of perfection when it comes to their food. Such gods are also subject to especially powerful delusions about their pleasures because that is the way their minds have been conditioned.

4.C.608 “In cases when a god dies and is reborn as a god, such a being may, for example, die after having achieved the attainments of the four formless realms. In the subsequent divine existence, the conditioning of his mind will ensure [F.58.a] that the god does not become distracted by the experience of desirable sounds, textures, tastes, forms, or smells. That is an effect of his former conditioning. If a being practices one of the four concentrations of the form realm and subsequently is born among the gods in the realm of desire, the quality of his mind and his interest in concentration will correspond to his previous achievements, and he will be less fond of objects than otherwise might be the case.

4.C.609 “If gods in the desire realm die and are reborn in the desire realm, it occasionally happens that their subsequent experience is determined by previous virtuous actions within the realms of gods or humans. As a result, they will be reborn as gods due to their wealth of these two types of former actions as well as their proper conduct. This, however, is not the case with the gods in the pure abodes because such gods do not possess any karmic actions to be experienced either in the subsequent or any other future life.

4.C.610 “In this way, the entire world is blown around by the winds of karmic action. Bound and fettered in such numerous ways, the five classes of beings breed myriad inclinations, thoughts, and lives as they continue wandering. As these matters become evident to the newly born god, he keeps them in mind. With this understanding, he will now comprehend how he died and transmigrated from a previous existence into his present life. Whether he died and transmigrated from a human existence, or whether he was reborn once more as a god, the god will know when the causal karmic action is of the kind that is to be experienced in a subsequent life. But if the causal karmic action is of the kind that is to be experienced in other lives, he will not necessarily recognize it, because such actions may be beyond the scope of his mind. [F.58.b] In some cases, the conditions that bring to ripening karmic actions to be experienced in other lives may occur only after the passage of hundreds of eons. It is even possible that such ripening occurs only after a hundred thousand eons. Thus, if the cause of the god’s birth occurred a hundred thousand unfathomable eons earlier, his divine eye will not be able to perceive the given causal action.

4.C.611 “In this way, the god will dwell for some time on the perception of the causes of his birth. Thereafter, the many objects that manifest through his former practice of virtue will become evident, for he now realizes that he has been born among the gods in Moving in Vast Environments. As soon that

knowledge dawns on him, due to the force of his virtuous actions, a vast gathering of goddesses will come rushing toward him. Conditioned by the god's virtues, they call out, 'He has just been born!' In this way they will raucously dash toward him from far away.

4.C.612 "Surrounded by all those divine beings, the newly born god will then enjoy himself within the delightful forests and parks. Endowed with the supreme possessions that his karmic capital has furnished him with, he will now experience amazing pleasures. His realm is filled with mountains, forests, parks, pools, jungles, waterfalls, lotus ponds, slopes, lush groves, caverns, houses covered with vines, and hundreds of thousands of lovely birds that warble enchantingly. Thousands of goddesses who constantly aim to please sing and dance delightfully, doing so in parks that sparkle with the seven precious substances and where live enchanting deer. [F.59.a] In this realm stands the mountain known as Great Summit, which shines with the light of hundreds of thousands of stones made of the seven precious substances. On the mountain's radiant jewel summit stand houses festooned with vines, and the ground is beautifully paved with large tiles. There are woods, lotus groves, parks, ponds, cascades, riverbanks, valleys, and peaks endowed with exquisite shapes and qualities. At hundreds of thousands of waterfalls that cascade with cooling drops of water, the gods, whose bodies are formed due to a variety of virtuous actions, enjoy themselves and frolic, experiencing their many pleasures.

4.C.613 "The gleeful frolicking of those divine gatherings assumes myriad forms. But, in short, those who enjoy the water, and thus joyously play around in it, have for the most part come from the realms of hell beings, starving spirits, and animals. They delight in each other with an exceedingly attached state of mind, yet they do not associate with those who practice wholesome conduct. On the bodies of these gods appear scripts that describe the related karmic actions of all the types of gods. They describe how the gods previously engaged in positive karmic actions, what those karmic actions were and how often they performed them, the manner and duration in which they practiced and what the conditions were, what their lives were like then, whether the beneficiaries of their actions were inferior, intermediate, or supreme, and the qualities of the entities involved. All this information, including the timing, is described and listed in writing. As when a shrewd and attentive scribe writes clear and distinct letters, [F.59.b] the accomplished scribe of the gods will write all their past positive actions upon the present surface of their past positive actions. The gods' magnificence, their shining beauty, and their enrapturing appearance are all perfect due to their past positive actions. Yet, the splendid writing that conveys their many superior characteristics makes them appear hundreds of times more

beautiful. Just as a most splendid and shining piece of gold, which has been purified hundreds of times, can be studded with rubies, sapphires, or some other precious gem of supreme beauty, those gods are, similarly, brilliantly adorned by the accounts that describe the ways they performed their past karmic actions.

4.C.614 “Still, the gods do not see what is written on them with their own eyes, because the writing appears on their throats and chests. Nevertheless, they may recognize it upon each other, and at such times their minds will not be utterly careless—at such times they will see everything clearly. This is a supreme wonder of the gods in the realm of Moving in Vast Environments. Another astonishing fact concerning those gods is that just as they have their positive actions displayed on their chests, so they also have writing on their foreheads. Written there in fine lettering is when they will die, where they will transmigrate to, how they will be born, and how long they then will live. That is another wonder of these gods, produced by their karmic actions. The exceptionally elegant rows of bright and beautiful letters are similar to the many garlands of blooming flowers that adorn the gods in other realms. [F.60.a] This particular adornment is due to their having performed a unique type of past positive action.

4.C.615 “The gods do not understand the messages written on their bodies due to karmic actions and, consequently, they go on frolicking together in the heavenly parks decked out in their sundry costumes and ornaments. When in this way they have spent a long time enjoying the realm of Moving in Vast Environments, they will promenade to the banks of the river called Colorful Waters, which flows from one mountain to the next, passing among many different kinds of precious substances. Flocks of birds warble, there are dense forests, hundreds of thousands of different flowers bloom, and the banks are visited by coterie of goddesses. An amazing feature of this river that flows from the beautiful mountain peaks, Colorful Waters, is that when its surface becomes still for a long period, those gods who previously died and transmigrated from the hells will, as they approach the river, be prompted to remember their previous lives and the actions that gave rise to that existence. They will recollect how the constant enjoyment of perfect sense pleasures among jubilant gods and goddesses kindles an ever-growing attachment in them, which causes them to engage in further endless pleasures that will eventually lead to suffering. Recollecting this, they will forget all their pleasures and, with sadness, speak the following verses:

4.C.616 “ I myself created the great cause
That led me to the fires in the hell of great suffering.
Yet, having purified all unwholesomeness,

I have once more come to this world.

- 4.C.617 “ ‘The effect of positive actions is good
And possesses numerous qualities, [F.60.b]
But flawed actions cause suffering—
So it goes, without fail.
- 4.C.618 “ ‘With such pleasure and pain,
One circles in the abyss of existence,
Surrounded by the oceanic wave-like
winds of karmic action.
- 4.C.619 “ ‘With their minds engaged in negative actions,
People will be fond of unwholesomeness,
And as they engage in the unwholesome,
They will enter the hells.
- 4.C.620 “ ‘When they no longer roam there,
They may instead go to the god realms,
And as they separate from suffering,
They will become swayed by pleasure once again.
- 4.C.621 “ ‘In this way, this crude mind
May be sad³⁸⁸ or happy
As it wanders all the realms,
But it never seems to tire of suffering.
- 4.C.622 “ ‘With their faculties deceived
Both in this life and beyond,
People roam through cyclic existence
Pulled by the noose of craving.
- 4.C.623 “ ‘From the hells they are born as starving spirits,
And are thereafter born as animals.
After life as an animal, they are born as nāgas,
And after life in the hells, most are born as women.
- 4.C.624 “ ‘Driven in this way by karmic actions,
The world spins like a wheel.
But no one ever tires of this,
For everyone is governed by habit.
- 4.C.625 “ ‘While life as a nāga may be happy
And filled with pleasures,
All those who live in the world

Will see their pleasures evaporate.

- 4.C.626 “ ‘While they may suffer from a thousand lotuses
Or even billions of lotuses,³⁸⁹
Their experience of suffering
Will never make the infantile weary.
- 4.C.627 “ ‘No happiness is to be found in the three realms;
Everything is spoiled by suffering.
Yet beings never become disillusioned,
Even as they are oppressed by suffering.
- 4.C.628 “ ‘Although some childish beings may tire of suffering,
They nevertheless pursue its causes.
But effects cannot be averted when the causes persist,
Just as fruits will appear when productive seeds are planted.
- 4.C.629 “ ‘The mind is deceived by its objects,
Yet the power of mind is great.
Therefore, with training, the mind can become gentle,
And beings will thereby gain fortune.
- 4.C.630 “ ‘The swift way to become gentle
Is to visit all the realms, [F.61.a]
Yet even as they spin through the three realms,
Beings fail to see this.
- 4.C.631 “ ‘Cyclic existence is just like an ocean
Stirred by strong winds.
The world keeps spinning,
Governed by the power of mind.
- 4.C.632 “ ‘Time is what links pleasure to pain
And makes beings travel through the three realms.
Only by abandoning all pain
Do they arrive at the highest goodness.
- 4.C.633 “ ‘When circling through constant pain,
Embodied beings become exhausted.
Yet, later, they forget once again
And continue to amass suffering.
- 4.C.634 “ ‘When we consider the suffering
Experienced by beings in the hells,
All these pleasures certainly seem

No larger than a mere atom.’

- 4.C.635 “For as long as they remain on the banks of Colorful Waters, the gods will recollect their past lives, but as soon as they leave, they will once again forget all they remembered. Forgetting the pain they experienced in other lives, they will develop craving for external objects and thus together enjoy all the exceptionally delightful sounds, textures, tastes, forms, and fragrances of divine substance.
- 4.C.636 “The gods will also travel to the mountain called Radiant Streams. The area around the mountain is studded with supremely delightful trees and clear waters that are home to swans, ducks, and geese. The streaming currents shimmer with the radiance of gold and produce the most delightful sounds as they rush by. There are a vast multitude of these currents—tens of thousands—and they all have the same length, strength, and shape. The many gorgeous trees and birds there only increase the beauty of all these rivers.
- 4.C.637 “Nevertheless, among all the streams, four of them stand out. They are known as Flow of Beauty, [F.61.b] Gold Garland, Beryl River, and Flow of Bliss. As they experience their own past karmic actions, the jubilant gods who bear many great ornaments, garments, and garlands, will playfully proceed to Flow of Beauty. On its banks spreads a glade of long white flowers and within it one finds a lake called Numerous Joys. Flowering vines of the most exquisite kind grow there, as do thousands of lovely flowers. There are also birds of many different sizes and shapes that bear various ornaments and plumages. The birds produce magnificent songs in the most enchanting ways.³⁹⁰ On the opposite bank of Flow of Beauty lies Hovering Bees, a wonderfully fragrant lotus pool that glimmers like the sun at dawn and has a constant profusion of exquisite lotus flowers. This lotus grove is five hundred leagues long and five leagues wide.³⁹¹ By the stainless waters grow lotuses and other flowers with colorful petals that send forth their delicious fragrance across five leagues.
- 4.C.638 “According to their wishes, the great congregations of splendid gods and goddesses joyfully gallivant in the forest or by the lotus pool, having been born in this realm due to their completed and accumulated actions. When they see Flow of Beauty with its ravishingly beautiful and fragrant flowers, the gods in Moving in Vast Environments will frolic joyfully on its delightful banks by Mount Radiant Streams.
- 4.C.639 “Gold Garland is another river that flows down Mount Radiant Streams. [F.62.a] This river shines brightly, which is why it received its name. It features the following delights. Free from all flaws, its water transforms as one drinks it. Extremely fragrant, the water assumes any flavor, color, scent, or substance one may desire, yet without being intoxicating. As they

experience this extraordinary drink, the gods enjoy themselves in a state of great careless abandon. While their minds remain attached to their sense objects, they will rollick together in great gatherings to the rhythmic, melodious, and harmonious music from the five types of instruments. Attended to by beautiful servants adorned with jewelry and costumes, they will freely enjoy whatever they desire. Infatuated with the rich sounds, textures, tastes, forms, and scents that they find on the banks of Gold Garland, they will roam about, enjoying the irresistible objects that this supremely delightful stream provides.

4.C.640 “With the sounds of enchanting music and dance in their ears, and with their minds thoroughly attached to their sense objects, the gods will ecstatically gallivant from mountain to mountain, valley to valley, summit to summit, river to river, lotus pool to lotus pool, forest to forest, terrace to terrace, and tree to tree, infatuated and crazed by their rich and prodigious pleasures. While euphorically gadding about in this way, they will at some point also come to the current known as Beryl River. The gorgeous features of this river are as follows. Flowing with immaculate beryl water, the river courses along beryl stones [F.62.b] amid many trees of beryl. Resplendent in their beryl colors, the trees are filled with songbirds and fruits that look exceedingly delicious. The pure, stainless water flows delightfully and produces deep and appealing sounds due to the force of positive karmic actions. The gods will journey to this river because they seek pleasure. Attached and craving for objects, the gods will roam around that area. Some will frolic on the banks and others will play together in the water. Some will ride gracefully on the backs of birds, from wave to wave. Circling over the waters³⁹² and along the banks of the river, the gods will pass over its billowing waves and the many groves of lotuses and water lilies. In these ways, they will enjoy themselves at the river.

4.C.641 “Sometimes, when the river is serene, due to their positive past actions, these gods who enjoy all these incomparable pleasures will perceive images upon the stainless beryl that display the record of their former excellent practice of discipline and insight and the karmic effects thereof. There, they will clearly observe the causes, circumstances, connections, and conditions that led to them taking birth in this divine realm. As they perceive and apprehend those mental states and the faith they had in the proper objects at that time, they will keep it in mind and are thereby able to recollect their past lives.

4.C.642 “At this point, they will think, ‘Alas, I am swept away by the river of craving with its wild and treacherous rapids of clinging to objects. [F.63.a] And yet, I have failed to understand the hideous fall that follows from this. Now I have seen the drawings that clearly reveal what happened in the past,

and I have witnessed the story of my past lives. Based on those positive acts, I now experience these enjoyments. However, once they become exhausted, I shall fall once again and no longer be one of the gods.' Sharing such thoughts with each other as they witness the terrors of the five classes of beings, the gods all feel disenchanted. Then, on the banks of the river of beryl, they will utter these verses:

- 4.C.643 " 'Resulting from past virtuous deeds,
This manifestation of tremendous goodness—
The experience of the heavens—
Has previously been exhausted, time and again.
- 4.C.644 " 'The heavens are due to positive actions,
But, once karma is exhausted, the fall therefrom follows.
The heavens and their causes
Are all fleeting.
- 4.C.645 " 'These temples, subject to impermanence,
Will all be destroyed.
Since all that is conditioned is impermanent,
All of this will also be destroyed.
- 4.C.646 " 'All beings will meet their ends—
This is the way things are.
Therefore, only the infantile and low minded
Become attached to the experience of pleasure.
- 4.C.647 " 'People fail to understand that such faults
Are like poisonous fruits.
Therefore, due to the enemy of forms and so forth,
Craving will once again resume.
- 4.C.648 " 'Deluded about the effects of negative actions,
Beings are destroyed as they follow wrong conduct.
Pleasures are like poisonous fruits—
As long as they experience them,
- 4.C.649 " 'Beings are insatiable,
But later they plunge into the hells.
Those whose minds
Are constantly engaged
- 4.C.650 " 'In the joyous festival of generosity and discipline
Will proceed to the heavens.

- Those who always train in discipline
And give up negative actions, [F.63.b]
- 4.C.651 “ ‘Such radiant and steadfast beings
Will proceed to the heavens.
Those whose minds are always loving
And free from animosity even toward enemies,
- 4.C.652 “ ‘Being always peaceful and serene,
Will journey to the heavens.
Those whose minds are highly trained
And properly guarded,
- 4.C.653 “ ‘Who take exclusive joy in observing their vows,
Who do not speak excessively,
And who know that nothing exists substantially
Will journey to the heavens.
- 4.C.654 “ ‘Those who are attached to cyclic existence
Are fooled by aging and death.
Yet those who always delight in transcending suffering
Will journey to the heavens.
- 4.C.655 “ ‘Those who live by a tree, or in the wilderness,
Or in the desolate mountains,
Practicing with a concentrated mind,
Are beings who will journey to the heavens.
- 4.C.656 “ ‘Those who know moderation and are cognizant of place and time,
Who give up unwholesome company,
And who possess a loving mind
Will journey to the heavens.
- 4.C.657 “ ‘Those who have no interest in the sights of the cities
And who do not roam in parks or on highways
But remain serenely in solitude
Will journey to the heavens.
- 4.C.658 “ ‘Serene beings who always keep in mind
How the body grows from impurities,
Who know the body and its ways,
Will journey to the heavens.
- 4.C.659 “ ‘Those who understand that phenomena
Appear as part of the web of karmic action

- And who have no fondness for cyclic existence
Will journey to the heavens.
- 4.C.660 “ Those who accurately recognize reality
And have no interest in the entertainments
That are produced in manifold ways
Will journey to the heavens.
- 4.C.661 “ Those who see that things are fleeting
And that they resemble illusions and the cities of the gandharvas,
And whose minds are always gentle,
Will journey to the heavens.
- 4.C.662 “ Those who recognize the reality of the momentary
And who understand the absence of characteristics,
And those who are weary of attachment to pleasures,
Will journey to the heavens.
- 4.C.663 “ Those who regard women as their mothers
And men as their fathers,
And who view the whole world in the same way,
Will journey to the heavens.
- 4.C.664 “ Those who always refrain from divisive talk
But have constant concern for sentient beings
And are also free from anger and sincere
Will journey to the heavens.
- 4.C.665 “ Those who view riches as mere wood or stone [F.64.a]
And who instead care for the minds of others
While filled with contentment in their hearts
Will journey to the heavens.
- 4.C.666 “ Those who, day and night,
Stay clear of laziness
And act with constant diligence
Will journey to the heavens.
- 4.C.667 “ Those who emphatically relinquish
Agitation, dullness, drowsiness, and laziness
And always remain benevolent
Will journey to the heavens.
- 4.C.668 “ Those who always confess
Breaches of the fivefold discipline

- And give up further transgressions
Will journey to the heavens.
- 4.C.669 “ ‘Those who understand the four appropriations
As well as the four truths
And possess the view with knowledge of proper conduct
Will journey to the heavens.
- 4.C.670 “ ‘Those who constantly maintain a view
Of suffering and its ripening,
As well as its cessation,
Will journey to the heavens.
- 4.C.671 “ ‘Those who never doubt the Dharma
Even though they encounter great troubles,
But maintain a peaceful mind inspired by the Dharma,
Will journey to the heavens.
- 4.C.672 “ ‘Whether wearing the finest white cotton
Or fabric found in a garbage dump,
Those who are peaceful, serene,
And always concentrated
- 4.C.673 “ ‘And who delight in deliverance
Will journey to the heavens.
- 4.C.674 “ ‘Those who have no preference
As to food being delicious or tasteless
And who remain content and without anger
Will journey to the heavens.
- 4.C.675 “ ‘Whether their garments are soft and white
Or obtained from a garbage dump,
Those who keep their vows and are fully content
Will journey to the heavens.
- 4.C.676 “ ‘Whether they sleep on the ground
Or on the top floor of a fine mansion,
Those who neither become excited nor upset
Will journey to the heavens.
- 4.C.677 “ ‘As for the forms that appear before the eyes,
And likewise all the other objects,
Those who experience them as they are
Will journey to the heavens.

- 4.C.678 “ ‘Those who remain free from delusion
Whether what they hear is pleasant or not,
And who are insightful and intelligent,
Will journey to the heavens.
- 4.C.679 “ ‘Those who abandon the six faculties
As well as their objects
And have no fondness for them
Will journey to the heavens. [F.64.b]
- 4.C.680 “ ‘Those who perform deeds of great meaning
And always inspire happiness,
Acting in accordance with proper behavior,
Will journey to the heavens.
- 4.C.681 “ ‘Those who in reality do not engage
In any performed actions
And possess the excellent, stainless eye
Will journey to the heavens.
- 4.C.682 “ ‘Those who, as karmic actions ripen
And produce their ripened effects,
Continuously discern suffering
Will journey to the heavens.’
- 4.C.683 “Seeing what is written on their throats, the gods will utter these verses in a terrified state of mind. Yet as soon as they have done so, the gods who are assembled on the banks of the river will once again become careless, for such is their nature. Although the writings on their throats are still there, they will no longer see them because the conditions for doing so are now absent; things that arise in dependent origination do not occur when their conditions are lacking. Since their nature is such, the gods will again act recklessly, and thus they will proceed to a mountain known as Luminous Jewels that rests upon Mount Radiant Streams.
- 4.C.684 “Adorned with ornaments and costumes, the ecstatic gods are pulled by their attachment to the objects before them, and so they ignore any fear of their time coming to an end. Drawn along by their fickle senses and the euphoric nature of the heavens, they will again begin to dance. Exhilarated, they will gallivant along the river through lovely flower meadows and embankments covered with exquisite vines that are home to flocks of joyous birds. Wishing to take in further sights, they will proceed to the mountain known as Luminous Jewels, which is adorned with hundreds of thousands of bright jewels.

- 4.C.685 “The gods will see the mountain from afar, majestically reflected in the waters. It sparkles brilliantly, as if the sky had burst open. The sight of the mountain is unlike anything they have ever witnessed before, and yet just as flawless as they had wished. It shines with a light that reaches across ten thousand leagues in colors of blue, yellow, red, [F.65.a] green, and various blended hues. All the surrounding mountains, wreathed in beams of jewel light, are outmatched by the brilliant radiance of Luminous Jewels. Just as, for example, the light of Mount Sumeru outshines all other mountains, the supreme and expansive light of Luminous Jewels stirs awe and delight in those who behold it.
- 4.C.686 “The mountain also satisfies a second faculty, that of the ears, for the jewels transmit numerous sounds that can be heard by the ear faculty. Numerous streams flow down Mount Luminous Jewels, producing the most delightful, enchanting sounds, and there are also many species of colorful birds, with feathers of the seven precious substances, that sing while sitting in trees studded with bells that are wafted by the wind. It is impossible to illustrate the character of all this, because these features are so stupendous. In this way, the great mountain known as Luminous Jewels is also gratifying to the ear faculties of the gods.
- 4.C.687 “Third, the nose faculty will also be satisfied from afar, for the gods can smell the aromas emanating from the numerous different flower beds and from the rivers that are lined with fragrant flowers. Mount Luminous Jewels is also gratifying to the fourth faculty because the tongues of the gods relish numerous kinds of fruit that have perfect taste, color, appearance, and fragrance. Likewise, the delightful touch of unwoven fabrics and the caresses of the wind satisfy their bodies. In this way, all of the gods’ five faculties experience blissful versions of their specific objects, [F.65.b] and their minds that receive such gratification are deeply satisfied. In these ways, Mount Luminous Jewels yields pleasures of the five senses. and thus the gods linger there in utter happiness.
- 4.C.688 “As the gods arrive on this brilliant mountain, the many precious jewels shine with a flood of light. At the sight of the thousands of gorgeous streams, waterfalls, ponds, and lotus pools dotted with flowers with bright and colorful petals of gold, beryl, sapphire, and silver, the gods will run joyfully toward it all as their happiness increases a hundredfold. Along with their joyous companions, they all take in the delightful environment without any sense of animosity between them. Exulted, they will all go to explore the special sights at Mount Luminous Jewels, visiting the caverns and the highland retreats and traipsing among the lotus pools, summits, riverbanks, encampments, and jewel forests. Encountering flocks of birds that are enchanting to behold and to listen to, the gods will continue their tour to the

sounds of music from the five types of instruments, enjoying themselves and celebrating together. Everything they hear, touch, taste, see, and smell is nothing but gratifying, and thus they relish the five objects of sound, texture, taste, form, and smell. Their minds revel in the experience of these sense objects as they enjoy indescribable and superlative pleasures. Experiencing incomparable heavenly ecstasy, the gods relish the great variety of sights, sounds, smells, tastes, and mental objects. [F.66.a] As the gods are overcome by their present pleasures and the suffering they lead to, they will stray into carelessness with their minds attached to these objects. Although the effects of karmic action are written conspicuously upon them, they will no longer recall any of that.

4.C.689 “Still, as a result of their past positive actions their frolicking will lead the gods to the many summits of Mount Luminous Jewels. There, they will find a mirror known as *the stainless one*. That mirror is so immaculate that even a small particle becomes perceptible upon it and so, of course, the mirror also reflects the vivid and delightful features and colors of their agile and magnificent bodies, upon which are written their individual past actions. Indeed, their chests and throats bear the accounts of their past lives, revealing what beings they were, how they died and transmigrated, and what the underlying causes were. By the power of their past positive actions, they will now realize the flaws of existence and develop sadness.

4.C.690 “The experience of pleasure prevents childish beings from developing sadness. But when they are shown the flaws of pleasure, or understand them on their own, such beings are indeed able to apprehend pleasure’s flaws. When childish and ignorant beings gain understanding in this way, they will no longer be attached to the experience of pleasures. Rather, they will clearly perceive its flaws. The fire of regret will eventually consume all pleasures, because their entire body will be discarded. The gods will think, ‘The fire of objects will ultimately bring us the weapons of hell! We will be scorched by the fires of regret.’ In this way, those whose minds are accustomed to objects will feel displeasure with the experience of enjoyments and instead perceive their shortcomings. They will no longer value the experience of pleasures. [F.66.b] Although they still have all their pleasures, they will no longer be subservient to them, and they will not dwell on them. At that point, they will no longer be subject to the rule of pleasure.

4.C.691 “Moreover, the remedy against attachment to pleasures is as follows. When seeing a form, one should consider how all forms are subject to destruction. By correctly considering it in this way, one will destroy longing and desire. When this way of correctly observing the flaws of the five objects becomes natural, one will become free from the craving of lustful desire that

serves as the seed of cyclic existence. Realizing that pleasures are in fact defects, one will understand them as such and then regret will follow. One will no longer be harmed by any desire for cherished objects.

4.C.692 “Experiencing things based on what occurred in the past, the gods will occasionally assemble on the summit of the mountain, where they are able to see all their limbs in the immaculate mirror. The gods whose bodies and minds are so passionate will then clearly see the descriptions on their foreheads detailing the effects of their actions, as well as their death and transmigration, the circumstances thereof, and their next birth. They will see when, where, and how the gods will die, as well as all the causes for their death. Seeing this written on their foreheads, they come to understand how their former physical, verbal, and mental misdeeds, whether from previous lives or from their present existence, cause them to take birth among the hell beings, starving spirits, and animals, once they die and transmigrate from their heavenly realm. They will see the details of how, once they are free from the animal realm, [F.67.a] they will again be fooled by their careless urges and hence continue to spin through cyclic existence, driven by the winds of karmic action.

4.C.693 “On their foreheads they will see descriptions of the flaws and meaningless character of pleasures. They will also see how individuals can rely on specific remedies to understand that pleasures are impermanent and meaningless. Seeing this written on their foreheads, those gods who have trained their bodies and minds to a great extent in the past will give up all their pleasures. Understanding how pleasures have defects, they will regard them as poison. They will now see how attachment to even subtle objects is like eating poisoned food and how it leads to horrendous downfalls. By cultivating that understanding, they will now abandon all objects. All of this is described on their foreheads. They will see how birth and life in the lower realms of hell beings, starving spirits, and animals also comes to an end, and how that is achieved by positive actions. They also become convinced about the power of actions and the need to engage in positive actions, and they see that actions are only exhausted when they form the seed for the transcendence of suffering.

4.C.694 “Other gods, whose mindset is inferior, will notice the description of how the passionate enjoyment of pleasures results from past positive actions and will thereupon think, ‘When I die, I shall become a human, and after that I will become a god again.’ Thinking in this way, they do not become terrified. Later, those gods will again carelessly soak in the waves of the five objects within the river of craving. As their knowledge derived from hearing ceases, other actions that produce birth³⁹³ will follow. They will be deceived by their desires and, when the relevant karmic actions have been exhausted, they

will take birth in the realms of hell beings, starving spirits, or animals. After that, this will make them take further births as hell beings, starving spirits, or animals. [F.67.b]

4.C.695 “Seeing the gods who have a view of carelessness, the bird known as *supported by mastery* will sing the following verses inspired by virtuous karmic actions:

4.C.696 “ ‘When the mind is guided by virtue,
It will continue to follow virtue.
Similarly, those who pursue nonvirtue
Keep chasing nonvirtue.

4.C.697 “ ‘Human minds that run after fortune
Are much like flowing rivers—
They run their course
Based on the present circumstances.

4.C.698 “ ‘The mind that rushes headlong
May also quickly meet obstacles—
The quickly falling gods
Quickly enter the realms bereft of fortune.

4.C.699 “ ‘The attachments of the mind
Can intensify rapidly.
They produce all phenomena
And sever all actions.

4.C.700 “ ‘It is taught that this mind
Will direct all phenomena.
Do not trust this mind,
Which is creative yet transgressive.

4.C.701 “ ‘The mind is strong, hard to catch,
And is never satisfied.
In an instant it becomes virtuous or unvirtuous,
And it can also assume an indeterminate state.

4.C.702 “ ‘It does not go or stay anywhere,
And its coming is also not seen.
Once it disappears, it reemerges,
And once it has emerged, it goes away again.

4.C.703 “ ‘There is nothing that it will not do,
Yet it is not a composite thing.

The mind cannot be grasped
As it has no body.

4.C.704 “ ‘Yet due to causes and conditions

It keeps taking birth.

Jewels are not

Born from cow dung.

4.C.705 “ ‘Likewise, consciousness only appears

From faculty, form, and so on.

Mind does not arise randomly,

But emerges from such assemblies.

4.C.706 “ ‘It is always hard to relinquish pleasures,

But when reality is understood,

The mind will settle upon the sacred Dharma.

It will never settle on pleasures.’

4.C.707 “In this way, it is hard to guide even those gods who have trained their bodies and minds and who have developed awareness of death. Still, those gods who have respect for discipline may, once they die and transmigrate, [F.68.a] be reborn among superior gods. They may also become kings, royal ministers, or individuals who engage in actions conducive to liberation. Those who diligently engage their minds may gain any accomplishment apart from the three kinds of awakening. They may also repeatedly become universal monarchs, for such is the power of their virtuous accumulations. Nevertheless, if they are influenced by stinginess and fail to engage in virtuous practices because they lack proper discernment and because their minds are hard to train, they will again be born among hell beings, starving spirits, or animals.

4.C.708 “As the monk keeps examining the highly amazing, wondrous ripening of karmic actions, he will see that those who with strong faith produce paintings of the Blessed One, or that those with bright and devoted minds who copy sacred Dharma books, will attain awakening. Those who lack faith will gain faith once they see all that is drawn on their throats and chests. When they see what is written on their chests, they will become faithful. Even those who have no faith at all, or those who worry about becoming enlisted in the service of kings, or those who generally are not diligent, or those who write down such texts or draw such depictions for their livelihood, may attain birth in the higher realms. At that point, when they then see the writing concerning their former actions, they will achieve faith, although later they will again become careless. In this way their actions that

functioned as seeds for good fortune will become exhausted. They will even lose their mind that is free from carelessness. There are no actions whatsoever that lack causal powers.

4.C.709 “Then, since the gods are fond of carelessness, and since they indulge in carelessness, they will become infatuated by the substances of their sensory objects, and thus they will insatiably enjoy them. In this way their many desires keep increasing and hence, having spent much time enjoying the sense pleasures at Mount Luminous Jewels, [F.68.b] they will excitedly proceed in festive processions to a third mountain known as Shining Jewel Light, which is also filled with sense pleasures. Enraptured, they will proceed in charming and joyous gatherings to tunes of music from the five types of instruments. Traveling through a land of perfect splendor, the gods enjoy many pleasures and display the most enchanting poses and attire.

4.C.710 “In this way they will approach the third great mountain, Shining Jewel Light, which stands ablaze with jewel light by the banks of a river. The more gorgeous objects they experience, the more their craving and lustful desire will increase, and since their minds are not liberated, the fire of desire burns them. Hence, they swim like insatiable fish in the river of objects—sounds, textures, tastes, forms, and scents—as they approach this enchanting third mountain. The four faces of this mountain are made of sapphire, ruby, coral, and silver. Utterly spellbound by the sight of this splendid mountain, the gods will say to one another, ‘Gods, take a good look at this mountain with such abundant beauty. It’s made of precious materials and extends across ten thousand leagues! Its light bathes the surrounding lands in blue, yellow, and white, and any god will surely be outshone in its midst.’

4.C.711 “Next, the gods will approach a forest on the mountain known as Majestic Trees. Playing music, singing, [F.69.a] and having fun, the infatuated and ecstatic gods and goddesses pour into the forest. Keen on seeing more, they will spread throughout the forest, all the while sporting their supreme ornaments and costumes and enjoying themselves passionately to the tune of music from the five types of instruments. In this way, they enjoy the consequences of their positive past actions within the great forest of Majestic Trees. Governed by craving and acting carelessly, they will spend a long time in the forest.

4.C.712 “Through the middle of this forest filled with trees of the seven precious substances flow two superb rivers brimming with milk. They have exquisite color, taste, and texture, and the streams manifest in accordance with one’s wishes. There the gods can traipse carefree among stones of lapis lazuli and many desirable objects. Swans and geese abound along the cooling rivers. One of these rivers is called Variation and the other is known as Wish-Fulfilling Waters. The river known as Variation flows with an enormous

diversity of drinks and liquids. It is always pristine, yet it displays a great variety of colors. For those reasons, it is known as Variation. Wish-Fulfilling Waters yields a veritable profusion of boons. Manifesting in perfect accordance with the gods, this river will, if the gods so wish, turn into thousands of immaculately white and perfectly fragrant streams. Following the wishes of the gods, it may also flow with ambrosias of perfect colors, tastes, scents, and textures. It may also turn into streams of colorful flowers, just as it may flow with flowers of numerous exquisite colors and fragrances. [F.69.b] Hundreds of thousands of bees, the names of which can hardly be determined, gather by the river as it runs its delightful course through this enchanting glade of majestic trees and blooming flowers.

4.C.713 “When the infatuated gods enter the two rivers, they will enjoy, just as they please, the numerous different sounds, textures, tastes, forms, and scents, thereby experiencing the consequences of their positive actions and enjoying their ripening. Frolicking in numerous ways, they drink elixirs and their ears are filled with delightful music. Within an environment that remains free from sorrow, pain, or the fear of attacks, they enjoy their objects insatiably. As when drinking salty water, they never become satisfied, and so they will continue to enjoy the many different features of the heavens, relishing them in many different ways. As they watch how the gods cavort in their pleasures, the birds that live along the rivers will warble these verses:

4.C.714 “The arising of physical bliss
Is like the stream of these rivers.
Everyone lives but for a moment,
Yet childish beings do not understand this.

4.C.715 “Although they are also subject to
Aging, disease, death, and decline,
The gods nonetheless continue
To pursue their desires.

4.C.716 “No one lives forever,
And the three realms hold no joy.
Yet, constantly maddened by their desires,
The gods do not realize this.

4.C.717 “Like a brief drizzle of rain
That falls from the sky,
All these pleasures
Are nothing but a passing shower.

4.C.718 “The winds may stir

And raise the dust
So that it gathers in the sky—
This composite body is no different than that.

4.C.719 “ ‘The pleasures of divine substances do not last;
They are unstable and will be destroyed.
Mixed with the toxin of craving,
They are like a poisonous meal. [F.70.a]

4.C.720 “ ‘Still, their joys are always alluring,
And hence the gods have no thought of death.
They are never apart from their beloved,
And their realm is neither too warm nor too cold.

4.C.721 “ ‘Experiencing that level of existence continuously,
The gods rely on it, just as the wise explain.
Therein, neither birth, death,
Nor suffering can be observed.

4.C.722 “ ‘Suffering due to the deceptions of females
They think³⁹⁴ of as pleasurable,
What they see are in fact seeds and causes
Paving the way to future hell.

4.C.723 “ ‘How could one claim that a pleasure
That produces pain is pleasure?
Because of the force of its ripening,
It should be called dreadful pain.

4.C.724 “ ‘The beings who are born here
Are deceived by karmic actions.
Governed by their temptations,
They are blinded by the web of karmic actions.

4.C.725 “ ‘The realization of the highest peace
They collectively turn their backs on.
Yet, their virtuous and unvirtuous deeds will follow them
Just like the fragrances of flowers.

4.C.726 “ ‘All their blissful enjoyments
Will be brought to an end in time,
Just as the light of the sun only lasts
Until the day is done.’

4.C.727 “In this way, inspired by positive karmic actions, birds that live by the river will tweet these words while everyone remains lost in carelessness. But as they hear these verses, the careless gods who are enjoying the river will say to one another, ‘Those birds have made me understand. What they say is true. Without realizing it, we have been acting carelessly and heedlessly. Although animals are not our superiors, here they have made us understand our own mindless recklessness. Alas, great suffering that will destroy all our pleasures is certain to befall us! We must do our utmost to prevent that!’

4.C.728 “Since their minds have been virtuous for an extremely long time, the gods will at this point understand and become determined to overcome their desires. [F.70.b] For an extremely long time, they will maintain this frame of mind, keeping in mind the flaws that ensue from the singular pursuit of beauty and the enjoyment of pleasure. They will set their minds on gaining freedom. However, since their minds are fickle and fluctuating, and because they have been habituated to desire for such a long time, the gods will once again go astray, as their many objects repeatedly distract their minds. Completely carried away, they will begin to frolic, play, and celebrate again amid and the many exquisite pleasures. They will enjoy the songs of numerous species of birds and romp through forests and parks, visiting delightful ponds and mountains made of the seven precious substances. At hundreds of thousands of lotus pools graced by birds and millions of humming bees they will enjoy a continuous stream of food and drink. Among hundreds of thousands of trees with magnificent canopies, exquisite flowers, and houses covered with blooming vines and festooned with splendid flower garlands, they will live free from any harm, illness, or pain. In this way, they will experience the individual effects of their inferior, intermediate, or superior actions. Never subject to the flaws of envy and dispute, they shall cavort among each other without any animosity and remain free from harm.

4.C.729 “While reveling in abundant joys, the gods will entertain the following notion: ‘We have heard of the ruler of all the gods, Musulundha, who is said to live well, joyfully, and in prosperity. However, since we have never seen him, it would be nice to pay a visit to the ruler of the Heaven Free from Strife.’ At that point, the gods will hear his voice clearly, up to a distance of five thousand leagues. [F.71.a] The delightful sound of his voice will reach them from afar, accompanied by beautiful hymns and the singing of birds. Those sounds will be audible throughout that heavenly realm.

4.C.730 “And so, their unstable minds become captivated by Musulundha’s many excellent qualities. Listening insatiably to the songs, again and again, they will entertain the wish to see him. Due to such conditions, they will decide,

'We should go enjoy ourselves together with the divine ruler Musulundha, who possesses all excellent qualities.'

4.C.731 "Throngs of gods will therefore promenade in festive processions along the rivers that have such exquisite qualities, adorned with numerous ornaments, costumes, and unwoven fabrics. Attached to the songs they hear, they will advance with such lavishness toward their majestic leader. Free from mutual animosity, they will proceed with yearning hearts. Some will travel through the sky, some will ride pink lotuses, some will ride white lotuses, and some will ride superbly fragrant lotuses around which swarm humming bees. Some will ride on masses of white lotus petals that resemble the disk of the moon. In this way, with their minds entranced by the songs, the celebrating gods roam while enjoying the five types of objects. Following their desirous minds, they will ride in splendid carriages, which are manifested by thought and created by their own inferior, intermediate, or exceptional virtuous karmic actions. Whether their bodies, enjoyments, intelligence, and lifespans are inferior, intermediate, or supreme, all the gods now fill the sky, and thus they will parade together to the residence of Musulundha in the Forest of Amusements, which has an abundance of perfect qualities. [F.71.b]

4.C.732 "As they travel in the direction of that supreme realm, the Forest of Amusements, they do not see anything except for a light that shines as if from a torch. Then elsewhere in the sky they will see a sapphire light, and then in other directions they will also see yellow, white, and orange light. Beholding all this light shining in the sky, the gods will be struck with great wonder and say to each other, 'What an amazing sky before us! Never have we seen anything like it—it looks as if the sky is draped in colored fabrics. What could this be?'

4.C.733 "Discussing this among themselves, the gods will insatiably enjoy these marvels. Yet, before long they will again hear the sounds of totally enchanting songs. Once more spellbound by the songs, the gods who have been filling the sky will again turn toward the ground with excitement. Wanting a closer look, they will descend from the sky with their delightful ornaments and costumes. From afar they will perceive many beings who are adorned with precious ornaments, costumes, and jewels. In their midst is the lord of the Heaven Free from Strife, seated on a throne of the seven precious substances within a cavern made of the seven precious substances. One of his earrings is of sapphire and the other of ruby. Around are arrayed jewel standards radiating an astounding light that illumines everything within a thousand leagues and permeates the sky with bright light, as if various fabrics had appeared there.

4.C.734 “Seeing this light, the gods of Moving in Vast Environments will be struck with wonder. [F.72.a] Then, when they clearly see the gatherings of gods milling around, they will draw ever closer to Musulundha’s Forest of Amusements. They will think to themselves, ‘We must go to join them. We should befriend those distinguished gods who seem so agreeable. All together, we will be very charming.’

4.C.735 “When the assembled gods see the visitors, they will at first wonder who they are. Then, as they see them more clearly, they will understand, ‘They are gods from Moving in Vast Environments. They have come to visit the palace of the ruler of the Heaven Free from Strife. We lesser gods should also join them and go to the Forest of Amusements.’

4.C.736 “In this way, everyone is free from animosity and trusts one another. All those gods who are utterly free from strife will then blend together in large congregations that spread throughout the land. Holding aloft standards and banners, they will ride on chariots and birds to the accompaniment of music from the five types of instruments as they travel to see the sights of the great Forest of Amusements, which displays such superb sense pleasures. They will proceed there to experience all its perfect and incomparable enjoyments. Amazed, they yearn for its sense pleasures without ever tiring or getting satisfaction. Gratified by the wonders, they insatiably enjoy all the excellent qualities in the forest.

4.C.737 “When the monk sees how these gods are united in their insatiable pursuit of pleasure, [F.72.b] he will speak these verses that point out some facts about the consequences of karmic actions:

4.C.738 “ ‘Just as the falling rain
Fills the lakes,
So the rain of the gods’ pleasures
Will fuel their fire.

4.C.739 “ ‘Just as no amount of water
Can ever match the craving of fish,
So no amount of pleasure
Can ever satisfy the gods.

4.C.740 “ ‘The ends of space cannot be seen,
Nor can space be measured.
Likewise, there is no end to the desirous’ desires,
Nor can they be measured.

4.C.741 “ ‘The ocean with its successions of waves
Will never be unable to accommodate more water.
Likewise, those who crave will never be content

With any amount of pleasures.

4.C.742 “ ‘The childish gods will not stop craving
Until they obtain their objects.
Yet even when they get them they are never satisfied
And instead just develop more craving for pleasure.

4.C.743 “ ‘Even as they meet the unbearable sufferings
Of death and transmigration,
They will be tormented by other objects,
And thus their desires are never pacified.

4.C.744 “ ‘Because pleasures destroy beings,
Chasing after them will ruin you.
When suffering arises and their pleasures are gone,
The gods end up in destitution.

4.C.745 “ ‘Without satisfaction there is no happiness,
But objects will never give satisfaction.
Seeing that they do not satisfy,
The wise therefore give them up.

4.C.746 “ ‘Happiness comes from peace
And objects do not bring peace.
Therefore, rely constantly on peace
And give up attachments to objects.

4.C.747 “ ‘Always abandon affliction
And rely on unsurpassable knowledge.
With wisdom one goes beyond suffering,
While affliction binds one here.

4.C.748 “ ‘Killing, death, disease, and the like
Are terrors that arise from objects.
Revolving through cyclic existence
Is also due to objects.

4.C.749 “ ‘Hundreds of meetings and partings,
And many thousands of actions
That have been occurring continuously
Can only be seen in the higher realms.

4.C.750 “ ‘When many pleasures have been attained
And fears then follow, [F.73.a]
Those fears are all produced by objects,

Which only produce further rebirths.

- 4.C.751 “ ‘Painful objects are accepted
By ignorant minds.
In ignorance, they keep chasing objects
And follow them blindly.
- 4.C.752 “ ‘Fearing the words of their enemies,
People always shun them.
Who then would not abandon
These enemies that are objects?
- 4.C.753 “ ‘Childish beings keep
Being scorched by objects.
The ignorant do not relinquish them,
For they are ignorant about their own actions.
- 4.C.754 “ ‘Like people terrified by fire
Who nevertheless keep producing fire,
Those who are ignorant about objects
Will continue to chase after them.
- 4.C.755 “ ‘By experiencing beautiful objects,
People will not become truly happy.
Still, such childish people who keep craving
Will always believe this to be so.
- 4.C.756 “ ‘Overcome by craving,
People drink salty water, yet they are never fulfilled.
Similarly, people who are blinded by objects
Will never see their cravings satisfied.
- 4.C.757 “ ‘Tirelessly enjoying objects,
The careless gods are tormented by desire.
Then, propelled by the winds of karmic action,
All of them will die.’
- 4.C.758 “In this way, knowing the nature of the continuum that goes from one birth to the next, the monk thinks of the gods with caring. Meanwhile, the gods look at one another and mingle joyfully as they continue their journey to Musulundha’s castle in the Forest of Amusements. Adorned with ornaments and dressed in numerous costumes, they are happy to gallivant and enjoy the many pleasures that are produced by their former actions. Enjoying the many parks, forests, and ponds, they will proceed accompanied by hundreds

of thousands of ladies, and along the way they will also visit many thousands of residences of other gods. As they move ahead, they fill the sky with light, and become lost in their songs, dances, and the sound of music from the five types of instruments. They are adorned with necklaces, powders, [F.73.b] ointments, wreaths, crowns, and flower garlands, and they hold aloft banners that flutter in the wind. Their ear ornaments grace their cheeks and they shine with a natural light. They carry silken ribbons and garlands threaded with delightful flowers, and whenever a breeze stirs, the delightful young ladies around them will hold them by their hands and feet. Some gods become so infatuated by the tunes of the lutes that it further intensifies their wish to enjoy themselves in the Forest of Amusements.

4.C.759 “In this way all these gods who inhabit the world of the Heaven Free from Strife will proceed to the castle of Musulundha, who rules the Heaven Free from Strife. Briefly stated, everyone moves with a poise that conforms to their karmic actions. As they approach, the sounds of their ornaments can be heard in all directions, as can the melodious songs of the ladies that cluster around them. Everyone is aware that soon they will see Musulundha, and with this in mind they fill up the residence of the ruler of the Heaven Free from Strife.

4.C.760 “Musulundha is exalted due to the effects of his past actions. The way causes and effects manifest can be understood through the example of a seed and a sprout. Hence, upon their arrival, all the visitors will be subdued due to the superior character of all the pleasures that are found there. The joys of that place are beyond compare, so the following is just a partial description. From all the surrounding areas many birds fly into the forest from the skies, circling its outer perimeter while precious garlands made of the seven precious substances dangle from their beaks.³⁹⁵ [F.74.a] There are also other birds in the forest that carry in their beaks many bells of various sizes that ring delightfully, beckoning the gods. As the gods arrive, they quickly notice all this and enter among the birds while milling around and circumambulating the forest. The plumage of the birds is colorful and made of the seven precious substances. The birds always circle to the right as they fly around the perimeter of this forest. In this way, the birds encircle the perimeter of the forest. There are also multicolored peacocks that dangle garlands of the seven precious substances from their beaks.

4.C.761 “Farther away, other wonders may be found. There lie lotus pools where many different birds sing and hundreds of thousands of bees buzz merrily. In the water called *utter brightness* grow flowers with petals of beryl and other precious substances. There are lotus flowers of the most fragrant sort

that fill the atmosphere with their fragrances across five leagues. In this way, the environment farther afield abounds with tremendous beauty and splendor.

4.C.762 “Other great wonders are found higher up in the forest. Residing upon the anthers of lotus flowers, the gods here play among these flowers. They are surrounded by hundreds of goddesses, who sing in the most enchanting way. Together with the goddesses they express their passion as they play flutes, drums, tambourines, and conches and sing songs. As they carouse together, their bejeweled bodies glimmer in their own light. Furthermore, there are other great marvels that unfold by the trees higher in the forest. As emanations created by the gods’ own positive karmic actions, wish-fulfilling trees in full bloom flourish at various elevations, and their lush canopies are brightly embellished with the seven precious substances. [F.74.b] The gods linger by these trees where they drink ambrosia, sing, and experience the bliss of divine substances. Moreover, the wonders of the glittering garlands in the forest are such that near each of them loom colorful wish-fulfilling trees where the gods can enjoy themselves, absorbed in their pleasures. Without oppressing one another, the gods can sing and play carelessly. When they first see these great wonders, the gods, who are adorned with their perfect ornaments and costumes, will be overcome by joy and wonder as these garlands enchant them.³⁹⁶

4.C.763 “A second wonder they perceive is as follows. The so-called Garland of Lotus Ponds consists of twenty thousand pools that contain no mud but have sand of gold and silver. The ponds are full of water endowed with the eight qualities and abound with swans, ducks, and geese. Inspired by positive karmic actions, the infatuated swans will call out the following verses:

4.C.764 “ ‘Though they may be happy for a very long time,
Embodied beings cannot remain,
And yet the gods do not realize
The impermanence of their pleasures.

4.C.765 “ ‘This path of pleasure
Is a terrifying one.
However, deceived by their pleasures,
They do not comprehend their destruction.

4.C.766 “ ‘Obscured, they do not see
That this pleasure leads to pain.
Their desire is like a poison
That is hidden behind garlands of lotuses.

- 4.C.767 “ ‘Like a meal mixed with poison,
Of which the final outcome is death,
All of these pleasures
Come to an end in hell.
- 4.C.768 “ ‘Just like cattle roped together,
Where everything appears to be fine, [F.75.a]
So these joyful bodies
Will meet a terrible end, just like the oxen.
- 4.C.769 “ ‘Just as the taste of a poisonous gourd
Is sweet and delicious at first
But later causes death,
So are people’s enjoyments.
- 4.C.770 “ ‘The ignorant moth
Flutters into the flames,
Catches fire, and is burned to a crisp—
That is how these pleasures are explained.
- 4.C.771 “ ‘In their ignorance childish beings
Fearlessly pursue enjoyments and pleasures,
But when they die, they will blaze—
That is what these pleasures are like.
- 4.C.772 “ ‘Tormented by craving,
The deer may chase what it desires
Without ever quelling its craving—
That is also how these pleasures are explained.
- 4.C.773 “ ‘Craving is never fulfilled;
No such time ever comes.
The desires of the gods of this land
Will therefore never be pacified.
- 4.C.774 “ ‘Peace alone is renowned
As the supreme root of happiness.
Lacking that in one’s heart
Is known as suffering.
- 4.C.775 “ ‘Always happy—the highest purity;
Always patient—the highest peace;
The one knowledge: going beyond.
Happiness arises from love alone.

4.C.776 “ ‘Freedom from animosity is always good,
The true view is the supreme virtue,
And an honest mind is always beautiful—
In this way, unwholesomeness will always be relinquished.

4.C.777 “ ‘The steady and wise who remain in harmony,
Always venerating the Dharma
And respectfully serving their teachers,
Will also have faith regarding karmic actions.

4.C.778 “ ‘Those who constantly worship the Three Jewels,
And with stainless, virtuous minds
Venerate their parents,
Will proceed to the city of suffering’s transcendence.

4.C.779 “ ‘All qualities, without exception,
Are said to come from taking ordination.
And the foremost conduct that ensures happiness
Is pure conduct.

4.C.780 “ ‘Giving the Dharma is described
As the supreme way of giving.
From diligence comes the stream of concentration
That leads to the transcendence of suffering.

4.C.781 “ ‘Among generosity, discipline, austerity, and insight,
Insight is declared to be supreme. [F.75.b]
Liberation follows from wakefulness,
And happiness from insight and discipline.

4.C.782 “ ‘The Thus-Gone One has auspiciously taught
The complete vision,
The stainless eye of wisdom,
And the best of all paths, the eightfold.

4.C.783 “ ‘He has likewise excellently explained
The four truths.
Among all the powers that can be seen,
The power of insight is supreme.

4.C.784 “ ‘The Thus-Gone One is held to be
The supreme seer
Of the sundry phenomena of karmic action
Within this world, above and below.

- 4.C.785 “ ‘Among all gatherings, the noble saṅgha
Is declared to be the most supreme and peaceful
In relation to the field they are cautious about:
Flaws, good qualities, and suffering.
- 4.C.786 “ ‘When those who venerate their parents
As well as preceptors
Close their eyes,
The power of their Dharma activity
- 4.C.787 “ ‘Ensures that the able ones who see reality
Will always fully watch over them.
Such people will recall that enjoyable objects
Are not in fact enjoyable.
- 4.C.788 “ ‘Those who act in such ways
Will see the stainless path of the Dharma
And find perpetual happiness in renunciation.
All these many lands are devoid of happiness.’
- 4.C.789 “These birds were born in that realm due to the virtuous provisions
accumulated through their virtuous activities in pursuit of the Dharma.
Hence, they tweet those verses in recollection of their past lives that were
filled with virtuous action. Therefore, one should study the sacred Dharma
with a buoyant mind free from distraction, because such causes will not be
wasted. Even for those born in the animal realm, the effects of having
studied the Dharma will not be absent.
- 4.C.790 “Once again, all the gods will proceed to the lotus pools of the Heaven
Free from Strife. They will find two million lotus pools where joyous and
agile gods play around, adorned with ornaments and garments and
surrounded by beautiful goddesses in fine costumes. Thus adorned with
supreme ornaments and garments, the gathered gods will then enter the
middle of the lotus pools, enjoying themselves by the millions. [F.76.a]
Frolicking to the accompaniment of music from the five types of instruments,
they will enjoy the pleasures of the five senses together with bebies of
goddesses. Some enter the lotus groves, some play bells of various sizes,³⁹⁷
and some perch on the petals. Some take a seat within the hearts of the
flowers, making their bodies small or large according to their wishes. Seated
there, they may then travel a hundred thousand leagues in the wink of an
eye, and return just as quickly. They can engage with objects simply by
sight, and therefore nothing ever feels cramped. Just as a hundred eyes can
look at a single fingertip without crowding it, a hundred or a thousand gods
can sit on a single lotus without the flower ever becoming congested.

4.C.791 “Due to their positive past actions, the gods are able to multiply, increase, and refine their many fine entities without causing any congestion. Due to their positive past actions there is no congestion at all, and so the gods’ own actions allow them to indulge in their games by the splendid lotus pools, celebrating just as they please. Drinking delicious ambrosia, they revel in extremely vast crowds at thousands of locations. They also befriend gods who live elsewhere and who otherwise do not frolic to the same extent. Their bodies, which are free from unwholesomeness, shine brighter than a hundred thousand suns. With bodies suffused with bliss, they relish the many delightful objects while they drink ambrosia. Then eventually, after a very long time, they will once again entertain the wish to see Musulundha.

4.C.792 “In that forest, all the enjoyable sights manifest in accordance with the gods’ own wishes, [F.76.b] and so, in the forest of Musulundha, lord of the Heaven Free from Strife, they only see what they want to see. The delightful spectacles in the forest of the lord of the Heaven Free from Strife are of unprecedented beauty.

4.C.793 “Looking at these sights that they have never seen before, the gods, who are adorned with delightful ornaments and costumes, will joyously enter the forest. As they enter the splendid forest, their bodies will have been massaged with heavenly sandal oil, and they will be adorned with supreme ornaments and raiment that befits the heavens. Upon seeing the sights of the forest, they are struck with wonder. Seeing in accordance with their many unique past actions, they will now behold a rich display that brings them unprecedented joy. As they stroll leisurely through the forest, taking in the sights, their rapture increases. While exploring the forest in this way, they will adorn each other with jewelry, bathe in the lotus pools together, and spend their time taking in the sights.

4.C.794 “There are also parrots that sit in their nests, holding various jewel garlands, and the like. Highly attracted to each other, those infatuated parrots hold pearl garlands in their beaks that they twirl to the right. In the midst of the forest, the parrots sing these verses:

4.C.795 “ ‘The wheels all revolve,
Driven by beings’ own karmic actions.
Yet despite the uncertainties of aging and death,
No one grows disheartened.

4.C.796 “ ‘As they keep moving from place to place,
Gods, asuras, and humans
Have no regard for the knowledge
Of how their mind can be subdued.

4.C.797 “ ‘The wheels do not spin by themselves.

They turn when turned
By the hands of karmic action,
And thus the wheels of sentient beings spin rapidly.

4.C.798 “ ‘Their emergence involves twelve links

As well as pervasive delusion.

Thus, the wheel of dependent origination spins,

Yet, the world fails to understand.’

4.C.799 “In this way, verses that express freedom emerge from the beaks of the parrots. [F.77.a] As the gods hear the verses, they will calm down and, realizing how the effects of their own actions will be experienced, they will think respectfully, ‘Those wonderful parrots have explained that the effects of karmic actions will be experienced. Amazing. Before, we celebrated joyfully out of desire, but now they have made us understand this.’

4.C.800 “Once again wishing to see Musulundha, they will then continue deeper into the forest where he resides. On the way, they will come across a forest of mandāra trees of a hundred thousand colors, filled with blooming flowers and flocks of many different birds. The forest is radiant and resplendent, like a thousand suns, but the light does not burn like the sun. Seeing those resplendent trees, the gods will feel overjoyed. Likewise, as they hear the continuous melodious sounds of that remote forest, they will feel tremendous joy. They will also gain much joy through their noses. In that way, all their five senses are gratified, for the scents of the flowers are fragrant, the divine fruits that they taste with their tongues are delicious, and their physical sensations are blissful, due to the unwoven fabrics they wear. Moreover, their minds are euphoric because their five senses are perfectly satisfied. Relative to their senses, their minds conceive of all the phenomena. As their consciousness thus experiences its objects, they perceive the mandāra forest. They will observe that the whole mandāra forest is filled with joyous gods and goddesses with unparalleled ornaments and costumes, who act with unfathomable grace.

4.C.801 “That incomparable forest, which is filled with billions of good qualities, [F.77.b] is covered in beryl. There is no god there who does not follow Musulundha, lord of the Heaven Free from Strife, because the gods are fond of him and they understand that it is their foremost duty to follow him. Riding the mounts that were described before, the gods enjoy the many pleasures of a land that is adorned with gorgeous cascades, rivers, ponds, and lotus groves, as well as a ground that yields to one’s step but bounces back once the foot is lifted. The ground in this forest looks like a bright, golden garment. With a single-minded concern to see Musulundha, the gods

will move on and approach the residence of the Lord of the Heaven Free from Strife. Leaving the lands just mentioned behind them, they will proceed on their mounts, just as described before.

· The Gods in Moving in Gatherings³⁹⁸ ·

4.C.802 “In this way the gods will come to a land that is five hundred times more delightful than where they were before. The mountains there are of beryl and the trees of ruby with foliage of refined gold that is adorned with silver ornaments. There are also trees of pure gold as well as coral trees that are home to many birds. Other beautiful features of this land include ornaments made of many different precious materials as well as a variety of elegant deer and birds; magnificent cascades, pools, rivers, and jungles; mansions draped entirely with ornamental vines and creepers; and golden fruits [F.78.a] and golden creepers. There are also beryl-colored fruits and fruits with golden petals. Around those fruits fly hundreds of thousands of bees, and the fruits all have the most pleasant tastes, fragrances, and textures. Along rivers flowing with food and drink live gorgeous birds of the seven precious substances, and touching the ground there yields supremely blissful sensations.

4.C.803 “Further attractions of the mountain peaks that the gods now behold include magnificent slopes, jungles, summits, caverns, mansions covered with vines, and lotus ponds. Ecstatic gatherings of gods and goddesses can be found everywhere. Some among them dance together in troupes and sing to the tune of music. Some of them enter the lotus groves and play around together in the water. Some relish various drinks. Some gather flowers on the mountain slopes. Some adorn themselves with beautiful garlands and tiaras made of lotus flowers. In this way, they frolic together and display their stunning ornaments and costumes while aglow in their own natural light. Some gods form joyous circles in the sky. Some play flutes, drums, and various other instruments and go singing on the mountain slopes and in the jungle. In groups of hundreds or even thousands, the gods are bathed in a variety of lights, naturally radiating blue, yellow, red, and multicolored light rays from their bodies. Just to give a slight indication of this light, even the lesser gods shine brighter than the sun. [F.78.b] In this way, the gods joyfully behold the mountainous summits that are adorned with millions of beautiful features—gorgeous and colorful creations of their own positive actions.

4.C.804 “When the gods have seen the mountainous summits, they again will proceed elsewhere, intent on beholding the lord of the gods. Having arrived in a different location, in its vicinity they will find a land called Garland of Mansions. There, they will behold the lord of the Heaven Free from Strife

and thus they will proceed. Adorned with supreme ornaments and garments, they come to the leader of the Heaven Free from Strife, and so the roaming gods, the gods of Moving in Vast Environments, and the gods of the present realm will fill up this land of mansions.

4.C.805 “The many bright features of the land are the products of Musulundha’s completed and accumulated acts, which have now manifested in such a rich experience. The tens of thousands of mansions are very colorful and decorated with shining gold. Their fine features include walls of gold, balconies of beryl, windows of sapphire, and many different kinds of sparkling pillars. Other mansions are made of beryl and have doors of pure gold. The door panels are made of beryl and refined gold and decorated with various colorful door hangings. Others among those wonderful abodes have walls of ruby, pillars of silver, [F.79.a] doors of gold, and windows of coral. The entire ground is also delightfully adorned in colorful ways due to the variety of karmic actions. There are also other beautiful and exquisite dwellings where the walls are of sapphire, the doors of pure gold, and the pillars of silver, and the mountains also are bathed in garlands of blazing light. There are many other beautiful features due to the diverse creations of karmic actions. For example, the ground in Musulundha’s palace consists of diamond sand, the doors and pillars are made of stainless silver and shining gold, and the windows are made of ruby. These and many other splendid features are clearly visible as the many mansions made of the seven precious substances suffuse one another in bright light. In this way, these mansions take on a sublime appearance as they are bathed in bright colorful light.

4.C.806 “Wearing streamers of cloth, the gods will explore all this, as they are keen to see Musulundha. Adorned with their various ornaments and garments, all those residents of the various realms in the Heaven Free from Strife share the same wish. When they see Musulundha’s palace, they approach it and go inside. As they enter, they will witness the most enchanting sights, colorful and absolutely outstanding. The palace is extraordinary and filled with the finest features. When the gods have had a good look, they will humbly proceed farther, wishing to see Musulundha. [F.79.b] When they finally encounter the king, they find him surrounded by a retinue of seven thousand attending goddesses who are adorned with shining ornaments and exquisite attire. Shining like orbs of light, they wear streamers, tiaras, armlets, bracelets, and flower garlands. Moving their heavenly bodies, they are everywhere as they circle around the lord of the Heaven Free from Strife. As for him, he sits like Mount Sumeru encircled by the lesser mountains, the ocean surrounded by lakes, or the moon surrounded by the planets, stars, and other celestial bodies. All his beautiful features shine delightfully like the moon. As he occupies his sapphire throne, he appears as a mass of light.

4.C.807 “The palace is adorned by a hundred thousand shining pillars made of the seven precious substances, glittering with jewels. An extravagant quality of this palace is such that the more gods enter, the more spacious it becomes. The trees that grow within this palace, which is adorned by numerous jewels, have branches perpetually filled with blooming flowers throughout the six seasons, just as they always bear fruits. The stunning walls are colored brightly by the seven precious substances.

4.C.808 “The gods of the Heaven Free from Strife, along with others, will approach the residence of Musulundha, and they will joyously dance, sing, and play music, enjoying the vast effects of their actions. [F.80.a] Sitting amid this mass of light, the lord of the Heaven Free from Strife, Musulundha, receives everyone’s worship. When everyone is seated, he will welcome the devoted gods with endearing and delightful words. Then he will address the entire gathering of divine visitors: ‘Living beings should guard themselves against becoming careless for the sake of pleasure. If they properly follow the Dharma, those gods who are otherwise destined to fall will instead attain lasting happiness. Living happily, they will eventually reach the transcendence of suffering. Although their bodies may disintegrate, the gods shall never suffer again but remain happy.’

4.C.809 “To the entire gathering of assembled gods, the ruler will then utter these verses:

“ ‘This world of various realms
Is a result of various karmic actions.
The gods who have arrived at this abode
Have transmigrated from various other realms.

4.C.810 “ ‘Having arrived here, you will again
Depart for other types of existence.
As long as you live here,
And as long your minds are fresh,

4.C.811 “ ‘You may pursue the finest pleasures,
Endeavor in your pursuits,
And thus enjoy these supreme pleasures—
Yet you are certain to fall and be destroyed.

4.C.812 “ ‘Once you have fallen, there is no doubt
That you will meet with suffering.
My words to you here
Convey the Dharma.

4.C.813 “ ‘Therefore, everyone, please listen!

For this is what the thus-gone ones have taught.’

4.C.814 “Wishing to help them all, the lord of the Heaven Free from Strife will say this to the gods. He will then continue: ‘As long as the gods chase after pleasure and remain deluded by objects, they will never be satisfied. They will be depraved and unable to advance. [F.80.b] If these objects were truly delightful, they would not be impermanent, unstable, and unpleasant. Therefore, listen well. What you behold here are the six beautifully bejeweled stūpas of the six perfect buddhas. The six thus-gone ones for whom they were constructed are the perfect buddha Śikhin, the perfect buddha Vipāśyin, the perfect buddha Kanakamuni, the perfect buddha Viśvabhū, the perfect buddha Krakucchanda, and the perfect buddha Kāśyapa. These reliquaries were built by other gods in the past. We have heard all about them and thus we worship them. However, because our lives are extremely short, we were not able to see any of those thus-gone ones ourselves. Nevertheless, those blessed ones worked for the welfare of the world and were committed to benefiting beings. Therefore, they came to stay in this divine world for the benefit of the gods. This is what I have heard from those before me; I have not witnessed it myself.

4.C.815 “ ‘The blessed Krakucchanda, on his own, brought tremendous benefit to the gods of the Heaven Free from Strife, and from his single reliquary wondrous signs appear. When mendicants, brahmins, and people in general are not respected, the forces of the gods will wane. At that time, some images of gods that suffer death and transmigration become perceptible upon this reliquary, but it is only I who perceive these signs of decay. [F.81.a] The signs do also appear to those who remain absorbed in carelessness despite their degeneration, but they fail to see them because they are so attached to objects. Instead, they continue singing songs among themselves, thinking that such pointless activity will be of benefit. So, beware, you who are reckless and lost in carelessness—you are going to die! Since your positive actions will eventually become exhausted, all of this will indeed come to nothing! These facts are explained in the discourses of those six thus-gone ones, which were given for the benefit of beings. It is the thus-gone ones who caused all of that to be inscribed upon the reliquaries. Therefore, everyone of sound mind, listen to me! Gods, it is certain that, when your time comes to die, you will have regrets.’

.. The Six Stūpas ..

... The Stūpa of the Buddha Śikhin ...

4.C.816 “At this point, the leaders among the gods will feel endless reverence as they acknowledge the truth in those words. What is the object of their reverence? The ruler of the gods and the Dharma-Vinaya. With such reverence, they understand these truths, and their minds come to rest unshakably within that recognition. When the disciples have gained this insight, the ruler of the gods will then continue: ‘All of you who are on the right path, first of all, upon the side of the reliquary of the first buddha, Śikhin, appears a discourse that begins, “Monks, these eight factors are virtuous.” This was written to benefit the gods and bring them happiness, fulfillment, and help.’

4.C.817 “In this way, the gods who are in the presence of their leader, Musulundha, will gain insight by following him. On the side of the reliquary that contains the form of the blessed Śikhin, who is seated cross-legged on a fine seat of beryl and sapphire, the following words are written: [F.81.b] ‘Monks, eight factors destroy the virtuous qualities of gods and humans. What are these eight factors? Monks, first of all, the following holds for all who are careless or crushed by carelessness, whether they are gods or humans. When they practice virtue they will fail in their aims, whether worldly or transcendent. When mundane beings are careless and lazy, their activities will not be completed. They will also not take care of their loved ones, but treat them as strangers. Meanwhile, their enemies will find such people to be awful, and will therefore watch for the right time to strike and destroy them. Such are the consequences, in terms of mundane behavior, for those who roam about carelessly and thoughtlessly. They will end up with a degenerate behavior, their enemies will proliferate, their friendships will wither, and they will become destitute and reviled. They will be impoverished, in contrast to those who, fearing such poverty, have great influence on companions, friends, and family.

4.C.818 “ ‘Their covetousness, ill will, and wrong view will greatly increase. The gods will become angry at such people of inferior intellect and call them evildoers. All the gods will abandon such evildoers, and malicious beings will bring a cruel end to their lives. If merchants become careless, their wealth will dwindle. If monks or lay practitioners become careless, they will lose their concentration. They will fail to bring an end to the defilements by means of the practice of concentration and instead remain attached to the taste of food and obsessed with their mealtimes. [F.82.a] They will find no joy. The careless who roam about carelessly will hardly ever find an occasion for feeling devotion. They will be attached to enjoyments and their outlook and demeanor will be like that of crows. Such careless people will always have restless minds. If they enter an assembly or a learned gathering, they will be ridiculed due to their poor intelligence. They will appear

unimpressive to donors and benefactors. Their confidence will deteriorate, since the supreme form of confidence is discernment of phenomena. They will be the lowest among the weak, because of their deficient learning. Such ridiculed people will be unable to recognize their own flaws.

4.C.819 “ ‘They will develop abundant covetousness and ill will. When in the presence of scholars, masters, or devoted and sincere donors and benefactors, such base people will act carelessly. Hence, when their bodies disintegrate, they will take an unfortunate fall and be born in hell.

4.C.820 “ ‘Such reckless beings who live carelessly will be hindered in achieving any objectives, whether mundane or transcendent. Monks, how will the gods be hindered? By their very nature, the gods are careless and thoughtless. Hence, they will become careless due to attractive and delightful sounds, textures, tastes, forms, and scents. As they gallivant about carelessly, they will fail to notice that they age and that they will become destitute. They will not remember that their positive karmic actions will eventually be exhausted. They will not become accustomed to the Dharma, nor will they have any respect for the Buddha, Dharma, and Saṅgha. [F.82.b]

4.C.821 “ ‘Roaming about carelessly with such deprived minds, they will fail to encounter any buddhas. Because of their habituation to carelessness, they will remain afflicted by great torments during their existence. They will suffer when the signs of death manifest, the time of loss. As their attending ladies abandon them, they will be left in great fear. As if falling into a pit, those who used to experience objects in the way described previously will no longer have any chance to see their companions, because they depart for another world. None of their companions will follow them, and at the time of death they will not find any happiness or relief. The objects will degenerate and turn into vomit and snot. As their next life dawns, those careless beings who were lost in carelessness must move onward according to the actions they have performed. In this way, they depart for a different world. Struck by pangs of craving, the careless must depart. Abandoned, shunned by all the other gods, terrified, and deluded by objects, they must leave. As their time runs out, they proceed to take birth among hell beings, starving spirits, or animals. Therefore, no human or god should be careless!’

4.C.822 “At this point Musulundha will utter these verses of the blessed Śikhin:

“ ‘The gods who constantly rely on
The pleasures afforded by objects
Will fall and proceed onward
In accordance with their karmic actions.

4.C.823 “ ‘Pleasures cannot be accumulated,
But karmic actions can.

- The gods are fooled by pleasures
And controlled by karmic actions.
- 4.C.824 “ ‘The pleasure of the objects in the present
Does not engender any virtue,
And yet the thirsting gods
Are carried away by objects. [F.83.a]
- 4.C.825 “ ‘They do not understand that virtuous action
Is the medicine to counter the disease of cyclic existence.
Like a protector,
A savior, and a refuge,
- 4.C.826 “ ‘Their positive actions, done in other lives,
Remain behind beings.
Therefore, such actions are always
To be diligently performed by the gods.
- 4.C.827 “ ‘Giving up objects
While relying on merit is excellent.
Seeing one’s future lives
With the eye of the mind
- 4.C.828 “ ‘Is skillful and always beautiful.
Falling is the root of all terrors.
Therefore, the wise will be vigilant about
Sudden rebirth into long-term horror.
- 4.C.829 “ ‘Those who separate from their bodies and attain an inferior birth
Will be bound by the unbearable.
Yet, those who are mentally obscured
Will always indulge in objects.
- 4.C.830 “ ‘Those fooled by objects
Will later suffer scorching pain.
For as long as you live
And your minds are sound
- 4.C.831 “ ‘You must do what is virtuous,
For those lacking virtue will suffer.’
- 4.C.832 “ ‘In this way, Musulundha reads aloud the verses of the blessed Śikhin that
are written upon the side of the reliquary, and he also conveys other
instructions. He says, ‘The eight facts written on the wall concern
carelessness. Now that I have mentioned them, I will also mention an

additional seven facts about carelessness: (1) The careless are always infatuated. (2) People who act carelessly become mad. (3) Such careless gods and humans will encounter obstacles in all their objectives, be they mundane or transcendent. (4) They will encounter obstacles in the pursuit of their objectives, mundane or transcendent, due to the distractions that such careless beings encounter. (5) Even if they try to be cautious, they will still get everything wrong. (6) Their infatuation will also make such people unattractive in all regards. [F.83.b] (7) In myriad situations, they will encounter what is unhelpful and unpleasant, and they will fail to achieve any objectives.

4.C.833 “ ‘How is infatuation such a great flaw when it comes to the transmundane Dharma-Vinaya, and how does infatuation become an obstacle for people in general? Whether they are laypeople or monastics, people who are very careless are always criticized. That is, those who follow this Dharma-Vinaya without any infatuation are in all regards delightful to behold, whereas that is not the case with the careless. Those afflicted by infatuation will not practice concentration. Nor will they be able to properly work or travel. They will not attend to their duties, nor will they fulfill the requests of donors and benefactors. Instead, they will simply stick to their seats and mattresses, where they will become carried away by improper mental activity. When their bodies disintegrate and they die, they will then be born in the hells.

4.C.834 “ ‘There are also seven factors related to infatuation that are unbecoming on both the mundane and the supramundane paths. Those seven are infatuation due to appearances, infatuation due to wealth, infatuation due to family, infatuation due to ornaments and apparel, infatuation due to royal patronage, infatuation due to female embraces, and infatuation due to being distracted by a woman who belongs to another. Those forms of infatuation serve merely as a summary. Infatuations are enemies. Infatuation is excess. Infatuation thwarts all Dharma training.

4.C.835 “ ‘If humans become infatuated due to even limited enjoyments and minor income, [F.84.a] why wouldn't the infatuation of the gods be like this? Their enjoyable sounds, textures, tastes, forms, and smells continuously increase day and night, so they are perpetually infatuated and careless. Except when their lifespans degenerate, their minds are always infatuated. Their infatuation is limitless and an obstacle to all good qualities. They do not acknowledge the fact that their bodies will disintegrate and, until their lifespans become exhausted, they remain infatuated based on their particular virtuous and unvirtuous actions. They do not accomplish anything. Then, when their time is up and they realize that they are certain to fall, they despair and think, “Oh no, I have been deceived by these objects!” The gods

are constantly deceived by their afflictions and when their bodies disintegrate they will suffer a hideous fall into the realms of hell beings, starving spirits, or animals. In this way, those who are careless with respect to mundane actions are reproachable.

4.C.836 “ ‘In what ways are the infatuated gods reproachable in terms of the path of transcendence? The gods who are born in the Heaven Free from Strife due to positive acts that are desirable, attractive, and delightful become careless about the Dharma-Vinaya. They will no longer have an understanding of the actions that they previously performed. Those who are excessively infatuated will be unstable and inattentive. Those who are always careless will not be attentive to those who do not roam around, and they will have no concern for the Buddha, Dharma, and Saṅgha. They will not accomplish the Dharma-Vinaya and they will fail to take it up correctly. [F.84.b] They will not train on the paths. They will not emphasize the view of dependent origination. They will not follow teachers. They will not associate with those gods who are training in wakefulness. Deceived by their pleasures, they are brought down by objects. When they die and transmigrate from our divine realm, they will feel intense regret. Therefore, the carelessness of gods and humans should be shunned like fire or snakes.’

4.C.837 “At that point, Musulundha will cite the following verses of the blessed Śikhin:

“ ‘First, they are overcome by carelessness
And deluded by their infatuation.
In this way, neither gods nor humans
Find any means for peace.

4.C.838 “ ‘Those who are not infatuated
Will not encounter death.
All those seized by the flaws of infatuation
Will fall headlong into hell.

4.C.839 “ ‘The flaws of practicing a path that is not true
Are here referred to as infatuation.
With their minds deluded by infatuation,
The gods proceed to the hells.

4.C.840 “ ‘Those who take delight in the false
Will never attain the real.
Surrounded by the darkness of infatuation,
The gods are deluded by pleasures.

4.C.841 “ ‘Gods who are deluded by pleasures

Are deluded by infatuation as well.
As if they were blind,
They fail to see sacred actions.'

- 4.C.842 "In this way, the blessed Śikhin teaches about carelessness and infatuation in both the mundane and supramundane contexts. His teaching about the flaws of the three types of unrestrained action, in this and future lives, is displayed upon the reliquary.³⁹⁹
- 4.C.843 "Next, based on what is written on the stūpa, the lord of the Heaven Free from Strife, Musulundha, will teach the gods about actions performed by the body: 'Some actions are of an unrestrained nature. Three great flaws of unrestrained action prevent gods and humans from prospering. [F.85.a] They render all mundane and supramundane actions futile. Unrestrained people suffer from obstacles. When they take mundane vows, they will remain deluded and fail to distinguish between what is true and false, and between what is reasonable or unreasonable. Even when they observe their vows, they will be partial toward their relatives and friends. They will make countless plans as they stay with companions and relatives, and they will consequently fail to keep their vows. Failing to properly observe their vows, they will be rebuked. Their own relatives and friends will consider them an embarrassment and instead talk about other people who do properly keep their vows. Whether in terms of their vows or lifestyle, their attitude will not be appreciated by their own people. It will be said that they have disregarded the duties of their paternal home or their own households. Because of their poor resolve, those afflicted by such conditions will be scorned even by their own friends, who instead will prefer the company of others who are not even their friends. Meanwhile, those who are strangers will never be on their side.
- 4.C.844 " 'Such people fall like trees that have been uprooted by a storm, and as they fall, they lose all their wealth, possessions, family, and friends. Their minds are fickle, depraved, and unrefined, [F.85.b] and they harbor covetousness and ill will toward everyone. They will have improper concerns, frivolous ideas, and malicious thoughts. They will be hostile to everyone, develop ill will and arrogance, and have a malicious demeanor. They will become distracted and impoverished. Because of their uncontrolled ways, when their bodies disintegrate, they will die inauspiciously and fall into hell.
- 4.C.845 " 'Therefore, people who wish for lasting benefit should also keep mundane vows. As they abide by their vows, their minds will become steadfast. In this way, their friends will trust them as they recognize their excellent character. People whose minds are restrained will be entrusted with the king's most confidential matters, as well as with large amounts of

jewels, gold, and other such valuables. Although people may become angry at those who properly observe vows, they will not be able to harm them. No one will be able to destroy the discipline of such individuals by offering counsel, nor will family, friends, or supporters. Rather, those who properly keep their vows will be respected by their friends. They will be considered trustworthy and teachers will treat them as one of their own. Those who observe the seven vows⁴⁰⁰ will receive royal offerings, as well as gifts from friends, companions, and relatives. In this way, everyone will provide them with whatever material means they may require, and no one will be able to do them any wrong. They will become very wealthy, and they will be generous with all their possessions. As they create merit, they will maintain their wholesome resolve. Due to such causes and circumstances, when their bodies disintegrate, [F.86.a] they will proceed to the joyous higher realms and be born among the gods.

4.C.846 “ ‘Those whose character is unrestrained and who are disparaged by others are for the most part disinclined to undertake any actions associated with transcendence. They are blind to the ripening of karmic effects. Such people may either be born into a household where people do not observe any vows, or they may otherwise appear everywhere, like the sounding of a conch, in the attire of a monk, although they in fact do not possess even a single vow. In this way, pretending to have vows, they deceive donors and benefactors. While claiming that they genuinely observe the vows of the blessed Buddha, they do not actually uphold any vows. Nor do they observe any discipline related to the body. They are charlatans and thieves, deceiving the whole world including all the gods, māras, mendicants, and brahmins—the whole world with all its gods, humans, and asuras too. Such pretenders do not accomplish what they have understood; they are empty, vacuous, hollow, and resemble a mass of foam. Not practicing what they preach, they hoodwink everyone. They are supreme cheats who engage in nothing but pretense. As others offer them a place to stay and medical supplies, they sink further and are swallowed by cyclic existence. They are born in one hell after another, driven by their unwholesome deeds.

4.C.847 “ ‘Those who have broken their vows, who carry out evil and inauspicious acts, are so unworthy that they cause obstacles even in relation to land that belongs to the saṅgha. Land that has been offered by donors and benefactors for the benefit of disciplined monks is not suitable for people who do not observe vows. [F.86.b] Therefore, even if unwholesome individuals with faulty discipline just set their feet on such land, or socialize there, hundreds of obstacles will follow. No need, then, to talk about the consequences if they make use of the dwellings, medical supplies, or other resources.’

4.C.848 “At that point, Musulundha cites the following verses of the Blessed One:⁴⁰¹

“ ‘The unrestrained monk
Is the greatest of all thieves.
While pus flows within him,
He is swathed in the Dharma robes outside.

4.C.849 “ ‘Resembling a heap of foam
That lacks any essence,
So are the many intoxicating things in cyclic existence,
And so also is the monk who speaks falsely.

4.C.850 “ ‘Those whose vows are broken
With regard to the precious saṅgha
Will, upon death, be taken to the hells,
Deceived by their own minds.

4.C.851 “ ‘They were deceptive with the Dharma-Vinaya,
And their fall is hence their own doing.
As their dark defilements build up,
They are destined to suffer.

4.C.852 “ ‘Lacking the garments of virtuous actions,
They go naked, reviled by those who do good.
All that they do in relation to the Dharma
Leads them to the terrors of hell.

4.C.853 “ ‘Lack of restraint is the gateway
To the suffering of horrendous hells.
Broken discipline is said to entail
Terrible bondage in cyclic existence.

4.C.854 “ ‘The fire of lack of restraint
Is a dreadfully scorching blaze.
Those whose conduct degenerates
Will always be stuck in the lower realms.

4.C.855 “ ‘Those who practice restrained conduct
While their minds run wild
Are ignorant pretenders
Who are heading for hell.

4.C.856 “ ‘Throughout day and night,
They cause unvirtuous factors to multiply;
They let the precious discipline fall,

With a discipline that is corrupt.

- 4.C.857 “ ‘Those attached to empty phenomena,
Who are obscured in the dark,
Will have many different thoughts,
Yet never find any leisure.
- 4.C.858 “ ‘Caught in the noose of unruliness, [F.87.a]
They are stained and abandoned by the wise.
Unwholesome beings of broken discipline
Will be guided by others who also lack discipline.
- 4.C.859 “ ‘The unrestrained whose discipline is broken,
And who keep company with the unwholesome,
May indulge in their enjoyments,
Yet they are the harbingers of hell.
- 4.C.860 “ ‘Being unrestrained,
Deluded, and depraved,
Such people accumulate unwholesome actions
And are never far from hell.
- 4.C.861 “ ‘Since actions and their effects conform,
Why would they not be heading there?
Destroying themselves, they are wholly deluded—
Deluded by the things they enjoy.
- 4.C.862 “ ‘The intolerable river of unwholesome deeds
Keeps surging throughout the day and night.
Billowing with the waves of pain,
It sweeps away their companions.
- 4.C.863 “ ‘Those who are deceived by phenomena
Will not find any mental happiness.
Beings who are bereft of vows
Will always abandon wholesome qualities.
- 4.C.864 “ ‘The virtuous path is always happy,
As it leads naturally to the accomplishment of the Dharma.
When that level is attained,
One proceeds to the immutable level.
- 4.C.865 “ ‘Those who are naturally attentive and concentrated,
Who delight in sacred conduct,
Who keep their vows and are always gentle,

Will be free from all suffering.

4.C.866 “ ‘People who besmirch themselves

With the stains of unruliness,

And who fall from the bases of training,

Become destined for hell.

4.C.867 “ ‘With this realization,

Everyone should practice the vows.

Those who observe vows in the ocean of existence

Will gain experience of this.

4.C.868 “ ‘This is how humans who have no restraint will encounter obstacles on the path of transcendence. How does lack of restraint produce obstacles for the gods? This world has many levels of karmic actions and their effects. Gods who are born in the heavens experience the pleasures engendered by the seven types of discipline. Yet, living in carelessness, they bring those pleasures to exhaustion, and once those are gone, they will not recur, [F.87.b] just as the light of a lamp will stop shining once its oil and wick have been consumed.

4.C.869 “ ‘Lack of restraint creates obstacles for the path of transcendence because people who practice discipline are born in the heavens. Once born there, they will think, “When I was a human, I practiced the seven types of discipline, and therefore I have now been born here among the gods as one of their equals.” They will then adhere one-pointedly to the vows, and they will both perceive and explain the nature of karmic actions and their effects. They will declare, “All who are born in this realm have done so through keeping their vows!”

4.C.870 “ ‘Yet the mind of such a god will subsequently become depraved as he is enchanted by objects, and hence he will neither listen nor practice. He will not have faith in the vows nor in the ripening of karmic actions. Having become agitated with respect to objects, he will destroy his vows and fail to practice the teachings. As such gods fall from virtue, they will not be born in the higher realms. They will accomplish nothing, be it in worldly or transcendent contexts. In this way, lack of restraint is a third factor that creates obstacles.

4.C.871 “ ‘There is also a fourth factor of the gods that creates obstacles both for them and for humans: laziness. Those who delight in laziness will in the same way fail to gain any mundane qualities whatsoever. Those fond of laziness lack seven factors. What are the seven? Just as with pride, laziness prevents diligence. As one loses sovereignty, one will degenerate. Arrogance also becomes a source of degeneration. One will lose one’s possessions as well as one’s knowledge of objects. [F.88.a] One will fall

below any worldly standards. One will no longer follow holy people and will also be out of sync in any worldly conversations. Failing completely in all mundane matters, one will remain in delusion. All one's objectives will come to nothing. In this way, laziness interferes with all the mundane objectives of human beings.

4.C.872 “ ‘How does laziness prevent human beings from accomplishing supramundane qualities? Lazy people become monastics because they worry about the duties of the household.⁴⁰² They think, “If I become a monastic, I will receive ample bedding and medical supplies. I will not have to work, either in the evening or during the day.” In this way, they become monastics out of laziness.⁴⁰³

4.C.873 “ ‘Once such people have taken ordination, they take up a sacred lifestyle, yet they do not pray, and they fail to accomplish any objectives or duties. They will not endeavor in meditation. They will not follow through but will instead fall short and be reproached for their laziness. In the unlikely event that they obtain any wealth or praise, they will relish such attainments. They will not have any appreciation for discipline and insight. When their bodies disintegrate, such base individuals will die inauspiciously and suffer a hideous downfall into hell.’

4.C.874 “At that point, Musulundha cites the following verses of the blessed Śikhin:

“ ‘Lazy people are unfortunate
And their minds are destroyed by dullness.
No idle person
Will ever have a fortunate life.

4.C.875 “ ‘Unwholesome qualities caused by laziness,⁴⁰⁴
Dullness and drowsiness,
And the destruction of the gateway to liberation—
Those are the great results.

4.C.876 “ ‘Lack of embarrassment and shame,
Unwholesome companions and agitation—
The wise will give up attachment
To all such causes of suffering.

4.C.877 “ ‘Perverse pride, manifest pride,
And egocentric pride
Are all seeds of the tree of suffering [F.88.b]
And should always be given up.

4.C.878 “ ‘Swayed by laziness,
The gods are preparing for hell.

They breathe but they are already dead;
Their lives have no purpose at all.

4.C.879 “ ‘People crushed by laziness
Are dead even while alive.
Such people, who are deader than a corpse,
Can be recognized by their laziness.⁴⁰⁵

4.C.880 “ ‘Those sinking into the mud of laziness
Descend into an ocean of suffering.
Those who muster diligence
Cross beyond the ocean of existence.

4.C.881 “ ‘Lazy people without diligence
Always get excited about food.
While alive they are already dead,
And when they die, they descend into hell.

4.C.882 “ ‘Such people, who are destined for pain,
Are no different than cattle.
When gods eat the food of others,
The cause of that is laziness.

4.C.883 “ ‘Lazy men tend to be
Pampered by the women of others.
They crave for tastes
And are always obsessed with sex.

4.C.884 “ ‘Without any reflection,
They think of nothing but food.
But when the time of death arrives,
Their minds will burn.

4.C.885 “ ‘As long as cold and hot make a difference,
And as long as one keeps company with hunger and thirst,
One must always make sure
To be physically active.

4.C.886 “ ‘A lazy mind is useless,
And those who are lazy and idle
Will stay forever in cyclic existence,
Without ever becoming free from suffering.

4.C.887 “ ‘Reproached among a hundred others,
Lazy people pursue worldliness.

In the end they lose their heads,
As they are not of sound mind.

4.C.888 “ ‘Possessing such flaws,
As well as many others,
They are unable to embark upon
The path of transcendence.

4.C.889 “ ‘In this way, lazy people
Fall short of transcendence.’

4.C.890 “ ‘How do the gods fail with respect to both the mundane world and the supramundane Dharma-Vinaya, and in what ways do they encounter obstacles? Due to karmic actions to be experienced in other lives, [F.89.a] or the manifestation of past positive actions, a lazy person may by means of the mundane path be born as a god. Yet, crushed by laziness, he will not find pleasure in all the heavenly sounds, tastes, textures, forms, and smells. He will not appreciate the parks, and he will not be inclined to roam or travel. He will not like to listen to songs, nor will he sing. He will not ascend into the middle of the sky, travel among the mountain peaks, or fly over the waves on the backs of birds. Even if the lord of the Heaven Free from Strife were to stand before a god who is overcome by pleasure, the god would not perform any elaborate ceremony. In this way, for mundane beings, laziness turns everything into an enemy.

4.C.891 “ ‘How does laziness interfere with the path of transcendence? Lazy gods do not keep company with gods who listen to and are fond of the sacred Dharma. Instead, they turn their backs on the Dharma. They do not listen to teachings they haven’t heard before, nor do they recollect and familiarize themselves with the teachings they have heard. They do not follow spiritual teachers. They do not become knowledgeable and informed. They remain outside the sacred Dharma and are deprived of all that is virtuous. They keep revolving through cyclic existence, always destined for suffering. Why? Since they do not follow the true path, they lack realization and will not attain liberation. Brought down by laziness, they will be born among hell beings, starving spirits, animals, and humans. Caught up in aging and death, [F.89.b] they will wander about while undergoing intense suffering. Laziness is what leads to failure and serves as the root of all the lower realms. It is the seed of the entirety of cyclic existence. Therefore, those wishing to retreat from cyclic existence should become diligent and rid themselves of laziness. Otherwise, they will be unable to cross over the mountains that are rooted in indolence. Stained by that single flaw, they will be unable cross the ocean of suffering.

4.C.892 “ ‘Besides these four obstructing factors, what is the fifth obstructing factor for gods and humans? Whether in terms of the mundane path or the supramundane path, burning desire is a factor that prevents progress for gods and humans. In what way is burning desire a reprehensible factor on the mundane path of gods and humans? When householders become overwhelmed by craving, they will not have any fondness for the Dharma and instead will constantly chase after wealth. Day and night, the craving for wealth will constantly pierce their hearts. No matter how much wealth they obtain, they only wish for more and so they wonder, “How might I best fool others so that I can further enrich myself?” In this way they hatch deceptive plans and resort to trickery. They will engage in a steady stream of unrighteous activities, and their covetousness will proliferate. Pondering how to take possession of others’ belongings, they will deceptively befriend others with the aim of swindling them, [F.90.a] and when they succeed in cheating others, they will be delighted. They will think, “What fine feat can I pull off now? How might I best dupe others through cunning trade so that I can get their wealth and increase my own?” Such thoughts they relish, cultivate, and increase, and in the process they hurt others. Oppressed by their burning desire, they will destroy entire regions, impoverishing the cities as well as the countryside. Everyone will abandon them. All good people will understand and then desert them. As they inflict harm upon others, they will become an enemy of the state, a foe of their town, a foe of their city, a destroyer of their country, a destroyer of their town, a destroyer of their home, and a destroyer of their family. Later, when their bodies are destroyed, they will suffer a hideous downfall into the lower realms and be born in the hells. This is how desire for the objects of the world creates obstacles for human beings.

4.C.893 “ ‘Those who become accustomed to such burning desire will find that their craving increases, as when wood is added to fire. The more things people with burning desire acquire, the more their desires grow because they are consumed by covetousness. Therefore, people who practice the Dharma should diligently apply themselves to eliminating burning desire. The desire for wealth, which is also the stain of hoarding wealth, is the greatest of all stains. People who are destroyed by such stains are racing toward hell.’

4.C.894 “At this point Musulundha cites the following verses of the blessed Śikhin: [F.90.b]

“ ‘Those who through fraudulent commerce
Rob others of their wealth
Will become ever more covetous,

And always intent on harm.

- 4.C.895 “ ‘Whether by day or by night,
Such people are never at ease.
Obsessed by their craving,
They yearn for the wealth of others.
- 4.C.896 “ ‘Compared to their insatiable nature,
Keeping company with fire would be preferable.
Those who destroy all other people
Are like horrible, venomous snakes.
- 4.C.897 “ ‘People who are possessed
By burning desire
Will go to hell when they die,
Or to the realms of starving spirits.
- 4.C.898 “ ‘Once free from such states,
The fires of hell will continue to burn
For five hundred of their lives—
Such will happen to those who desire others’ wealth.
- 4.C.899 “ ‘Those facing the burning sun
Are always destined to suffer;
Such is the similar fate of those
Whose minds are destroyed by desire.
- 4.C.900 “ ‘Those who expel desire from their mindstreams
Will find constant delight in wisdom,
Miraculous powers, and peace—
They will go to the best of all worlds.
- 4.C.901 “ ‘Resembling horrible snakes,
Those who harbor craving in their hearts
Will keep noticing things they want.
Such poisonous snakes will remain in realms of misery.
- 4.C.902 “ ‘The more one chases desires,
There more desires there will be,
Just like flames that blaze ever stronger
The more fuel they are fed.
- 4.C.903 “ ‘People tormented by craving for wealth
Will keep pursuing riches,
But when the time of their death arrives,

They must helplessly relinquish all what they own.

- 4.C.904 “ ‘Whatever they get will disintegrate.
Whatever they accumulate will be destroyed.
People who bind themselves with desires
Will be dragged off to hell.
- 4.C.905 “ ‘Their wealth will be consumed by others
While they must bear the unwholesome stains.
While meaningless, it seems meaningful;
While joyless, it seems joyful.
- 4.C.906 “ ‘Like an enemy pretending to be a friend,
Desires burrow into the heart.
Wise ones, do not accustom yourselves to craving,
For the fire of desire is always scorching.
- 4.C.907 “ ‘Those burned by that fire [F.91.a]
Will later go to hell.
Desires will in all cases
Crumble under the mountain of impermanence.
- 4.C.908 “ ‘So how could the unwholesome actions
Of wicked people ever be meaningful?’
- 4.C.909 “ ‘Burning desire is always meaningless and prevents the attainment of what needs to be accomplished. Mundane burning desires impede human beings because they become second nature, and only keep increasing. As when fire meets fuel, burning desire will only grow stronger the more wealth one acquires, and one will remain under the influence of covetousness. Therefore, people who practice the Dharma should apply themselves in numerous ways to bringing an end to burning desire.
- 4.C.910 “ ‘Gods, someone who is overly fond of alms may turn into a merchant. There are some mendicants or brahmins who, when they obtain food or drink of little value, eagerly try to peddle such items that were obtained as donations. With respect to the quality of the items, they may sell these items at a higher price than they are worth, perhaps even four, eight, or ten times their worth. That is one reproachable consequence of having burning desire.
- 4.C.911 “ ‘Burning desire may also drive Dharma teachers to accept material things through their teaching activity, yet without dedicating such wealth to the Three Jewels. Similarly, reproachable desire may also cause those who have become accustomed to wisdom to cling to the three special kinds of knowledge. The desires of those who have taken ordination and who should live free from hopes and obsessions are reproachable. Another reproachable

desire occurs [F.91.b] when someone who has taken ordination hawks a statue of a blessed one, whether made of porcelain, ivory, bell metal, or silver. Such a person's desires are reproachable. He does not even use his wealth to support the Dharma. This is how burning desire among human beings must be seen as reproachable, disgusting, and ugly for those who seek to attain supramundane qualities.

4.C.912 “ ‘When gods have desire, they run after all sorts of enjoyments. Gods, for you, burning desire is clearly present and you thus enjoy yourselves among the mountains of gold, silver, beryl, sapphire, majestic sapphire, and crystal. Your playful journeys among the mountains in groups of males and females are nothing but a product of desire. Gods, craving for objects, you become bound by your pleasures, and you do not understand that you are going to fall. You are not afraid of the lower realms. You do not fear the undesirable, the unattractive, the loss of your lands, or the suffering of death due to disease, but you should keep all those terrors in mind. Gods, you are controlled by desire, and through your activities you will be crushed under a terrifying mountain. Without fear of loss or disease, the gods die and transmigrate, while their desires remain unsatiated. In this way, burning desire obstructs the mundane path for the gods as well.

4.C.913 “ ‘How do the gods encounter obstructions to the supramundane path? [F.92.a] As they meet with attractive sounds, textures, tastes, forms, and smells, the gods take delight in profane conduct. Desirous gods do not enjoy listening to those gods who have less desire, or to those who are learning from the felt-wearing practitioners of the Dharma-Vinaya. Understanding the Dharma is like water being sprinkled on the roots of all virtuous qualities. Yet, understanding of the Dharma will not occur unless one hears the Dharma. Nor will one realize the nature of reality without hearing the Dharma.

4.C.914 “ ‘What is the root of careless thoughtlessness? Its root is desire. Desire is its root. Therefore, those who give up desire will enter the city of the transcendence of suffering. Those whose minds are oppressed by desire will scurry along the path of cyclic existence. In this way gods and humans are held back from the path of transcendence.

4.C.915 “ ‘Therefore, wise individuals should endeavor to give up their burning desires. As an effect that conforms with its cause, this will cause one to train diligently in being generous with material things. It is said that gods cannot practice acts of generosity; generosity is performed by splendid humans, not by gods. When a god becomes a human, he may delight in giving away things that are very hard to obtain. Yet he will be deceived by others, like an unskilled merchant who loses an island of jewels. There are many ways of being generous with material things.

4.C.916 “ ‘What are the ways of giving protection from fear? There are three such kinds of generosity: saving lives, protecting wealth from being seized, and preventing the abduction of the sons and daughters of others. [F.92.b] The gift of life grants gods and humans longevity. By protecting wealth, one protects against thieves and one becomes wealthy. One ensures that wealth is not lost to kings, thieves, floods, or the like. In this way, one will become a king or a royal minister, attain great miraculous powers as the result of such practices, and become very influential and wealthy in all other lives. The gift of freedom from fear in relation to sons and daughters means that one ensures that sons and daughters are carefully protected. Even at the time of dying as a god or a human, one should not abandon these types of generosity.

4.C.917 “ ‘Gods, what is meant by giving the Dharma? There are two such kinds of generosity: mundane and supramundane. Mundane generosity with the Dharma means to impart mundane knowledge of the ways to achieve the four concentrations. This grants happiness among gods and humans as long as one does not develop any wrong view. Giving the supramundane gift of the Dharma gives access to the pure divine levels of the desire realm and the realm of form. If one is born in the realm of desire, one will become one of the leaders of the gods among the ninety-eight levels of the six heavens in the desire realm. One may also be born among the gods in the form realm, and there realize the transcendence of suffering. Those who attain particularly great results will use their unique intelligence to gain the supreme realization of the transcendence of suffering. One may also be born in the pure abodes. In accordance with one’s specific dedication, one may also become a king—a universal monarch who rules the four continents and possesses the golden wheel and the rest of the fourteen treasures. One may also join a caste that accords with one’s specific dedication. [F.93.a] Based on one’s specific dedication, one may attain the exhaustion of defilements, the stage of a solitary buddha, or develop diligence. Through the gift of the Dharma one can even reach the state of a blessed buddha—a worthy one, someone learned and virtuous, a well-gone one, a knower of the world, an unsurpassed being, a charioteer who guides others, a teacher of gods and humans, a blessed buddha.

4.C.918 “ ‘The gods do not practice these three types of generosity, and therefore humans stand out when compared to the gods. While the gods are at the stage of ripening, humans are at the stage of action. The states of both gods and humans constitute immense results based on immense actions. However, considering the difference between actions and their effects, gods are inferior when compared to humans. Moreover, concerning the way different types of life are achieved based on different types of action, if

someone does not practice generosity but exclusively practices discipline, such a person will only attain a single type of quality and obtain only very few sense pleasures. As shown by this presentation of karmic conditions, humans are foremost among beings, not the gods.'

... The Stūpa of the Buddha Vipāśyin ...

4.C.919 "At this point Musulundha cites the following verses of the blessed Vipāśyin:

" 'For those born at the level of humans
Generosity is a virtuous avenue.
The situation of gods is said to be unfortunate,
Because they are then in the stage of effect.

4.C.920 " 'Humans are the ones in the stage of action,
While gods live in the stage of effect.
All the effects follow from the path of actions,
But the effects are unproductive once exhausted.

4.C.921 " 'Life cannot be prolonged,
As it quickly fades each moment.
Since actions will be exhausted,
Make sure to do what is good.

4.C.922 " 'The force of mind determines
The situation for all living beings.
Therefore, for the sake of staying alive, [F.93.b]
The wise should not do anything unwholesome.

4.C.923 " 'Beings do not understand
The sufferings of the future.
Those who are tormented here in the world
Are like a herd of ignorant cattle.

4.C.924 " 'Whoever in their hearts relies
On the jewels of generosity, discipline, and austerity
Will proceed to the supreme world,
Whether they are gods or humans.

4.C.925 " 'Arising, remaining, and disintegrating
Are the ways of everything conditioned.
Conditioned things are not happiness;
They are all nothing but destruction.

- 4.C.926 “ ‘Subject to disintegration, decay,
Separation, and momentariness—
Such are the pleasures of living beings.
Therefore, give them up!
- 4.C.927 “ ‘All conditioned things are impermanent, painful, empty, and devoid of
self, and so beings are oppressed by the weight of their numerous
sufferings. Although tied by the five bonds, they do not become weary, and
so the eyes of gods and humans are closed by dullness and their hearts are
filled with desirous thoughts. Tied by the bonds of falsity, their minds are
exclusively governed by desire. Such is the state of all ordinary, childish
beings. Tied by the ropes of craving each other, beings cannot escape cyclic
existence, like trapped birds. In this way, gods and humans fail to examine
the nature of pleasure, while the entire world is subject to utter
impermanence in so many ways.
- 4.C.928 “ ‘The gods fail to observe the generosity that is endowed with twelve
qualities. They are sustained exclusively by their karmic fruits, and when
those are exhausted—having become rotten and infected—they will fall
from their divine realm. When their merit is exhausted, they are certain to fall.
- 4.C.929 “ ‘What is generosity endowed with twelve qualities? It involves a perfect
place, a perfect time, [F.94.a] perfect qualities, perfect joy in giving delightful
gifts, perfect recipients, giving to those who are thirsting and starving,
giving with faith and respect, giving to those who are free from afflictions
and have perfect qualities, giving prodigiously having made an
announcement, giving to those who suffer from a lack of respect and
standing, giving without envy, and giving with veneration and flawless
respect. Those who practice generosity with those twelve qualities and
observe perfect discipline will be born among the gods. Gods, on the other
hand, will fall once those factors are exhausted. Therefore, gods should not
live their lives carelessly.
- 4.C.930 “ ‘Those who practice generosity in a way that is free from twelve stains
will be suited for greatness. They will become universal monarchs, gods, or
superior gods. The twelve stains are as follows. To distribute donations
equally among those who only uphold a single vow, members of the saṅgha,
those who have undertaken training, and those who have perfect insight
and qualities is greatly stained and brings lesser effects. Moreover, giving
based on desire, as when someone gives to a woman or man to whom they
are attracted, is also a stained form of generosity. Likewise, if one gives
donations to mendicants or brahmins who are already sponsored by the
king, or who have many benefactors, while preferring to donate to them

rather than to those who suffer, or without giving it much thought, then such generosity is stained for those reasons. [F.94.b] Therefore, one must be generous while avoiding such things.

4.C.931 “ ‘There are further kinds of stained generosity. What are they? Giving in a way that is deluded, deceptive, and the like. There are also other types of stained generosity. Some may exclusively make offerings without training in discipline, insight, or peaceful concentration. They make offerings due to other conditions and lack attention. That is also a stained form of generosity.

4.C.932 “ ‘There are further types of stained generosity, such as when one gives in order to be liked. That is also stained. Other types of stained generosity include giving in order to cunningly acquire wealth. Thus, one may think, “This gift shall allow me to skillfully seize that person’s wealth. Once he trusts me, I shall destroy him.” That is also stained. Then, there are further types of stained generosity, such as when one gives in order to cause division. One may think, “I shall offer them my daughter, but once we become relatives, I shall destroy them.”⁴⁰⁶ Those who create such divisions are also stained.

4.C.933 “ ‘There are also other ways in which generosity becomes stained. One might give for the sake of a relationship, as when a family offers gifts to another family for the purpose of a marriage. Generosity in such a context is also stained. Another instance of generosity spoiled by stains occurs when, for example, one hoards food stocks for the sake of business or some other reason. In this way, one might even stockpile the items for a period of five years. In the end one might then release them at a high price for the sake of profit. Once the items have been released one can then use the funds to maintain one’s household. [F.95.a] Such business, where first there is stockpiling and then dispensing, is also spoiled by stains.

4.C.934 “ ‘Another type of generosity that is spoiled by stains occurs when gifts are made for the sake of renown. If one’s children, family, or friends become poor one might give to them without proper motivation but simply due to conceit. Such generosity for the sake of renown is destroyed by stains.

4.C.935 “ ‘All the above occur when there is a lack of proper motivation, so all the stains can be removed by means of a proper mindset. Just as, for example, stained clothing can be cleansed with a detergent, so the mind can be purified through training.’

4.C.936 “At this point Musulundha cites the following verses of the blessed Vipasyin:

“ ‘When endowed with twelve qualities
And free from twelve flaws,
Generosity is pure.

Since their thinking is unlike that,

- 4.C.937 “ ‘The gods are beings
Who do not engender the supreme effects of generosity.
Because of their unwholesome lack of generosity,
Beings fall into misery.
- 4.C.938 “ ‘With their pleasures, they are stained by stinginess,
And they are controlled by their sons and daughters.
Obsessed with food,
Humans go on to die.
- 4.C.939 “ ‘While remaining bound by the knots of craving,
The tree of the mind withers away.
That which conquers the forces of darkness
Is the excellent practice of generosity.
- 4.C.940 “ ‘Engaging in supreme generosity,
The benefactors demonstrate
The fine path of generosity
And journey beyond the world.
- 4.C.941 “ ‘The person who washes in the water of generosity,
Who is soaked by the waves of discipline,
And who develops vast and stainless insight
Will bring an end to suffering by means of giving.
- 4.C.942 “ ‘Those who wish to be of benefit
Should relinquish all flaws with the three lamps—
With generosity, discipline, and knowledge
They will all be overcome.
- 4.C.943 “ ‘The lower realms, with their vast craving,
Billow with the waves of concepts
And are the basis for an ocean of pain. [F.95.b]
Yet, with insight and discipline, one is guarded against them.
- 4.C.944 “ ‘Whoever is certain to fall
Into madness and poverty
Will be protected against such mental bondage
Through the practice of the two ways of giving.
- 4.C.945 “ ‘There are three wondrous factors
For overcoming the disease of the afflictions:
Generosity, discipline, and knowledge,

With which one is always heading for happiness.

- 4.C.946 “ ‘A mind of intense carelessness
And quickly fluttering thoughts of deception,
Are manacles for human beings.
Yet, these are broken by the triad of insight and the rest.
- 4.C.947 “ ‘The flaws are an unseen fire
That consumes the whole world.
Extinguishing that fire with the water of wisdom,
One passes beyond pain.’
- 4.C.948 “Such verses from the discourses of the blessed Vipāśyin are written upon
the stūpa.
- 4.C.949 “ ‘Such forms of generosity are not the property of gods, but of humans. For
that reason, humans are truly supreme, not the gods. So, make sure that you
fully understand generosity. By all means, bind the objects and always guard
the helpless mind well. If you do so, this great tree will succumb, burned up
in the fire of wisdom. As it burns in the fire, you will attain the inexhaustible
stage of supreme joy, free from the bondage of carelessness. Therefore, strive
diligently to abandon the enemy of carelessness.
- 4.C.950 “ ‘Moreover, there are eight⁴⁰⁷ factors that the gods seek to avoid and
consider extremely shameful. What are they? The gods become embarrassed
when their karmic actions are disclosed while they have their meals. In other
words, depending on whether their threefold karmic actions are lesser,
intermediate, or greater, the character of their food will be lesser,
intermediate, or greater. However, the gods are unable to give any of their
food to others because karmic actions cannot be transferred. When the gods
are having their meals, [F.96.a] they exclusively encounter food that
corresponds to their previous acts of generosity and discipline. When some
gods see how the food of others is exquisite to an extent that is far superior
to their own in terms of fragrance, taste, and texture, their hearts are struck
by tremendous shame. The pleasures that the gods experience when they
frolic in the forests, parks, pools, and lotus groves also correspond with their
karmic actions. So, when they see that the pleasures of other gods are far
superior, they become highly ashamed and feel physically deficient.
- 4.C.951 “ ‘Five factors are causes of embarrassment for a god. What are they? As
the gods are having their meals, a god may notice how other gods have
access to pristine ambrosia, and how, by comparison, their own sustenance
seems smelly and inferior. When that happens, they feel tremendous
embarrassment. This, then, is the first among the causes of embarrassment
for a god.

- 4.C.952 “ Likewise, when some gods notice the excellent ornaments and abundant costumes of certain other gods in the vicinity, as well as their splendid physiques, they feel ashamed. This is the second cause of embarrassment.
- 4.C.953 “ Regarding the third such cause, when the gods travel through the sky between their lotus groves and parks, or when they visit mountains of gold or beryl for the sake of entertainment, some of them are able to move with tremendous speed due to their unique past karmic actions. However, other gods, who are much smaller, are slower by comparison and are therefore unable to keep up with the others, which makes them feel embarrassed among the goddesses of their realm.
- 4.C.954 “ The fourth cause of embarrassment occurs when the gods visit the lotus pools where the flowers bloom in accordance with the quality of their past karmic actions. [F.96.b] When the senior gods, accompanied by their entourages, notice the more magnificent colors, scents, and textures that other gods enjoy, they feel highly embarrassed.
- 4.C.955 “ The fifth cause of embarrassment is experienced by the gods individually. How so? The seats upon which the gods repose manifest in strict accordance with the quality of the karmic actions that the individual gods have performed in the past. For those who have acted in the most excellent way, seats of beryl, sapphire, and ruby will manifest. If other gods, whose karmic actions are inferior, sit down upon them, the seats will turn into gold, silver, or crystal. Noticing this transformation, which is due to the impact of their past karmic actions, the gods feel tremendous shame. This embarrassment makes their splendor wane, and so their faces lose their glow. Moreover, when the goddesses see those gods who are far more powerful and superior, they will abandon the inferior gods. Leaving the weaker gods, they will go to be with other gods instead. All the goddesses follow this pattern. Moving to the stronger gods, they also achieve superior status and enjoyments, all of which causes the inferior gods tremendous shame. This, then, is the fifth cause.
- 4.C.956 “ As can be understood from such embarrassments, which occur in relation to the god’s retinue, all conditioned things are subject to a very rapid destruction. [F.97.a] Even those experiences that are wholly enjoyable and free from pain lead to suffering, and thus even those gods who are intoxicated by happiness will suffer. What, then, can one say of all that they will experience in other lives—the myriad sufferings that are certain to follow whenever beings take birth as hell beings, starving spirits, or animals? Just as all rivers flow into the sea, so the various currents within the mindstreams of beings lead to many great sufferings. Thinking about the gods in this way will also shed light on many other aspects of suffering. One

will see that anything and everything throughout the three times is plagued by the three types of suffering. The destroyers of suffering are insight, discipline, and generosity.'

4.C.957 "At this point Musulundha cites these verses of the Blessed One:⁴⁰⁸

" 'Those who fail to properly adhere
To generosity, insight, and discipline
Will have constant suffering
And never find happiness.

4.C.958 " 'Based on many different causes,
Beings take birth due to their actions
At specific times and in specific ways.
Thus, the effects accord with their causal actions.

4.C.959 " 'Everything has causes.
There are no conditioned things without causes,
And no cause can be seen
That will not be destroyed.

4.C.960 " 'Since beginningless time, as with embarrassment,
The flaws of the mind are deceptive.
In the heavens, beings' intelligence is coarse.
Therefore, generosity is beautiful.

4.C.961 " 'Although they practiced the highest stages of generosity,
And were free from the stains of stinginess, [F.97.b]
The gods still let it all go to waste
For the sake of entertainment.

4.C.962 " 'When people roam among starving spirits,
Who by nature starve and thirst,
That is the effect of stinginess.
This is what those who see reality have taught.

4.C.963 " 'Happiness may certainly be reached
By those who pursue it.
Commitment to generosity brings happiness,
And therefore generosity is praised.

4.C.964 " 'Generosity will follow
From one world to the next.
Those who are moved by generosity
Will be worshiped by gods as the result unfolds.

- 4.C.965 “ ‘These points, which harbor no deception,
Have been taught by the thus-gone ones.
Since there is no deception,
One must constantly let one’s generosity increase.
- 4.C.966 “ ‘Be victorious against the enemy, stinginess,
And train your mind well.
Those who constantly practice generosity
Will cross the ocean of existence.
- 4.C.967 “ ‘Rather than chasing objects, let the threefold generosity
Arise through the threefold mind.
Then, with the passage of time and seasons,
One will obtain the three eyes that see the results.
- 4.C.968 “ ‘Begin by constantly practicing generosity,
Then diligently observe discipline,
And vanquish craving with insight—
This is the path that brings happiness.
- 4.C.969 “ ‘The craving that yields to impermanence
Is never helpful to the world,
And the unsurpassable supreme stage
Will not be attained either.
- 4.C.970 “ ‘Therefore, with a joyous mind,
Constantly engage in tangible generosity.
Without generosity, you will be burned
By hunger and thirst among starving spirits.
- 4.C.971 “ ‘Generosity yields enjoyments
Among gods and gandharvas.
Generosity produces kings
And universal monarchs who uphold the Dharma.
- 4.C.972 “ ‘Firmly engaged in generosity,
The learned observe discipline.
With discipline, one will know what is proper
And be liberated through insight.
- 4.C.973 “ ‘The path of deliverance from suffering
Is praised by the able ones, supreme beings.
Following that path with stable diligence, [F.98.a]
One should always delight in generosity.

- 4.C.974 “ ‘Without generosity, even the gods
Will be considered gods of lesser enjoyments.
When humans engage in generosity,
They become destined for happiness.
- 4.C.975 “ ‘Because all the effects of generosity
Are retained by the mind,
Even if one is born as an animal,
One will still possess the fortune of happiness.
- 4.C.976 “ ‘All such happiness that arises from generosity
Has been taught by the learned.
Even as a starving spirit in their world,
One will obtain food.
- 4.C.977 “ ‘This is therefore like the fruits
Of trees that have no thorns.
By generosity, beings in the hells
Will not be burned by intense starvation and thirst.
- 4.C.978 “ ‘Such are the fruits
Of the practice of generosity.
- 4.C.979 “ ‘For beings who sink into the mud of the world
Due to their own actions,
Generosity will bring a stream of happiness,,
And they will be revered as fathers and mothers.
- 4.C.980 “ ‘Thus, in all situations
One should always delight in giving.
Those delighting in generosity and discipline
Will always stay clear of the hells.’
- 4.C.981 “ ‘With these words, Musulundha teaches the gods who live in carelessness.
Once they understand this, the gods develop faith and comprehend the
results of generosity and discipline. This is also an occasion that humbles the
gods, for it is a wondrous pleasure to receive this explanation of^{f409} karmic
actions.
- 4.C.982 “ ‘As the gods roam around the forests, parks, ponds, springs, and lotus
groves, they are accompanied by a great number of ladies who play a variety
of drums and instruments. Moving through the forests in this way, they
remain attached to the many different objects, and thus they carry on,
enjoying supreme and vast pleasures that are beyond compare. Traveling in
this way, they amble through places filled with food and drink. [F.98.b]

Goddesses who wear amazing ornaments and raiment travel with them—wearing the most beautiful of such jewelry and costumes, they delight the gods. The goddesses always attend to the gods as they dance, laugh, flirt, sing, and play music of the five types of instruments in melodious, rhythmic, and harmonious ways. In this way, the ear consciousnesses of the gods remains insatiable.

4.C.983 “As the objects of their craving pull them along, these helpless beings are never satisfied. Hence, when the gods look at the many different sights, their minds will be overcome by the many lovely and enjoyable images that constantly change according to their wishes. This wealth of shining and colorful objects is everywhere, both near and far. However, whenever a god thinks, “I would like to be near those things over there,” the delightful forms will immediately be present before him. Also, the ambrosias of the gods transform according to their wishes. If they want them to be near, they will come close, and if they want them at a distance, they will move away. These karmic effects occur in unique ways based on their causes, which may be either inferior, intermediate, or supreme.

4.C.984 “Looking at the poisonous sights of the snake of craving, the gods are never satisfied. As when fuel is added to a fire, the delightful objects make the craving gods rage on endlessly. [F.99.a] The gods remain insatiable in many ways. They also direct their olfactory consciousnesses toward the many aromas, and thus they will perceive numerous fragrances from the flowers in the forests and parks. The flowers grow on vines, shrubs, trees, and across the landscape, displaying many marvelous colors, shapes, and designs. Whenever a certain type of flower is in bloom, goddesses will come to enjoy its fragrance. Certain flower scents are also carried by the breeze. In this way, the gods all experience perfect sense pleasures in the form of fragrance.

4.C.985 “When they have enjoyed the fragrances, they may want to wear heavenly ornaments such as earrings and bracelets, and as soon as that wish arises, the adornments will manifest immediately. The gods also wear many kinds of colorful and fragrant unwoven garments of the most perfect design and fit, and this again becomes a source of their insatiable craving. All the objects that their minds perceive manifest at a level of perfection that accords with their individual karmic actions.

4.C.986 “With supreme joy, the gods visit lands of food and drink where they will partake of ambrosia. All such edibles again manifest corresponding to their individual acts of generosity, which may be either lesser, intermediate, or supreme. As the result of the imprint of their individual seals of karmic action, their beverages likewise turn out in ways that are lesser, intermediate, or supreme. [F.99.b] This can be likened to the way the size of a person’s shadow appears in exact accord with the dimensions of that

person's body when exposed to the sun. In that way, the kinds of food that the gods experience conform to the types of actions they previously performed. Hence, when the gods feast together, some of them will feel tremendous shame. Also, when the gods move, those who fall behind will suffer in the extreme. In particular, the pain that an embarrassed god may feel before a throng of goddesses has no parallel anywhere throughout the realms of existence.

4.C.987 "Such teachings that lead to happiness free from deception reveal how the gods are forced to proceed elsewhere within the entirety of cyclic existence. Moreover, when life comes to an end for the gods, as their previous positive actions become exhausted, they suffer as they are faced with death and transmigration. When one among those careless gods, who are constantly attached to pleasures, dies and transmigrates, he will lose all that is desirable, attractive, and delightful, because at that point his life runs out like a butter lamp that is out of fuel. The signs of his future realm will then manifest, and as he suffers the pain of death and transmigration, the god's body and mind will be overcome by a torment for which there is hardly any example.

4.C.988 "At this point Musulundha will cite these verses of the Blessed One:⁴¹⁰

" 'None of the many pleasures of the careless,
Who are fooled by objects,
Will remain with them
Once their lives end and they die.

4.C.989 " 'Those who were careless and failed to practice
Generosity and the like
Will feel their minds tormented
When the time of death arrives. [F.100.a]

4.C.990 " 'Throughout the beginning, middle, and end,
Train your minds in what is good.
Practice well and train constantly,
And you shall not be daunted at the time of death.

4.C.991 " 'Death is certain to come,
And all that one cherishes will be lost.
Still, devastated by objects,
Childish beings do not act.

4.C.992 " 'Although they eventually will understand,
They do not comprehend it now.
The gods are brought down by objects,

And their minds remain attached to their pleasures.

- 4.C.993 “ ‘Wherever they may be born,
The gods will suffer the loss of what they had.
Their minds are unable to remain
With any of that for even a moment.
- 4.C.994 “ ‘Their impermanent and perishable pleasures
Keep them permanently enslaved,
And yet bewildered, infantile beings
Keep chasing after pleasures.
- 4.C.995 “ ‘Burning forever with the fire of desire,
The gods remain bewildered.
Although they get burned,
They continue to value their pleasures.
- 4.C.996 “ ‘The gods pursue the cause of suffering:
Those objects that are unworthy of attachment.
Those who approve of this situation
Remain always mired in suffering.
- 4.C.997 “ ‘These three realms of existence
Spin like the rim of a water wheel.
Yet, caught in the snare of karmic action,
The gods do not see that.
- 4.C.998 “ ‘Born and dying,
They take such births, again and again.
Sentient beings who delight in dullness
Are destined for lasting suffering.
- 4.C.999 “ ‘Pleasures are compared
To lightning and a water wheel’s rim.
They resemble dreams and cities of gandharvas
And are utterly terrifying.
- 4.C.-
1000 “ ‘Possessing such characteristics,
Pleasures are particularly destructible.
Since they are impermanent, painful, and empty,
Do not think of them as your own.
- 4.C.-
1001 “ ‘This wheel of aging and death
Is terrible and unbearable—
Everyone is certain to fall,

Yet no one has the eyes to see that.

4.C.- “ ‘The supremely able ones teach
1002 That sense pleasures are empty of essence.
By nature, the household of desire
Is impermanent and full of pain.

4.C.- “ ‘Those who understand that pleasures are like that
1003 Remain free from attachment to pleasures. [F.100.b]
They will go beyond to constant peace
And rest in the goal of suffering’s transcendence.

4.C.- “ ‘At the time of death and transmigration,
1004 The disturbed minds of the gods
Undergo a suffering that can hardly be described,
And for which there is no example.

4.C.- “ ‘Just as their exhilarated minds
1005 Were overcome by craving,
So they will suffer unbearable pain
At the time of death and transmigration.

4.C.- “ ‘They did not engage in wholesome actions,
1006 Nor did they not understand the nature of karmic actions.
As great suffering arises,
They will be scorched by fire.

4.C.- “ ‘For as long as you are alive,
1007 You have perfect leisure and resources.
So, during that time, you should understand what is good for you.
On such paths you will find happiness.

4.C.- “ ‘Having understood that gods die and transmigrate,
1008 And that humans are also subject to death,
Who would want to live
In such wretched existences?’

4.C.- “ ‘When the gods are shown how they will die and transmigrate and how
1009 they will be subsequently pulled down by the ropes of karmic actions, they
are stricken with great terror. Therefore, gods are like animals—hankering
after objects, they fail to do what is in their best interest. Therefore, do not be
careless. Do not make yourselves have regrets in the future!

4.C.- 1010 “When Musulundha in this way has introduced the gods of Moving in Gatherings to the stūpa created by Vipāśyin, he will offer praise to the stūpa. He will connect these gods to the definitive good, tell them about the flaws of their pleasures, teach them the four despicable errors, and show them their future deaths, thus instilling fear in them. Therefore, since he shows them the path that leads away from terrifying death and the jungle of numerous sufferings, he inspires the gods to attain gratifying happiness.”

4.C.- 1011 *This completes the discourse of Vipāśyin, the second among the six discourses.*
[F.101.a] [B49]

... The Stūpa of the Buddha Krakucchanda ...

4.C.- 1012 “In this way, Musulundha guides the gods in the realm of Moving in Gatherings. He guides those who have trained their minds, trained their intellects, and trained their mindstreams. He endeavors to help and provide for others. Wishing to eliminate the carelessness of the gods, he causes them to understand and reflect on the nature of actions and their effects. He engenders sincere faith in them so that they connect with the highest good.

4.C.- 1013 “Having shown them the flaws of pleasures, imparted an understanding of life’s impermanence, and addressed the misery of cyclic existence, Musulundha will then continue: ‘Gods, behold this third stūpa. This is the stūpa of the great sage Krakucchanda—a worthy one, a perfect buddha, someone learned and virtuous, an unsurpassed being, a charioteer who guides others, and a teacher. This stūpa is studded with precious stones and draped with glittering garlands, and it has three golden and bejeweled terraces. It is very lofty and reaches into the sky. Enrapturing everyone, it outshines everything else in the Heaven Free from Strife. As a site of the highest peace and joy, it softens everyone’s being. For all the gods in this heaven, it is a victory banner, the most essential place, and an abode of concentration. Glowing with many priceless virtues, it shines with a precious bright light and thus reveals the teachings of the Dharma. It is a sight of supreme and vast joy. Let us wash and worship this stūpa. Let us worship it with sandalwood, [F.101.b] flowers, incense, and the like, and then gradually approach it to see more of it. What does the great sage convey by means of this great wonder? He shows us the definitive good, that which is perfect, beneficial, and delightful. A blessed one never does anything that is not beneficial and a source of happiness for sentient beings. The blessed ones never go anywhere for their own personal benefit.’

4.C.- 1014 “Keeping in mind the words of their lord, the gods are in a virtuous state of mind, and thus they will reply, ‘We shall be there to worship. We shall come along so that we may be accepted and so that we may receive the

benefits.’

4.C.- “Hence, headed by the divine ruler Musulundha, the gods in the realm of
1015 Moving in Gatherings will approach the stūpa of that blessed supreme sage. Before the stūpa of the blessed Krakucchanda, they will respectfully prostrate and make circumambulations to the right. At that point, the glittering light of the stūpa’s jewels becomes so bright that it makes the light of the sun resemble that of a firefly. The light projects the inscriptions on the stūpa’s golden interior into the sky, where the words of the discourse will appear in glittering letters. Miraculously, the letters do not fade, and in this way the teaching is revealed for the benefit of gods and humans. The Dharma teaching, which is given to gods and humans by the able one, the blessed Krakucchanda, is as follows: [F.102.a]

4.C.- “ ‘Causes make the gods take birth from the realms of the six classes of
1016 beings, they make humans die and transmigrate from the human realms, and they make gods die and transmigrate from their divine realms. In this way, the six classes of beings are mutually dependent.

4.C.- “ ‘Gods and humans are born in the higher realms by virtue of discipline—
1017 that is a nondeceptive fact. Moreover, such discipline is twofold—in some cases, it is preceded by vows, and in others by freedom. In the case of so-called *meaningful discipline*, one is inspired to engage only in what is meaningful. With an inspired mind one develops faith in the buddhas, and so forth. One engages in wholesome actions of body, speech, and mind and does not develop wrong views. For as long as one is alive, one maintains faith in karmic actions and their results. One enjoys the riches of the Dharma by means of the Dharma and does not cause others to suffer. One has respect for one’s parents. One will stay close to mendicants and brahmins. One will be inclined to listen to the sacred Dharma, observe agreeable conduct, and have an inquisitive nature. Thus, one develops inspired faith in ways that are meaningful in all regards. One engages in all manner of meaningful activity, which is to say that one engages in wholesome actions of body and mind.

4.C.- “ ‘Even if one is not a vow holder, one will, upon the disintegration of
1018 one’s body, ascend to the joyous higher realms. Because of the virtuous nature of one’s mental experience, one will then be born among the gods in the Heaven Free from Strife. However, compared to the other gods, one will obtain inferior ornamentations, female companions, bodies, abodes, and food. One will therefore feel embarrassed when partaking of food. [F.102.b] One’s radiance will also be far inferior, as will one’s enjoyments.

4.C.- “ ‘Meaningful discipline is an effect of having perfected discipline, and it
1019 is a higher form of discipline than that of the gods who maintain the discipline associated with vows. Those who engage in meaningful discipline

will have faith in the buddhas, and so forth, yet without observing vows for even a single day. They will also engage in positive actions of body and speech, although not comprehensively. That is to say, their conduct is not comprehensive because, although they give up killing and sexual misconduct, they do not relinquish stealing. Their practice of positive actions is therefore not comprehensive.

4.C.-
1020 “ ‘Their practice of positive verbal actions may also be incomplete, such that they only give up lying without relinquishing all the stains of speech. Such people only practice one feature of meaningful conduct. If such individuals develop faith on the verge of death, and if there are conducive conditions in the form of positive actions to be experienced in other lives, they may take birth among the gods in the Heaven Free from Strife. There, they will not be among the most inferior gods, but instead stand before gods who in the past engaged comprehensively in meaningful conduct. Such gods will thus be overwhelmed by those gods’ superior size, complexions, form, attire, ornaments, food, activities, desirable females, and surrounding environments. The perception of such special sounds, textures, tastes, forms, and smells will make them feel inferior and ashamed.

4.C.-
1021 “ ‘There are also some adherents to meaningful discipline [F.103.a] who have the authentic view, an affinity for learning, a propensity for respecting the buddhas, and so forth. Such people may not hold even a single vow. Still, fearful of engaging in corrupt discipline, they refrain from stealing. They will have heard the buddhas’ teaching that poverty follows as a concordant effect of stealing, or that such acts lead to birth in the hells.⁴¹¹ Hence, although they may have a craving for something, factors such as fear make them refrain from stealing. Such people do not engage in the verbal act of divisive talk either. They do not engage in such activities among themselves, nor do they create divisions among eminent beings. They complete their tasks, are wary of bad character, and listen to the teachings of buddhas and others. They have heard the teachings of the buddhas and others that explain how the effects that accord with divisive talk are such that one will experience discord with one’s friends, servants, and spouse. They have likewise heard that upon the disintegration of one’s body, such acts will cause one to fall into the lower realms and be born in hell. Hence, for those two reasons, they refrain from divisive talk.

4.C.-
1022 “ ‘When the bodies of such people disintegrate, it may happen that the power of their final state of mind, or the force of their positive actions to be experienced in other lives, leads them to take birth among the gods in the Heaven Free from Strife, even if they are not inspired by that realm. In such an event, their sizes, hues, shapes, environments, and food will all be of

inferior quality. The sounds, textures, forms, tastes, and smells that they experience will also be inferior, and they will feel great embarrassment in front of other gods.

4.C.-
1023 “ ‘Corresponding to the quality of their commitment to meaningful discipline, they may take birth among the gods in three different ways. [F.103.b] There will be differences in terms of how consummate their faith in the buddhas and so forth may be, or what special qualities their minds may possess, how gentle their minds may be, how devoted to the authentic view they may be, what form their wishes may take, how respectful to their parents they may be, how much teaching they may have received, how great their qualities may be, or what the characteristics of their aspirations are. It is due to such differences in their minds, and the way they become inspired by the objects of their faith, that the qualities of their minds are inferior, intermediate, or superior. Therefore, they also take birth in three corresponding ways. These results are unfailingly achieved through meaningful discipline, and they accord with their causal actions. There is, therefore, no need to mention that birth in the Heaven Free from Strife may also be achieved by taking vows and thus becoming destined for the transcendence of suffering.

4.C.-
1024 “ ‘How many types of discipline associated with vows are there? In short, there are four types of vows, namely, those of a monk, a nun, a male lay practitioner, and a female lay practitioner. In other words, there are the vows of the fourfold retinue. What are their vows, how many are there, and how do they differ?

.... The Male Lay Practitioner

4.C.-
1025 “ ‘Stated concisely, there are four types of male lay practitioner. What are they? Those who act partially, those who act thoroughly, those who act comprehensively, and those who adopt a single vow among the bases of training. *Acting thoroughly* is when one has taken vows with respect to the bases of training and acts accordingly, or for the most part acts accordingly, thus upholding the bases of training correctly. *Acting comprehensively* is when one upholds all the five bases of training.

4.C.-
1026 “ ‘There is also another set of four: [F.104.a] engaging with the bases of training sequentially, engaging free from any flaw, engaging with remorse, and engaging in a way that is flawed in all respects. A lay practitioner who engages with the bases of training sequentially is someone who journeys through the ocean of the bases of training one at a time. First, such a person becomes a lay practitioner who goes for refuge in the Three Jewels. Later, he

develops fine qualities, having cultivated them sequentially. In this manner, he may adhere to a single basis for training in ways that are undamaged, uninterrupted, or free from defilement.

4.C.-
1027 “ ‘What is meant by undamaged, uninterrupted, or free from defilement? *Undamaged observance* implies that one follows the training for as long as one is alive and does not even mentally transgress one’s vow. If others do so, one will not condone it but instead try to stop them and establish them in Dharma. That is what is known as *undamaged observance*.

4.C.-
1028 “ ‘What then is *uninterrupted observance*? Here one might in some cases let go of the bases of training but will subsequently take them up again, such that whenever they are relinquished, they will again be resumed. That is what is meant by uninterrupted observance. One avoids interruption by way of resumption.

4.C.-
1029 “ ‘What is *observance free from defilement*, and how is *defilement* to be understood here? It may be the case that one initially embraces the bases of training in a very pure state of mind before a spiritual friend but then later develops regret and fails to observe the vows. As the river of thought carries one away, one is troubled and loses mental strength. Later, one feels the burning fire of regret. That burning will make one give up the training, and, once abandoned, it will not be resumed. That is what is meant by *defilement*. [F.104.b] Defilement makes one fail to adhere to the bases of training.

4.C.-
1030 “ ‘Again, a layperson who engages with the bases of training sequentially may do so in ways that are undamaged, unbroken, or free from defilement. What does *undamaged* refer to? Although the mind has become free from stains and is virtuous, it may relapse into unwholesomeness. A mind that is impressive like the leaves of a plantain tree or a flash of lightning may be virtuous and observe the vows with purity and respect. However, subsequent exposure to non-Buddhist learning may cause regret and, as the mind becomes disturbed thereby, the bases of training may be abandoned. Later, hearing the sacred Dharma once again can cause one to resume the training. This would be an instance of damage.

4.C.-
1031 “ ‘When would training be *broken*? If a lay practitioner observes the vows insincerely, he may begin to worship deities and then ask himself, “I wonder whether the Dharma taught by the buddhas will make me happy, or whether perhaps the words of the gods shall take me to heaven.” When the Dharma is practiced with such doubts in mind, one’s practice is classified as *broken*.

4.C.-
1032 “ ‘What does *defilement* refer to? It refers to when one is empty inside but nevertheless eagerly pretends before others to have a virtuous mind. Also, although one is rotten on the inside, one still adheres to the bases of training

for the sake of winning others' confidence. Such a person is empty inside. Lay practitioners who engage with the bases of training sequentially give up such defilement.

4.C.-
1033 " 'A lay practitioner whose practice is unstable may take up one of the bases of training but then later see his practice interrupted. As he reflects on the situation, he may instead pursue another basis for training. In this manner, in a sequential process and by means of sporadic intentions, he will receive the bases of training in an unstable manner from several spiritual teachers. [F.105.a] This refers to a layperson who engages with the bases of training *sequentially*.

4.C.-
1034 " 'There is also a second kind of lay practitioner known as *the half-damaged*. What is meant by *half-damaged*? Such a person does not follow the bases of training at the same time, but first assumes two and then later, after an interruption, the other three. He may also first take up three and then later assume two. That is known as *half-damaged*, in reference to the subsequent damage to the bases of training. Such a person follows a half-damaged set. Practicing a half-damaged set, he is known as *a lay practitioner who is half-damaged*.

4.C.-
1035 " 'A third kind of lay practitioner adheres to the bases of training with regret. Such a person does not take up the bases of training to begin with but engages instead in meaningful conduct exclusively out of faith in the buddhas, and so forth. If at some point such a person learns from the monks that reaching the transcendence of suffering is an effect of observing vows, that knowledge may bring him searing pangs of regret. He may then assume the bases of training and adhere to them for as long as he is alive. That is *a lay practitioner with regret*.

4.C.-
1036 " 'There is also a fourth kind of lay practitioner, known as *one who practices the complete set*. What is understood by *practicing the complete set*? Such people receive the teachings of the sacred Dharma and, based on the various statements, expressions, and discourses that they receive, realize how phenomena are dependently originated. They settle on that understanding, develop faith, tame their faculties, and adhere to all the vows. At that time, such people adhere to the complete set of the five bases of training. [F.105.b] They adhere to them well, observing them for as long as they are alive and in a way that is free from damage, interruption, or defilement.

4.C.-
1037 " 'The former and latter sets of four lay practitioners can be further divided in terms of inferiority, mediocrity, and superiority. The superior lay practitioners that were mentioned before are the same as those who practice the complete set, while those who observe less than all are the same as those who practice sequentially. Lay practitioners who practice less than the complete set possess unfathomable qualities, even if their observance of

vows lasts for just one moment. No deity, māra, or god can compare to them. Why? Because their nature consists in the transcendence of suffering, whereas no god progresses toward the city of the transcendence of suffering.

4.C.-
1038 “The terrestrial yakṣas worship and honor people who have taken vows whenever they see them. The celestial yakṣas worship and honor them whenever they see them. With concern for the Dharma, they accompany them and serve them. They also keep the gods informed. As for effects experienced in the present life, the rulers of the land, kings and royal ministers, will offer them worship and wealth. The gods will remain close to them, and enable them to perform magical feats and develop great powers. Yakṣas that are averse to the Dharma cannot cause them any harm.⁴¹² If any of them have a lot of worries, they will find relief. Such people also succeed in their activities without any hardship. [F.106.a] They will not suffer terribly from disease. Their countenances will be clear and bright. They will fall asleep and wake up happily. They will be on good terms with their children, male and female servants, employees, and temporary workers. Upon the disintegration of their bodies, they will go to the joyous higher realms and be born in a world of gods. When born as gods, their size, appearance, and form will correspond with the way they observed their vows.

4.C.-
1039 “In this way, such people experience magnificent effects that are due to their previous actions. Still, although they have produced such virtues, those who become careless will eventually bring their virtues to exhaustion in the Heaven Free from Strife. With their minds caught in the web of karmic actions, such beings will later, by the force of their karma, be born among hell beings, starving spirits, or animals. Therefore, one must reflect on this until one has permanently adopted the ways of the noble ones. Gods whose minds have made them live carelessly will experience intense regrets at the time of death and transmigration. As their virtuous actions are finally depleted, they must depart for the realms of hell, starving spirits, or animals. Therefore, without any delay, make sure to stay free of carelessness!

4.C.-
1040 “The four types of suffering make lay practitioners develop weariness with respect to the present life. Then, as they joyfully engage in the proper tasks, they will reach the goal of suffering’s transcendence. Among the fourfold retinue of the buddhas, this was the description of the retinue of male lay practitioners.

.... The Female Lay Practitioner

4.C.-
1041 “What, then, is the retinue of female lay practitioners, and how many kinds are there in that retinue? The buddhas’ female lay practitioners are of the following four kinds: the faithful, those born into the family, the contented,

and the cohabiting.

4.C.- “ ‘Who are *faithful* female lay practitioners? They are women whose
1042 mindstreams have been auspiciously infused in past lives; [F.106.b] their
 minds have been infused, and their minds are gentle and well trained.
 Because their mindstreams have been auspiciously infused, even just
 hearing a few words of the buddhas’ teachings will make them develop
 excellent understanding. They gain knowledge, experience, and apply what
 they know. Since their minds are focused on the Dharma-Vinaya, they
 receive vows and adhere to them. They will not be swayed by the general
 mindset of women, nor will exposure to the statements of non-Buddhists
 hold any sway over them. They will not engage in conversation with non-
 Buddhists either. Their faith arises only toward the buddhas, and so on. They
 kneel and receive all five bases of training at once. Such female lay
 practitioners are known as *faithful*.

4.C.- “ ‘Next, who are the female lay practitioners *born into the family*? Here *family*
1043 refers to a family that is wholesome, takes refuge in the Dharma, takes the
 Dharma as its savior, takes the Dharma as its protector, holds the Dharma as
 its family lineage, sees the Dharma as what matters most, practices without
 hesitation, and is never defeated by the attacks of others. Such a family is a
 stable home of lay practitioners where faith in the buddhas and the like is
 strong. When a girl is born into such a family, she will hear the teachings of
 the buddhas right from the time of her birth. Whatever she comes to hear will
 always become a reason for further studies. She will always engage in self-
 cultivation and become a female lay practitioner whose mindstream is
 trained.

4.C.- ‘Next, who are *contented* female lay practitioners? Such women have faith
1044 in the buddhas and the like from the very beginning, but it never becomes
 great. If they follow a spiritual teacher, they will indeed develop faith, but
 they will then feel very content with the qualities that they have gained
 [F.107.a] and in this way their practice becomes limited and partial. That is
 what is meant by *contented* female lay practitioners.

4.C.- “ ‘What is meant by *cohabiting* female lay practitioners? Such women will
1045 converse with non-Buddhists, cohabit with them, and assume their ways of
 conduct. Nevertheless, when they meet mendicants, they will be inspired by
 their conduct. When they notice the mendicants’ unique appearance and the
 serene way in which they eat, wear their robes, and comport themselves,
 women of this type will seek refuge. They will then develop faith in the
 buddhas, who are superior to any non-Buddhist mendicants, and eventually
 they will also receive and adhere to the vows of the Vinaya. That is what is
 meant by *cohabiting* female lay practitioners.

4.C.- “ ‘In this way, there are four categories with respect to both male and
1046 female lay practitioners. Here the four types of female lay practitioner have
been stated in brief. As explained before, male lay practitioners may differ in
terms of their different interests, mental dispositions, and various
contributing conditions, and the same applies to female lay practitioners.
Likewise, just as female lay practitioners may differ with respect to the
Dharma-Vinaya, the same is the case with the male lay practitioners that
were mentioned before. From the perspective of their mindstreams, they are
also known as *those with varied practice*.

4.C.- “ ‘All such male and female lay practitioners who have the fortune of
1047 merit, who possess the genuine view, and who let the true view inform their
actions will, upon the disintegration of their bodies, journey to the higher
realms and, in accordance with their individual qualities, [F.107.b] be born in
inferior, intermediate, or superior divine worlds.

4.C.- “ ‘Some of them are born among the gods in the Heaven Free from Strife.
1048 That is what happens to those who have practiced and accumulated
discipline. The gods are born into their realms exclusively as a result of their
virtuous discipline, yet once they are born there, they act carelessly. Only
when they have finally adopted the ways of the noble ones will they give up
such conduct. Hence, as their merits are depleted, they will again be born in
the realms of hell beings, starving spirits, or animals. Their birth in those
realms is the negative effect of their carelessness. On the other hand, those
among them who refrain from careless conduct will instead go from one
joyous stage to another. Such is the magnificence of their pure and excellent
training in discipline.

4.C.- “ ‘Therefore, do not be careless, even in the slightest way. Carelessness is
1049 like poison. It is the slayer of all childish beings, the destroyer of all
objectives, and the chain that binds one to the whole of cyclic existence.
Therefore, no god or human should ever be careless. Whether you are a god
or a human, if you spend your life in carelessness once you have achieved
the beautiful results of such discipline, then that would be a gravely
egregious mistake. You will then continue to cycle through the lower realms
of existence for an extremely long time.’

4.C.- “ ‘In this way, Musulundha delivers this teaching to the gods. When the
1050 gods receive this teaching—given by the Blessed One for the sake of gods
and humans and miraculously inscribed upon the emanated stūpa—they
become distressed and saddened by cyclic existence. They give up
carelessness like a poison. [F.108.a]

4.C.- “ ‘Once the categories of male and female lay practitioners have been
1051 explained, one may wonder, “Who make up the retinue of a spiritual
practitioner? How many types are there? What are their qualities? What are

they based on? What are their vows? How many ways are there to give rise to the vows of spiritual practitioners?

4.C.-
1052 “ ‘The blessed ones’ nuns and monks practice for the sake of the transcendence of suffering, they train in concentration throughout the day and night, and they muster diligence such that they strike fear in the retinues of the māras.

.... The Nuns

4.C.-
1053 “ ‘Among the nuns, what are their characteristic features? They are learned, bright, and gentle. They are fearless, journey to the city of the transcendence of suffering, and inquire into the nature of reality. Endowed with discipline, they investigate things in such a way that they are able to enter the city of the transcendence of suffering.

4.C.-
1054 “ ‘What are the qualities of such women? They have no regard for wealth, no matter how extravagant. Likewise, from the very beginning they investigate the nature of reality. Regarding the bodies of men and themselves, when they see a well-built man, or man of outstanding physique, they train in regarding him as their brother or son. These are the three roots of virtuous training, and such a state of mind causes them to cut through all bonds.

4.C.-
1055 “ ‘Whether it is day or night, whether they are asleep or awake, infantile beings are attached to other pursuits. Whether young or old; whether balanced, upset, or happy; whether healthy or sick; whether industrious or lazy; whether living with a guardian, their family, [F.108.b] or unguarded and away from their family; whether beautiful or ugly; whether on the road or at home; whether surrounded by a mass of people or home alone; whether beautifully attired or with poor attire; whether roaming freely or imprisoned; whether sustained by their master or by their children; whether in the presence of teachers or inferior individuals; whether in fine health or tormented by disease—whatever the case may be, women are always, in every way, in all regards, and in every context bound by desire, and they act on that basis.

4.C.-
1056 “ ‘For example, the sun shines and fire burns, earth is solid, wind is light and moving, water is wet and liquid—this is how the characteristics of the four great elements have been conclusively determined. Similarly, women are always—at all times and in all circumstances—filled with desire and they pursue their desires. This gives rise to two further stains, namely envy and stinginess. And these give rise to another stain, that of trickery. From that follows another stain, which is fraudulence. From that follows the stain of not becoming free from existence. From that follow the stains of hankering after good looks and disregarding those who do not have relations with

them. From that follows the stain of being frivolous. [F.109.a] From that follows the stain of quarreling with their family and kin. From that follows the stain of delighting in creating divisions. From that follows the stain of backbiting.⁴¹³ From that follows the stain of trespassing where they should not go. From that follows the stain of failing to have trust. From that follows the stain of teaching other women to behave divisively. From that follows the stain of not being able to appreciate anything. From that follows the stain of gluttony.⁴¹⁴ From that follows the stain of destroying the realm. From that follows the stain of going from darkness to more darkness, heading straight down to the hells. In this way, women are like bonds, poison, weapons, an abyss, fire, a ravine, snakes, and the like.

4.C.-
1057 “ ‘However, seeing or hearing about the Three Jewels or hearing the Dharma of the buddhas may soften their minds and serve as a wondrous remedy against all that was just mentioned. Women who become purified in this way can then skillfully train in a gradual manner and thereby purify themselves, as well as others. As they go forth with faith, they connect with what is wholesome and train in virtue, whether on their own or by following a spiritual teacher. Just at the rising sun dispels the darkness in mountain caves and ravines, they conquer the darkness of all these numerous flaws that have followed their minds since time without beginning. [F.109.b] Likewise, as they engage in conversations on the sun of the Dharma, they crush a mountain of flaws.

4.C.-
1058 “ ‘Therefore, those who desire to go forth in such ways and those who are already nuns should first of all avoid following anyone but holy people. This is because spiritual teachers are the cause of the aforementioned genuine remedies. They establish others on the true path. Liberating from all suffering, they establish one in happiness. They explain the excellent path. They conquer the darkness that has otherwise existed since time without beginning. They give instructions for the path of virtue. They free others permanently from the sharp pains of desire and the like. They are profoundly saddened by those who wander through the ravines of existence. They explain well the happy state of the city that is permanently free from aging and death. Therefore, I shall now deliver the kinds of statements that will reverse those stains. Those stains, which appear in the progression that was just outlined, will then be overcome and destroyed in that order. All of these faults are primarily related to women and not men; envy and stinginess are generally related to women. It is by going through the progression and reversal of those faults that their remedies are applied, and one is thus delivered from cyclic existence.

4.C.- 1059 “The bodies of such desirous females can be properly regarded with the remedying recognition of repulsiveness, so that one perceives the body as a basis for disease and a heap of filth. [F.110.a] Regardless of whether the aggregates thus explained constitute one’s own body or the body of another, one examines the body’s defining characteristics by asking, “Where does the body come from?” Inquiring in this way, one will see that the body emerges as the product and transformation of an impure conglomeration of semen and blood. In this way one analyzes the body, thinking of it in terms of its unpleasant and unclean form. One should ask oneself, “Given that the living body is so filthy, could our bodies possibly contain anything clean at all?”

4.C.- 1060 “When thus pursuing and exploring the way things are, one may notice that filth oozes from nine wounds on the body. Both women and men have those wounds. What are those nine wounds? In fact, women have more than nine as they include the two breasts in addition to the anus, the urinal tract, and the nostrils from which flows mucus. Tears are secreted from the eyes. Dirt is produced in the ears, and blood and pus emerge from the mouth. There are also hundreds of impure substances that ooze from the body, such as foul-smelling gas, gall, phlegm, blood, and excrement. That becomes clear to the one who examines the body in accordance with reality. Since our bodies do not contain the slightest bit or trace of anything clean, how could anyone perceive it as something pleasant?

4.C.- 1061 “Moreover, when things that are otherwise clean come into contact with this body, its filthy character will rub off on them. As one examines these matters, one will see how contact with the body makes clean things as filthy as the body itself. For example, when food and drink is consumed, they first disappear, only to emerge in the form of excrement as a result of their relationship with the body. [F.110.b] All the food that one eats is turned into filth.

4.C.- 1062 “Contact with the outer surface of the body also has a soiling effect on things that are otherwise clean. For example, when something that is perfumed is placed on the body, the body’s sweat will make it stink. Likewise, contact with the body will cause fragrant flowers to decay and lose their fragrance.

4.C.- 1063 “When a nun examines the body properly in this way, she will seek to determine whether the bodily function of motherhood is pure or impure. When a nun thus investigates, she will come to see that the bodies of all mothers in her family are also exceedingly unclean. Likewise, in her analysis of the body, the nun may examine whether the place or locality where the body is situated should be thought of as clean or unclean. She will then

correctly notice that since the body comes with germs, stains, hair, and bones, even the most pristine and exalted setting will become smelly if a body—whether dead or alive—is placed there.

4.C.-
1064 “ ‘Likewise, as the nun inquires further in order to give up desire, she may ask herself, “Who would eat this body?” She will then realize, “Only rākṣasas, piśācas, or other filthy creatures of that sort would do so. This body would not be consumed by swans, ducks, or geese that live among pure lotus flowers.” [F.111.a]

4.C.-
1065 “ ‘When her own body is seen in accordance with an accurate investigation of the way things are, the nun will realize that wholly inaccurate thinking, mistaken thoughts, and incorrect mental activity all have a blinding effect, such that the mere words *man* and *woman* come to be accepted as referring to something real. As she recognizes this, she will give rise to correct mental activity and thereby achieve understanding. At that time, all her desire will be relinquished, diminished, and fundamentally destroyed, because all of it is rooted in so-called “female desire.” All other stains arise from that, so relinquishing desire constitutes the remedy for relinquishing all the other stains. For example, whenever the sun is present, the light that shines in the world of humans will not fade. Likewise, desire is an especially fundamental stain, so when this stain is overcome, all the other stains will be conquered too. This is the path whereby the nun conquers desire.

4.C.-
1066 “ ‘What other co-emergent factors will be destroyed when desire is conquered? Envy and stinginess, which emerge from desire. Whether one is a man or a woman, those two factors emerge from desire. So, when desire is relinquished, or when it weakens, those two will weaken too.

4.C.-
1067 “ ‘What further stain follows invariably from the former two? Trickery. Trickery is caused by envy and stinginess, and thus when those two disappear, so will deceit. Based on trickery follows another stain, fraudulence. When envy and stinginess disappear, one will not engage in fraudulence either. [F.111.b] But with fraudulence follows another stain, which is craving. When deception is destroyed, craving will not manifest and thus there will be no craving. When there is no craving, there will not be desire for those who cohabit and no rejection of those who do not cohabit. When such does not occur, another stain will likewise be absent, namely being frivolous. When that is absent, there will not be quarrels or divisiveness either—women are otherwise prone to inciting discord. When that is not present in a woman, there is a further stain that will not be present either, which is backbiting. Women are intent on creating divisions and hence they backbite in all sorts of ways. When they give up divisiveness, they also give up backbiting. When that is relinquished, another, related

factor will also disappear, which is gluttony. Women are eager to fill their stomachs and to overeat.⁴¹⁵ Hence, when the stain of gluttony is pacified, the stain of trespassing where one should not go will also be relinquished. Because of the flaw of gluttony, women go to men they should not go to. Hence, when they become free from the desire for filling their bellies, the stain of going where they should not go will also be pacified. Once that disappears, another stain will be pacified, which is being untrustworthy. When women trespass where they should not go, no man will trust them [F.112.a] and no man will be fond of them. Another stain that concurs with, and follows from, trespassing where one should not go is that of having intercourse. Once the desire to have intercourse has vanished, another factor will disappear. What is that? Taking pleasure in dispute. When there is no fondness for dispute, another related stain will disappear, which is that of destroying the realm. When there is no fondness for dispute there are no threats to the realm either, and so the realm is not destroyed.

4.C.- “ ‘When men in various ways develop animosity and seek to hurt one
1068 another with weapons, the cause of that is generally women, and not any
other cause. Hence, by conquering desire, all the various flaws that
successively give rise to one another will also thereby disappear.

4.C.- “ ‘The nature of a woman’s mind is such that she will be involved in and
1069 consumed by all of these faults. Only by hearing the words of the buddhas
from the mouths of spiritual teachers can their minds become gentle, not in
any other way. There is no other way that women can become gentle.
However, when they do, they give up the household—that which is so
difficult to give up—and with faith they go forth from the household to
become homeless mendicants. Even if they are incapable of bringing an end
to the defilements, they will nevertheless train in discipline by abstaining
from killing, stealing, sexual misconduct, lying, harsh words, and divisive
talk, giving up all such actions. Women who in this way attend to, cultivate,
and increase their discipline will, upon the destruction of their bodies, go to
the joyous higher realms and be born among the gods in the Heaven Free
from Strife. Those who have not attained the path of freedom from desire for
pleasures [F.112.b] but continue to pursue pleasures based on their karmic
actions and minds will be born among the gods in Moving in Gatherings
within in the Heaven Free from Strife. Once they are born there, they will live
in insightful ways by virtue of their sublime practice of discipline.

4.C.- “ ‘Yet, gods who attain such a life will eventually become careless and act
1070 carelessly. Hence, when their karmic actions are exhausted, they will again
be born as hell beings, starving spirits, or animals. Alternatively, they may
also advance higher and higher among the gods and accomplish the life of a
goddess.’

4.C.- "At this point, that blessed one included these verses:

1071

" "The mind that is grounded in desire, envy, and deceit
Is like a waterwheel, a flash of lightning, or burning iron.
In the realms of pride,
There is nothing whatsoever to rely on.

4.C.- " 'Everything there is harmful, like weapons or fire.

1072

Caught in the noose of form,
The minds of oneself and others
Are like deep and terrible abysses.

4.C.- " 'Straight away, such beings make enemies

1073

As their minds are tricked by illusory magic.
Then, as the untimely Lord of Death and vajra fire manifest,
Time will feel like a mountain.

4.C.- " 'Their minds engage in errors

1074

That assume so many different forms.⁴¹⁶

4.C.- " 'If, for even a moment, a woman

1075

Develops discipline in her mind,
She will be adorned by the light rays
Of the sun of the buddhas' speech.'

4.C.- "Musulundha will then proclaim to the gods, 'Gods, you were born here

1076

because of your deeds when you were women in the human realm.' Thus, he teaches them about the discipline they practiced in other lives. He will then continue: 'When a woman takes rebirth as a human or a god as the result of her practice of discipline, it would be extremely deluded to let that attainment come to nothing because of carelessness. Therefore—quick, quick—make sure that you are not careless! [F.113.a] This is how the Blessed One instructs the gods with loving concern. ' "

.... The Monks

4.C.- " 'The retinue of the perfectly awakened buddhas is fourfold. In addition to

1077

the retinue of sisters, there is also the retinue of monks. As the monks progressively assume their vows, their being becomes suffused with supremely vast virtues. They are wary of encountering suffering, afraid of the journey to other realms, and they become disenchanted by the whole of cyclic existence. They regard even the slightest unwholesomeness as frightening, yet they are undaunted when faced with any task, no matter

how big.⁴¹⁷ Their virtues are supremely profound and vast, their minds are attuned to generosity and discipline, and they diligently train in the four truths of noble beings.

4.C.-
1078 “ ‘What are the distinctive features of such monks? There are four things that such monks must refrain from. What are they? A monk must refrain from roaming alone and should not journey without company. Why is that? Because a monk who roams alone through the land will be derided. He might also become lax and will thus transgress the bases of training. In towns, cities, markets, and throughout the countryside he may, for selfish concerns, abandon his vows, for he will not be apprehensive of other monks. When he sees the women of the area, he may ogle them with a restless mind stirred by hope and fear.⁴¹⁸ When the householders and other people of the area see that, they will then deride the monk. When the monk becomes the object of their scorn, he might develop anger, and thus a second flaw will arise in his mind: anger. Swayed by desire and anger, he will become intensely bewildered in his ignorance. [F.113.b] In this way, three flaws will proliferate if a monk roams alone through the land. Therefore, do not roam the land alone. That is one point.

4.C.-
1079 “ ‘Mindfulness of the body is another point that a monk must avoid transgressing. When a monk is on the road, he should develop mindfulness about all that is contained within his body. For example, when he lifts his foot, his mind and mental states should be employed in a process of thinking and contemplation that allows for an exploration of the entire body, from the feet upward. As he lifts one of his feet, he should notice how the muscles and tendons are all connected. The bones are covered by fat and skin and the joints held together by muscles. The mind, which moves due to the wind of karma, remains attentive. He notices how raising his foot to take a step creates contraction, which is then released as the foot is placed on the ground. The legs and feet are nourished by veins that extend into the five toes, upon which grow the nails with their plates and margins. Then he proceeds to examine the knees, which resemble elongated cups to which lumps of flesh are attached, connected by sinew and hollow bones covered in nerves. The body, which is produced by the power of past actions, is enveloped in skin that has pores, thus attracting flies from the outside. The monk will examine each knee, which is wrapped in thick skin.

4.C.-
1080 “ ‘When gradually analyzing the movements of his body as he walks, the monk will examine the knees, thighs, and calves with their lymph, blood, flesh, and bone. As his mind and mental states are moved by the wind of karma, that causes him to walk. [F.114.a] Moreover, maintaining the notion of the body, he will apply his inquiry from above and all the way down.⁴¹⁹ He will notice how the flesh and the veins are connected and form large lumps

of greasy flesh dripping with lymph and filled with blood and fat. Only the mere outer luster is attractive. Examining things in this way, he understands how the leg is a web of veins. When a foot is lifted, he recognizes precisely that. When a leg is bent or stretched, he notices the many fine veins. He discerns how the stomach functions by means of numerous moving and shifting winds, thus serving as the foundation for the production and excretion of feces and urine.

4.C.-
1081 “ ‘As he is mindful of his own moving body in accordance with the way things are, he will say to himself, “When I walk, my intestines and colon are in movement. This occurs each time I take a step or draw a breath. In this way my intestines keep moving from side to side.” This is how he observes the movements of his intestines, which are filled with air, gall, mucus, excrement, slime, and worms. When the monk has observed his intestines, he will expand his examination to include the other bodies he may see. [F.114.b] Thus, he notices how the various intestines function as a web within which tasty food putrefies. The moment he considers this mass, he feels like vomiting. It contains bile, is full of diseases, and produces a terrifying stench. The monk also sees how the throat, eyes, organs, and bones are all merely held together by the wind of karmic action and the grasping of mind and mental states. This is how he examines his body as he walks and when the body otherwise moves.

4.C.-
1082 “ ‘The monk then thinks, “My mouth, cheekbones, and skull are all joined together. There are also two sockets for the eyes that can be either closed or opened to the eyeballs. All of these body parts of mine are joined with strings of sinew, just like a wooden marionette doll. In one moment it is born, only to die and transmigrate in the next. That is how it saunters through towns, cities, and markets. I shall not amble around with such passionate fondness for the contents of this assembled body, which is just like the innards of a poisonous snake. I shall not crave for food, and I shall not laugh.” In this way, in terms of moving around, the traveling monk does not transgress the second point.

4.C.-
1083 “ ‘When he goes to obtain alms in towns, cities, and villages, he correctly examines his body. Men and women who thus meditate well on the body and engender diligence will harbor no flaws of desire or the like in their hearts. The monk in this way does not transgress the training, even at the cost of his life, [F.115.a] and thus he will not commit any breaches due to desire.

4.C.-
1084 “ ‘There is also a third point that a monk should not transgress because a monk should practice constant mindfulness. Practicing mindfulness, he should be attentive. A monk who achieves a virtuous and undistracted mind

due to the influence of his spiritual teacher will always be followed by the gods, and the gods of the māra class cannot hurt him.⁴²⁰

4.C.-
1085 “ ‘How does he practice mindfulness in this way? Having first developed interest, he engages his mind and mental states, thus becoming attentive to what is currently present and what is not. He is then careful and attentive with regard to what has not yet manifested. Based on such observation, the mind and mental states that are either virtuous, unvirtuous, or neutral will manifest. There are also unique conditions that result in virtuous factors that are beneficial and delightful and that culminate in the transcendence of suffering. However, if those factors weaken, certain other unique conditions of the mind and mental states will result in factors that are unvirtuous, disturbed, and unpleasant. In this way, he recognizes the virtuous factors exactly as they are, discerns them, and keeps them in mind. He also analyzes unpleasant factors in this way.

4.C.-
1086 “ ‘The monk does not relish objects due to the fivefold mindfulness, and his mind does not engage in thinking of them. What is the fivefold mindfulness? When experiencing the visual object of an attractive form, the monk does not savor it by first developing notions about it and then seeing it as either near or distant, as pretty or unattractive, as meager [F.115.b] or decayed from previous greatness, or as personally owned or enjoyed by others. Thereby the monk will not savor any form. He will not examine forms and will relinquish them, even those that arise due to circumstance. Just as people may avoid fire due to fear of being burned, the monk is afraid of craving desire, and thus he does not reminisce about forms that are associated with lustful desire and that culminate in suffering. He does not think of them and does not let his mind be preoccupied by them. In this way, he does not concern himself with the many different past enjoyments of himself or others. He does not pursue them, and if his companions or followers indulge in such experiences, he will attempt to stop them. He will not condone what they do but instead seek to establish them on the path. Such an unwavering monk does not hanker or yearn for pleasures but practices mindfulness and is free from afflictive factors. As he maintains his commitments, his eye consciousness will not be carried away by its experience of forms.

4.C.-
1087 “ ‘Likewise, due to the second type of mindfulness, he will not reminisce about past enjoyments of delightful songs, music, laughter, games, or pleasures. He will not pay them any attention and will not conceive of them. All those innumerable events that occurred due to conditions he will abandon due to such conditions. Just as some people will completely stay away from a fire due to the condition of its burning, the monk will stay away from such factors due to such conditions. [F.116.a] Similarly, if his followers

or companions indulge their ear consciousness in the experience of sound, he will not condone it but establish them on the path. A monk who thus practices supremely virtuous actions is not impressed by pleasures and is not swayed by the yearning for sound. He is not carried away by sound. A monk thus endowed with the second kind of mindfulness musters diligence. He conscientiously accustoms himself to the discipline of pure conduct.

4.C.-
1088 “ ‘Moreover, the monk does not cultivate, relish, or mentally register any past experiences of smell. He does not think of smells, whether they be fragrant, repulsive, inferior, superior, or close by. He does not let his mind focus on them. He relinquishes those that, due to conditions, have become inner factors. Moreover, he seeks to make his followers or companions disengage from the experience of smells by their olfactory consciousness, as well as from the mental preoccupation with such experiences. From the very beginning, he seeks to stop such activities and he does not condone them. In this way, the monk makes both himself and others engage in virtuous practices, he is endowed with virtuous qualities, and he abides by mindfulness in a way that is conscientious and free from attachment. His consciousness will not be carried away by hankering for olfactory experiences. Such a monk purifies unwholesome factors, adheres to excellent discipline, and abides by mindfulness. He does not let his mindfulness dwell on past experiences. He does not seek to relive pleasant events, whether they took place long ago or just recently, and he does not think of them. Those that occur due to conditions he will abandon as if they were fire. [F.116.b]

4.C.-
1089 “ ‘Moreover, if his followers or companions become swayed by the experience of taste and are carried away by yearning for it, he will not rejoice in that, and he will try to stop them. Such a monk who is without attachment, abides by mindfulness, possesses alertness, vanquishes what is unwholesome, and is endowed with virtuous discipline is known to be someone who benefits both himself and others.

4.C.-
1090 “ ‘Likewise, such a monk does not train in unwholesome discipline and does not touch anything that, if touched, would disturb his equipoise. Because the pleasures such things provide are afflictive, he does not relish the qualities of things that are thick, hard, or solid. He does not think about them and those that arise due to conditions he abandons like fire. He also encourages others to do the same. He does not rejoice if someone is carried away by craving for bodily textures. Such a monk, who has relinquished taste and touch, is alert, possesses pure discipline, practices pure conduct, and abides by virtuous qualities, is known as one who is destined for the transcendence of suffering.

4.C.- 1091 “ ‘There is also another fivefold practice of mindfulness that a monk must constantly engage in and keep in mind. Which is that practice? It is mindfulness of time, age, the transcendence of suffering, going, and staying. How should a monk practice mindfulness of time? In this regard, a monk cultivates constant mindfulness of the body such that he becomes undeluded and is not overcome by objects. He does not let his practice deteriorate. Monks must understand that they should recognize virtuous factors throughout the day and night. Without falling asleep, they will thus become endowed with the so-called *diligence regarding breathing*. They think, “The exhalation and inhalation of the breath are momentary and experienced due to conditions. [F.117.a] When the chest is first empty and then expands, the abdomen likewise grows. This momentary process continues due to the elements and sense sources—this conditioned process occurs as the elements, aggregates, and sense sources come together. The winds that are associated with the closing and opening of the eyes, as well as the breath, are all conditioned phenomena. They all diminish, disintegrate, and end. The very moment that happens, other conditions produce new occurrences, and thus in each moment an ongoing process of breathing takes place.” In this way, the monk is mindful of time, engaging his mind in liberating activities so as to achieve discernment.

4.C.- 1092 “ ‘This body, which is a gathering of elements and sense sources, is harmed momentarily from within; it is empty and contains no agent or anyone who feels. This body is created due to a mutual relationship of causes and conditions. From moment to moment, it is born and dies. It is nothing but an aggregate of aging, death, transmigration, and rebirth. Such are all the aggregates of cyclic existence.

4.C.- 1093 “ ‘The monk who meditates in this way ensures that these moments of time are not fruitless. Endowed with fourfold purity, his mind is pure, and so is his complexion. Moreover, his virtuous and unvirtuous actions become clear. When donors and benefactors examine the discipline of such a monk, who does what is beneficial beyond this world and is headed for the transcendence of suffering, they will feel enraptured, and thus their minds will become pleased. [F.117.b] A monk who is disciplined and supremely virtuous and who engages with the true meaning will be pure in this fourfold way. With such a mind that is pure in all regards, his sleep will be happy, and as he sleeps, he will be in possession of the Dharma and have excellent dreams that are related to the Dharma.

4.C.- 1094 “ ‘Without becoming infatuated, he will be careful, and thereby seven factors will increase. What are the seven? (1) He will attain Dharma acumen that discerns virtuous factors. (2) He will also attain joy in practicing virtuous activity, and this joy will greatly increase. (3) As his joy grows, the

relationships between name and form⁴²¹ will bring further well-being. Such increasing and expanding causal factors will keep his body free from disease. (4) Due to the relationships between body and mind he will then develop excellent happiness and thus perspicacity. (5) With the attainment of perspicacity comes the ability to remember the virtuous factors he produced earlier, and thus his perspicacity will further increase. (6) Also, his continuous mindfulness of virtuous factors will increase. As he recollects virtuous factors, the happiness that is associated with that will increase. (7) With the increase in happiness comes an increase in power. As these seven factors grow, he will spend the night happily, and even while he sleeps he will be cultivating both his body and his mind.

4.C.- 1095 “ ‘In this way also he will be mindful of time. How may a monk be truly mindful of time during the day and night? Monks, such a monk knows when he closes and opens an eye. In the moment of closing the eye, the monk thus understands that the attainment of a timespan and the accompanying elements of mind and mental states will all soon disintegrate and decay. Is time also something that gradually ceases and arises? [F.118.a] Whoever has been born is subject to the expiration of life. That is to say, youth is depleted by aging. There is no one alive who is able to turn back the Lord of Death, the one who slays all living beings. He descends extremely swiftly and abruptly, and that marks the end of one’s life. Yet the karmic imprints for life are activated extremely quickly, and thus there is no cause for tears. For example, the fire that makes a lamp burn also consumes its oil. In the same way, all the factors of clinging consume the oil of life. Think of this, monks, and pursue what is definitively good!

4.C.- 1096 “ ‘Just as inner entities are brought to exhaustion by four destructive factors, so outer conditioned entities are likewise demolished by those four. This applies to mountains, forests, rivers, cities, towns, markets, flatlands, and parks where people gather. This is also how the divine worlds disintegrate and disappear. As the gods enjoy themselves carelessly in their forests, parks, pools, and groves, they are utterly destroyed. As they disappear, they are instead reborn among hell beings, starving spirits, and animals.

4.C.- 1097 “ ‘Without distraction, the monk will look at the way these beings of the world all experience their own karmic actions and thus are unable to remain. With a concentrated mind and stable and undistracted mindfulness, he regards reality. As he thus gains understanding, he is, at that very time, also endowed with mindfulness and alertness. Whatever that monk does, he will think, “Now it is time to perform my duties,⁴²² [F.118.b] abide by my vows, and purify stains. Now it is time to excel in concentration. Now it is time to overcome violations. Now it is time to attend to the teacher. Now it is time for

my meal. Now it is time to gather my Dharma robes and sweep. Now it is time to go before benefactors and donors and teach the Dharma. Now it is time to go outside.” Such a monk is constantly mindful of time. This is how a monk comes to be mindful of time.

4.C.-
1098 “ ‘What is then mindfulness of the life stages? Monks, such a monk recollects everything, from the womb on through the various stages of life. Each stage in his physical development is momentary. This goes for the oval shape, the oblong, the hardened, the round, the lumpy, the development of major and minor body parts,⁴²³ infancy, youth, adulthood, becoming aged, and so forth. The physical stages of development pass extremely quickly and they never stay the same. In this way, he observes the momentary character of the body.

4.C.-
1099 “ ‘Childish ordinary people are destroyed by carelessness. They are caught in the snare of thought and carried away by the river of existence. Yet, without any awareness, they die and pass from one form of life into some other mode of existence, pulled along by the tight noose of their karmic actions. Birth as a human being occurs based on one’s karmic actions, and thus one’s mental and physical continua go through the stages of the oval shape, the oblong, the hardened, the round, the lumpy, and the development of major and minor body parts. Next follow the progressive stages of infancy, [F.119.a] youth, and adulthood, always terminating in death.

4.C.-
1100 “ ‘This is not the fate of just one person, but of everyone in the realm of desire. Their bodies are formed due to the relationships of their past karmic actions, and the karmic actions, which accompany the body, create all the different stages of development. This is the situation for all beings. This is what is meant by *a monk who is mindful of life stages*.

4.C.-
1101 “ ‘There is also a third kind of mindfulness that a monk should observe, cultivate, and perfect. What is that? Mindfulness of death, transmigration, and rebirth. On this he should meditate even during the night. All sentient beings in the end will die. Those who are alive will become the dead. All beings in the three realms are subject to impermanence, arising, and ceasing. They are subject to harm and, though gathered, they must eventually part. When they pass away from the god realm, they transmigrate and take birth in the hells. When they pass away and transmigrate from one hell realm, they may be born in another. When they pass away and transmigrate from the hells, they may be born as gods. When humans die, they take birth as hell beings, starving spirits, animals, gods, or humans. When starving spirits die, they take birth as hell beings, starving spirits, animals, gods, or humans. In this way—below, in front, and above—the winds of karmic action keep

sentient beings churning through the realms of cyclic existence. Thus they wander, experiencing their individual shares of karmic action. They circle throughout the great ocean of cyclic existence.

4.C.- “ ‘Whether morning or evening, day or night, the monk practices single-
1102 pointedly the development of mindfulness of death, transmigration, and
rebirth. In this way, his excitement and intense passion for being alive—all
those misconceptions—will either diminish or entirely disappear. [F.119.b]
This mindfulness of death, transmigration, and rebirth is supreme
mindfulness. Therefore, those wishing to enter the city of the transcendence
of suffering should practice such mindfulness and bear it in mind. If for some
reason these beings are not mindful,⁴²⁴ it is pointless for them to pursue the
eternal stage. How could those who drift through cyclic existence, tied by
the shackles of craving, possibly attain the stage of eternity?’

4.C.- “ ‘At that point, he teaches these verses:

1103 “ ‘Liberated from the terrors of existence
And without attachment to anything,
Those who desire nothing
Abide within suffering’s transcendence.

4.C.- “ ‘Those who sink into the faults of existence
1104 With fondness for austerities
May wear out their minds,
But could they ever reach peace?’

4.C.- “ ‘Those whose minds are in delusion
1105 And whose bodies are busily engaged
Lose the path of Dharma
And take birth in hell.

4.C.- “ ‘With a mind disturbed by carelessness,
1106 One fails to see reality.
Carelessness is like a fire.
Therefore, strive to give it up entirely!

4.C.- “ ‘Devastated by their carelessness,
1107 Beings are born in the realms of karmic action.
In this way, they fail to see any
Of the goodness of the eightfold path.

4.C.- “ ‘Those who carelessly indulge in objects
1108 Forsake the ten practices.
Always lost in carelessness,

They fail completely in meditation.

4.C.- “ ‘Carelessness is the greatest of chains,
1109 Binding all beings.
With respect to any stage of happiness,
It is always said to result from carefulness.

4.C.- “ ‘Those who become free from ignorance
1110 Due to the teaching of the terrors of existence
Are free from the horrors of the lower realms,
And thus, as is taught, they abide within highest peace. [F.120.a]

4.C.- “ ‘In this way the monk will cultivate mindfulness of death, transmigration,
1111 and birth. By cultivating that he will feel constant joy. Seeing death,
transmigration, and birth with respect to conditioned entities, he
contemplates the many sufferings of cyclic existence. Genuinely
relinquishing the types of carelessness that give rise to worldly existence,
the monk constantly observes impermanence and abides by it. That
intelligent monk who observes exhaustion and establishment is mindful and
attentive and possesses the power to break free from suffering.

4.C.- “ ‘A monk also practices a fourth type of mindfulness, for he also brings to
1112 mind prosperity and decline. Mindful of prosperity and decline, the monk
will contemplate prosperity and decline, and he will have no fondness for
wealth or respect. He will not associate with donors or benefactors out of
desire. When he sees kings or royal ministers, and when he sees their
pleasures, he does not apprehend any of that as delightful. He is not bound
by craving. He does not think of pleasures during the day, nor does he do so
at night. Nor does he appropriate for himself any other type of wealth that he
investigates.

4.C.- “ ‘He also regards others with an impartial attitude. He accustoms his
1113 mind to the thought that ultimately all beings are destined to decline,
because all prosperity will end in decline. The greater and more exquisite the
prosperity, the more powerful craving becomes. Then, as decline sets in, one
will, at the future time of loss, [F.120.b] meet with a great variety of mental
suffering because of one’s attachments. It is not easy to find an example to
illustrate such suffering.

4.C.- “ ‘As the monk properly examines prosperity and decline, he does not
1114 even wish for the pleasures of the king of the gods. Therefore, how could he
have any wish for the pleasures of human kings or universal monarchs,
since he sees them all as various types of the suffering of decline? Any
amount of achievements attained by other powerful beings—whether kings,
ministers, householders, or nobility—will eventually decline, either all at
once or repeatedly. They must all part from their sons, male servants, female

servants, staff, and laborers. As they fall into decline, they will become terrorized by others. When that happens, they will be found at the roadside or at intersections, with broken arms and legs, dripping with blood, in tatters, starving and thirsting. Desperately, they must migrate from city to city, town to town, mountain to mountain, valley to valley, undergoing unbearable, endless pain. As the monk sees how this will be their experience, and as he keeps that in mind, he becomes weary of cyclic existence, the abyss of objects.

4.C.- “ ‘As the monk comes in this way to regard human prosperity as decline,
1115 he will also reflect on the state of the gods. He has noticed how humans suffer decline due to coming under the control of others, [F.121.a] or due to fire, water, robbers, thieves, or emissaries of the king. Their pains and terrors are numerous beyond description. The gods, on the other hand, have bodies without flesh, bones, and lymph, and they experience exquisite heavenly pleasures. Draped with lotus garlands of divine substance, they are surrounded by many thousands of other gods. In the midst of goddesses with indescribable qualities, they enjoy the pleasures of excitement, grace, and jest. Their divine parks, pools, and mountain summits are ablaze with brilliant jewels, and the music of the five types of instruments resounds continuously as they joyfully gallivant around. Within mansions made of the seven precious substances, these resplendent beings constantly indulge in a rich variety of indescribably delightful, pleasurable objects. They never harm one another, nor do they get into fights or disputes. Whatever the gods may wish for will manifest right then and there, simply by thinking of it, and thus, to the continuous music of the five types of instruments, their minds are constantly happy.

4.C.- “ ‘Yet, even these gods face the pains of decline. Once their karmic actions
1116 are exhausted, they again fall into the realms of hell beings, starving spirits, and animals. They are all headed for such lives. Their previous acts will cause them to die and transmigrate into numerous, utterly different forms of life. When born in the hells, the former god will be ablaze in ferocious flames. Tormented by indescribably intense hunger and thirst, he will be born into the hells of Reviving, Black Line, Crushing, Howling, [F.121.b] Great Howling, Heat, or Intense Heat. In accordance with his previous karmic actions, he may descend into any of the eight hells, except Ultimate Torment. At that time, he will witness the great suffering of loss, and thus suffering will suffuse his body and mind. This is not even easy to talk about. Such is the mindfulness that the monk will cultivate again and again, throughout day and night.

4.C.- “ ‘The monk thus persists in his mindfulness of the consequences of
1117 divine and human prosperity, seeing all of the three realms as nothing but
decline. Is there any satisfactory prosperity to be found by hell beings,
starving spirits, or animals? In the case of gods and humans, it may be
possible to speak of a bit of happiness. Yet, like straying into a woven net,⁴²⁵
all their prosperity only sets them up for unavoidable decline.

4.C.- “ ‘There are five types of prosperity and decline that pertain to humans.
1118 What are they? First, when humans see forms that are delightful, agreeable,
and attractive they look at them with craving. They relish what they see,
wish for it, and feel happy. On the other hand, when they see something that
is unhelpful, disagreeable, or unattractive, they lose their fondness and
instead feel displeasure. This is how prosperity and decline apply to a single
faculty.

4.C.- “ ‘Another way that a monk considers the relationship between decline
1119 and prosperity is as follows. When one hears sounds that are delightful,
agreeable, appealing, attractive, or enrapturing, such that the mind becomes
captivated, then that is a form of prosperity. However, when due to other
circumstances the sounds [F.122.a] become undesirable, unappealing, or
repulsive, a state of mental displeasure follows. Such unpleasantness and
discomfort are a form of decline.

4.C.- “ ‘Likewise, the monk may experience the scents of a bouquet of flowers,
1120 perfumed powders, or other such enjoyable fragrances. At such times, his
enjoyable feeling will be accompanied by mental pleasure. Yet the monk will
still adhere to his training in maintaining a very stable mindfulness. On the
other hand, when people register various kinds of unpleasant stench—
rotten, revolting, foul—those smells will be accompanied by mental
unhappiness, and that is therefore a type of decline.

4.C.- “ ‘There are also other ways that such a monk may keep mindful of
1121 prosperity and decline in the human world. For instance, he will consider
how those in the human world taste with their tongues. When a taste is
appealing and agreeable, it is satisfying, and thus an enjoyable ripening
takes place. When in this way many kinds of empowering, colorful, and
delightful tastes are registered, there will be mental happiness. That is an
instance of prosperity.

4.C.- “ ‘Likewise, in terms of registering sensations with his body, the monk
1122 may, for example, consider the pleasant sensation of warmth when one is
feeling cold. At such a time, he will connect that experience with
mindfulness of decline. This also applies to being cooled off when one is
hot—those are forms of prosperity in the human world. On the other hand,

different causes and conditions will give rise to an unpleasant bodily sensation [F.122.b] and thus the enjoyment may cease due to different objects.

4.C.-
1123 “ ‘Moreover, when there is contact between objects and the faculties, there arises a stable form of thinking that proliferates repeatedly in many directions, and thus, scorched by the fire of craving, all mundane people remain attached. Mindful of their decline, the monk will examine the inhabitants of the vastly enjoyable divine realms who persist in their craving and attachment. In this way, the monk whose mind is supremely virtuous sees all the six classes of the gods in the desire realm as destitute.

4.C.-
1124 “ ‘The gods in the realm of the Four Great Kings experience twelve kinds of decline. What are they? During the battles between gods and asuras their capacity for running may slow down. They may fall as the asuras strike. They may fall into the ocean. They may lose their armor. They may separate from those they desire. While they are with those they desire and lust after, they may lose their head ornaments. They may faint at the sight of Rāhu. At the time of their death and transmigration, they will be abandoned by their goddesses of perfect size, shape, and adornments, who instead will seek out the newly born gods with whom to engage in great antics and endless play. In accordance with their actions, they may lose when they play. When playing, they may be reproached even by beings who have performed acts to be born as animals. When taking a seat upon a lotus flower, or when simply touching one, the flower may wither in accordance with their karmic actions. They may feel embarrassed when they see the ornaments and special adornments of gods who are more magnificent than they are. These twelve are forms of decline experienced by the gods of the realm of the Four Great Kings.

4.C.-
1125 “ ‘When such a monk, who practices auspiciously and is free from the stains of desire for the pleasures of the higher realms, sees all this, he will revile and despise such enjoyments. [F.123.a] The “pure conduct” of those who practice pure conduct with a wish to attain the heavens is actually practiced in order to achieve impure conduct. The monk will deride such people and consider them disgusting. And why is that? Because they have no control of themselves.

4.C.-
1126 “ ‘The monk will also examine the decline that is found among the gods in the Heaven of the Thirty-Three. He then notices the following eight aspects of decline. Such gods may lose their armor during the battle between gods and the asuras. They may also fall off Airāvaṇa.⁴²⁶ At times, when engaged in impure conduct, they may fail to see the points of entry. Even when they see the points of entry,⁴²⁷ they may lose their fortitude of mind. When enjoying meals and games, their complexions, bodies, and power may decrease. Śakra

may know all their different sounds, textures, tastes, forms, and scents to be substandard. At the time of their death and transmigration, their ladies will go elsewhere. During festive occasions, the speed of their traveling mansions may be slow. These eight forms of decline can be found among the gods in the Heaven of the Thirty-Three.

4.C.- 1127 “ ‘The gods in the Heaven Free from Strife experience decline in the following ways. If noticed by females, they may feel embarrassed when they have their meals. Due to insufficient karmic actions, other gods may not serve them and instead go to see a different god whom they treat as a king. The greatest of all such aspects of decline is the fear they may feel when Musulundha teaches the Dharma. Also, due to inferior karmic actions, their luster may be relatively dim. That is to say, other gods who enjoy positive karmic actions may outshine them in the same way as the sun outshines the planets, stars, and other celestial bodies in the world of humans. [F.123.b] When they take a seat, the precious substances of their seats may transform, whereas if gods who enjoy superior virtuous actions sit there, the same seats will turn into silver because of the higher quality of their karmic actions. Moreover, the fact that their size can appear comparatively small is a symptom of decline. These six factors of decline pertain to the gods in the Heaven Free from Strife.

4.C.- 1128 “ ‘For the gods in the Heaven of Joy there are four forms of decline. The gods in the Heaven of Joy hear the sacred Dharma from the delightful call of a swan. The delightful swan, which is the king of those who glide through the skies, can transform its body in any way it likes. Ablaze with the colors of the seven precious substances, its form is incomparable, spreading its light across five thousand leagues within the Heaven of Joy as it makes an amazing call that is heard by the gods every day. This bodhisattva swan, the king of those who glide through the skies, will proclaim these verses:

4.C.- 1129 “ ‘ “Merits will be exhausted
And life passes quickly.
The lords of the Heaven of Joy
Must endeavor to amass the Dharma.

4.C.- 1130 “ ‘ “Those who give up the Dharma
And are overcome by infatuation
Fail to gather merit
And will therefore suffer later.

4.C.- 1131 “ ‘ “While still free from sickness, aging
And the Lord of Death,
You must do what is meritorious,
Or regrets will surely follow.

- 4.C.- “ “ “Those who fail to gather merit
1132 And are ruined by carelessness
 Are laughing while carelessly engaged
 In the causes of suffering in hell.
- 4.C.- “ “ “What is the point of being alive—
1133 What of enjoyments, what of friends—
 If while your faculties are intact
 You do not constantly delight in the Dharma? [F.124.a]
- 4.C.- “ “ “With every passing day
1134 You must amass the Dharma well.
 Give up all unwholesomeness
 And make sure you encounter the good.
- 4.C.- “ “ “With the sharp weapon of wakefulness,
1135 Stanch the stream of infatuation, so hard to tame.
 Crush the mountain of flaws
 And cut off the path of error.
- 4.C.- “ “ “Let knowledge, discipline, and austerities increase,
1136 Give up pleasures and fun,
 And always follow a serene
 Teacher of the path of truth.
- 4.C.- “ “ “Due to discipline, one may be born as a god,
1137 But out of ignorance about the achieved effect,
 One may nevertheless fail to gather merit
 And bring an end to existence thereby.
- 4.C.- “ “ “Those who delight in the pursuit of wakefulness,
1138 Who are adorned with the jewels of discipline,
 And who are fearful of desirous passion
 Will be seen as gods by the gods.
- 4.C.- “ “ “Those who always delight in the Dharma
1139 Will be worshiped by the gods.
 Those who take the opposite course
 Will fail in all regards.
- 4.C.- “ “ “Having discovered this depth of the Dharma,
1140 If you do not cross the bridge
 To the great liberation that lies beyond,
 You will never be free of existence.

- 4.C.- “ ‘ “Unless all the wood of affliction
1141 Is burned in the fire of wakefulness,
 People will remain trapped
 In the web of the objects of affliction.
- 4.C.- “ ‘ “The dense fog of the eye
1142 Is dispelled by the eye of wisdom.
 From that arise liberation and the perfect buddhas,
 Whose words are medicinal food.
- 4.C.- “ ‘ “The sacred Dharma is like an army general
1143 Who conquers the armies of desire.
 As the presence of virtue resounds,
 It should be carefully heeded.
- 4.C.- “ ‘ “The four errors
1144 Always deceive,
 And thus the eight mundane concerns
 Destroy all beings.
- 4.C.- “ ‘ “The river of the unbearable web of existence⁴²⁸—
1145 These hundreds of thoughts—is hard to cross.
 Yet, proceeding on the bridge of understanding,
 The able have peacefully crossed it.
- 4.C.- “ ‘ “With their minds thoroughly deluded by desire,
1146 The gods who chase after pleasure
 Will never be free
 From existence in the five realms. [F.124.b]
- 4.C.- “ ‘ “Repeatedly destroying what was attained,
1147 These causes of suffering are like kimpāka fruit,
 Poison, weapons, and fire.
 What good are these flashes of pleasure?
- 4.C.- “ ‘ “The more you follow them,
1148 The stronger they become.
 As they make you insatiable,
 They are like a raging fire.
- 4.C.- “ ‘ “Victorious gods who fear this terrible burning
1149 And wish to be happy
 Should give up all unwholesome wishes.
 Thereby they will attain all happiness.

- 4.C.- “ “ “Ignorant beings who are attached
1150 And bound tightly by chains—
Such corrupted beings go on to different places.
Pleasures are like flashes of lightning.
- 4.C.- “ “ “Those with tenacious craving
1151 Just want more and more.
Burned by the fire of desire,
They proceed from a fire into a blaze.
- 4.C.- “ “ “Gods who are fond of pleasures
1152 Are extremely deluded,
Whereas those practicing to overcome them
Will go from joy to happiness.
- 4.C.- “ “ “For the desirous there is no transcendence of suffering,
1153 And without liberation, how could one be happy?
Therefore, do not pursue pleasures,
But let pleasure and pain be equal.
- 4.C.- “ “ “Those who keep desiring objects
1154 Will never feel that their senses are satisfied.
How could there be happiness
When one’s insatiability always increases?
- 4.C.- “ “ “Therefore, this ocean of cyclic existence
1155 Is distressing and terrifying.
Give up the unbearable craving for that,
O you whose acts are unwholesome.
- 4.C.- “ “ “Among all the delightful trees
1156 That grow in these mountains
Is where you should spend your time,⁴²⁹
Noticing how pleasures arise and disappear.
- 4.C.- “ “ “The four truths of knowledge
1157 The wise see clearly.
They are freed from the terrors of the birth and aging of careless beings,
And they attain supreme peace.
- 4.C.- “ “ “The deluded minds of the careless
1158 Are attached to pleasures and bound by the enjoyments of existence.
They are never freed from the chains of desire,
Nor are they free from the terrors of birth and aging. [F.125.a]

4.C.- “ ‘ ‘Those who do not become weary of the ocean of existence,
1159 Despite contemplating its vast sufferings,
 Are deluded by the power of the poisonous arrows of pleasure
 And will attain the painful states of hell.

4.C.- “ ‘ ‘Give up yearning for pleasures from beginning to end.
1160 Why are childish beings excited about the pleasures of desire?
 They do not realize the terrible horrors
 That await in the future due to the flames of the Lord of Death.

4.C.- “ ‘ ‘The Lord of Death slays all living beings,
1161 Yet, until he has slain the whole world,
 People still act as if everything
 Was well, joyful, enjoyable, and painless.

4.C.- “ ‘ ‘Those who let all go to waste and create suffering
1162 Will be born in all the realms of desire.
 There, obscured in numerous ways,
 They continue attempting to satisfy their desires.”

4.C.- “ ‘ ‘In this way, the swan that is the king of those who glide through the skies
1163 will fly ahead as it imparts instruction. Those among the gods who are
 careless will appreciate this teacher of the Dharma yet not pay heed. On the
 other hand, those among the gods who cherish listening to the Dharma will
 chant the swan’s verses of instruction. With great interest in listening to the
 sacred Dharma, they will soon proceed to a place called Thorough Joy upon
 Hearing. As the gods with an interest in listening to the sacred Dharma
 hasten forth, their mansions are lit up with the light of hundreds of
 thousands of virtues on their path. On the other hand, those gods who are
 careless will notice that their own splendor dims and is subdued. Even their
 powers become subdued. Such are the karmic effects that they experience in
 that very life. [F.125.b] Those gods who are obsessed with pleasures will also
 have inferior complexions, bodies, attire, and ornaments. This is the first
 aspect of decline that pertains to the gods in the Heaven of Joy.

4.C.- “ ‘ ‘The second aspect of decline of the gods in the Heaven of Joy is as
1164 follows. Among the festive congregations that have assembled to hear the
 sacred Dharma, the ruler of the Heaven of Joy addresses billions of gods in
 an assembly that is adorned by five hundred bodhisattvas. In a peaceful
 manner, he teaches the sacred Dharma, saying, “The condition of ignorance
 gives rise to formation....” Those gods who hear the sacred Dharma, pay
 proper attention, and listen with inspiration will see their splendor,
 costumes, ornaments, and bodies become enriched a hundred thousand
 times. On the other hand, those gods whose minds are fickle like lightning

and spin like water wheels will be pulled along by their craving for objects, and thus their splendor, attire, ornaments, and bodies will be overshadowed. That is the second aspect of their decline.

4.C.- “ ‘The playful gods may also encounter a third type of decline. In this
1165 regard, those among them who are inclined to listen with respect will correctly realize the characteristics of the Dharma. Those who then remain attentive will see their own light expand, filling the environment and outshining that of others. The rest of the gods, however, will not experience such an increase in their light. When they think of the characteristics of the Dharma, they will not see their garments, ornaments, and bodies increase. That is the third aspect of decline that these gods encounter.

4.C.- “ ‘The fourth aspect of decline is as follows. [F.126.a] Those gods who at
1166 that time listen to the sacred Dharma with proper respect, turning their ears toward the teaching and paying one-pointed attention with a keen wish to comprehend the characteristics of phenomena, will thereby be able to retain the teachings. They will keep the Dharma in mind and apply it in the right manner. Retaining the teachings in their minds for a long time, they will accomplish the teachings. Those who develop proper respect for the Dharma will, by the power of listening to the Dharma, experience that all their splendor, garments, and ornaments increase a hundredfold. When the gods whose interest is inferior see how the glory of the others increases, they become embarrassed. That is the fourth aspect of decline that is known to the gods in the Heaven of Joy.

4.C.- “ ‘When the monk has noticed the four aspects of decline that may be
1167 experienced by the gods in the Heaven of Joy, he will next consider the decline that is found among the gods in the Heaven of Delighting in Emanations. He will see that despite their happiness, the gods in Delighting in Emanation nevertheless also encounter four aspects of decline.

4.C.- “ ‘When their positive karmic actions are exhausted, a shadow begins to
1168 fall on the feet of those gods. While the rest of their bodies remain luminous, the luminosity of their feet deteriorates as a shadow falls on them. All the other gods who bear garlands of light will notice the shadows and, upon seeing such inferior gods, will then shun them, laugh at them, and scorn them. This is what occurs when the paths of positive action are exhausted. [F.126.b] When their positive actions are exhausted those gods whose feet are scorned by the others feel extremely shamed by the words of the others. This is what happens to those whose positive karmic actions are exhausted. All prosperity ends in decline. For example, in the human realm, day is certain to be followed by night. Prosperity similarly always ends in decline.

Also, all those who are alive will die. All prosperity similarly ends in decline. There is never an instance of prosperity that does not end in decline. This, then, is the first aspect of their decline.

4.C.-
1169 “ ‘There is also a second aspect of decline for the gods in the Heaven of Delighting in Emanations. When, in the realm of humans, one steps on a cotton mattress or cushion, it gives way when the foot is placed on it and springs back up when the foot is lifted. Likewise, when the divine inhabitants of the Heaven of Delighting in Emanations place their feet on the ground it gives way and springs back up when they lift them again. However, this does not happen to those gods whose positive karmic actions are nearing exhaustion. Instead, when they put a foot on the ground it sinks in, but the ground does not spring up again after the step. Therefore, when such gods walk around, the others will notice them and say to each other, “The positive actions of that god are certainly at the point of exhaustion.” Others may remark, “His positive actions are completely exhausted, and he is about to fall.” That is the second feature of decline that pertains to the gods in Delighting in Emanations. [F.127.a]

4.C.-
1170 “ ‘Decline also occurs in other ways. The gods in Delighting in Emanations may go to play by a tree or in a park or forest. When they do so, a rain of flowers will fall. Nevertheless, no rain of flowers will fall on the gods whose positive karmic actions are exhausted. As the gods play, flowers will not fall on those whose positive karmic actions are exhausted. When the other gods notice that they are missing the shower of flowers, they will say to each other, “Alas, the positive karmic actions of those gods are at the point of exhaustion and they are about to fall.” Hearing this will make the gods who lack positive karmic actions feel acute embarrassment. Such situations constitute the third aspect of decline that is experienced by the gods in Delighting in Emanations. It is a nondeceptive fact that all prosperity ends in decline.

4.C.-
1171 “ ‘What other aspects of decline are experienced by the gods in Delighting in Emanations? When the gods in that realm move upon the jewel ground, the nature of the gems makes the ground appear stainless. The mirror-like walls show their reflections so that they can see their bodies, apparel, and ornaments. Similarly, in the world of humans, the disk of the sun may be reflected in a hundred thousand lakes, ponds, and lotus groves. In the same way, the gods see their bodies reflected perfectly in a hundred thousand ways upon the jewel ground. [F.127.b] However, the bodies of those gods whose positive karmic actions are exhausted produce only a single reflection upon the precious ground, and not more than that. When those gods who have a bright intellect see this type of decline, they will say, “Those gods are

bound for the exhaustion of positive action. They are about to meet with decline." That is the fourth aspect of decline pertaining to the gods in Delighting in Emanations.

4.C.- " 'At this point that blessed one spoke these verses:

1172

" 'Those who have prosperity in the world
Do not comprehend decline.
But just as the day always comes to an end,
So prosperity will end in decline.

4.C.- " 'The greater the prosperity, the greater will be

1173

The decline of those who perform negative actions.
Insatiable when it comes to acts of passion,
They will be scorched by their insatiable character.

4.C.- " 'Those who constantly wish for prosperity

1174

And always pursue pleasure
Will be devastated by their craving,
And will therefore promptly descend.

4.C.- " 'Gods who are insatiable in their pursuit of pleasure

1175

Will fall into the hells
And be surrounded by fire.
This is what the thus-gone ones have taught.

4.C.- " 'People who proceed to hell

1176

May do so hundreds of times.
Such are the deeds of prolific evildoers,
As the wise should understand.

4.C.- " 'That was the fourth aspect of decline as experienced by the gods in
1177 Delighting in Emanations.

4.C.- " 'The gods in the Heaven of Making Use of Others' Emanations likewise

1178

experience four kinds of decline. When their positive actions are exhausted, this becomes apparent at the time of their death and transmigration, as the garlands that usually drape them begin to transform. The gods are adorned with garlands of bright flowers made of divine substances that never wither. [F.128.a] It is not easy to give a comparison for the kinds of fragrance that those flower garlands produce, and their bright colors shine so brightly that the sun cannot even match a sixteenth of their brilliance. Birds adorned with the seven precious substances as well as buzzing bees constantly swarm around these heavenly flower garlands, yet when the time of a god's decline arrives, the bees will leave his delightfully fragrant garland and fly

elsewhere, making agitated sounds. When other gods of bright intellect see such decline, they will approach and conclude that obstacles have now occurred for that god whose merit has become exhausted. This is the first aspect of decline experienced by these feckless gods who act carelessly. The gods whose merit has become exhausted clearly become aware of this when they hear the bees leaving them and flying elsewhere. As they now ponder the indescribable pleasures of their realm, they will be struck by great agony. The particular mental torture they experience at that point is similar to the fires of hell. That is the first symptom of decline for the gods in the Heaven of Making Use of Others' Emanations.

4.C.-
1179 “ ‘The second symptom occurs soon thereafter, as the time of their death is approaching. The rays of supremely soft, white light that radiate from these gods render the sun similar to a firefly. Their bodies usually appear gigantic, and reflections of them appear, as if in a mirror, upon the bright mountain peaks and on the surfaces of the walls. [F.128.b] Yet, when the decline of death and transmigration is about to occur, the bodies of the gods will no longer be reflected on the crystal surfaces. When other gods who possess sharp insight see that, they will announce to the former, “Alas, this is the kind of obstacle that confronts careless and thoughtless gods. At some point, their bodies can no longer be reflected on crystal or any other form. This is the exact same omen of a god's death and transmigration that we have seen before.” That is the second cause of decline experienced by the gods in Making Use of Others' Emanations.

4.C.-
1180 “ ‘The third factor associated with death and transmigration among the gods in Making Use of Others' Emanations is the following. Gods whose fortunes have not yet been exhausted have mansions made of many different blazing jewels within which they can travel anywhere in the three worlds. They travel through space just as they can journey on the ground. The goddesses can likewise journey, with undiminished strength. Nevertheless, when the merit of these otherwise imperishable gods is exhausted, they will no longer be able to ride their chariots, and they will sink into the water. They also can no longer go anywhere they please. When the other gods see their mansions, they will say, “This portends an approaching obstacle. Such decline is precisely what has accompanied the demise of other gods at the time of their death and transmigration.” When the gods whose merits are exhausted hear such words, they are seared by the mental torment of having to give up all their divine substances—it burns their bodies just as much as the fires in the hells. That is the third cause of decline for the gods in Making Use of Others' Emanations. [F.129.a]

4.C.- 1181 “ ‘Such gods also experience another kind of decline. The gods whose former practice of positive actions is now becoming exhausted wear enchanting ornaments on their heads and four limbs. These ornaments normally produce melodious tunes and other delightful sounds that thoroughly uplift the mind. However, these sounds may change, as they are all produced by karmic actions. As the gods’ positive karmic actions are becoming exhausted, these insatiable corporeal beings chained by karmic actions must proceed to the next life. At that time, the sounds produced by the ornaments become highly unpleasant. Crushed by the objects, these gods now see their various ornaments and crowns fall to the ground due to the exhaustion of their karmic actions, and that sight causes them extreme distress. This, then, constitutes the fourth symptom of decline that is experienced by the gods in Making Use of Others’ Emanations.

4.C.- 1182 “ ‘There is no conditioned entity that is not subject to destruction, and there is no level within the three realms that is not subject to exhaustion. Hence, all six classes of gods encounter decline and downfall once their positive actions are exhausted. The declining gods are tormented in their heavenly realms, and as their practice of discipline is definitively exhausted, they are cast out and fall.’

4.C.- 1183 “In this way, with the help of the colorful inscriptions that adorn the reliquary stūpa of the blessed Krakucchanda, Musulundha, ruler of the gods in the Heaven Free from Strife, teaches this to the gods of Moving in Gatherings: [F.129.b] ‘Pleasures ripen as the fire of hell; their ripening is torturous. Quick, quick, give up your carelessness!’ With this, the gods tormented by carelessness hear the third discourse of the thus-gone ones, and their carelessness is perfectly pacified.”

4.C.- 1184 *Within the discourse of thirty-six thousand,⁴³⁰ this completes the third discourse, the discourse of Krakucchanda.*

... The Stūpa of the Buddha Viśvabhū ...

4.C.- 1185 “When the lord of the Heaven Free from Strife, Musulundha, sees the gods stricken by gloom he will tell them, ‘The Dharma you heard is the teaching of the supreme great sage. It pacifies all suffering, conquers the careless, benefits gods and humans, and is the teaching of ultimate auspiciousness. You have heard the sacred Dharma-Vinaya of the third thus-gone one, which bestows infinite auspiciousness upon those who hear it. You should also listen to the Dharma of other thus-gone ones. That will cause the teachings to increase in the future and bring excellent happiness—even if we must be born in the realms of hell beings, starving spirits, or animals once we die and transmigrate from this divine world.’

“In response, the gods will say to Musulundha, ‘Please do what is good for us and brings us happiness.’

4.C.- “The ruler of the gods will then tell them, ‘All of you should go to see the
1186 fourth stūpa. It is ablaze with hundreds of thousands of light rays that shine from numerous precious substances and is adorned with all manner of radiant jewels. [F.130.a] Its brilliance and beauty fill this world of gods with light.’ The ruler of gods will then add, ‘I have seen it, just as it is.’

“To this the gods will reply, ‘Let us all go there!’

4.C.- “Headed by Musulundha, the gods will then proceed to the site of that
1187 thus-gone one’s stūpa, just as before. They will bow their heads before the stūpa and prostrate with undivided faith. When they arise, Musulundha will address them, just as in the previous cases: ‘Behold the stūpa of Viśvabhū as it shines with the light of myriad jewels!’

4.C.- “A discourse is written upon the surface of the stūpa with letters of
1188 shining jewels. Supremely virtuous, the discourse grants benefit and happiness to gods and humans. It reads as follows:

4.C.- “ ‘Possession of seven qualities grants birth as a god. What are those
1189 seven? They are qualities possessed by noble children who have heard the teachings, who know the meaning of what they have heard, who practice the teachings they have heard, who have trained their minds through hearing, who have taken refuge in hearing, and who cherish the distinctive essence of what they have heard with an attitude that makes their reception of the teachings meaningful. Such people, who delight in the company of spiritual teachers, will possess the following seven qualities: acting in accord with one’s word, being committed to one’s word, following through on one’s commitments, having a discerning intellect, understanding reality, having a steadfast intelligence to ensure that abundance is not wasted, [F.130.b] and following those who possess the same qualities and who cannot be led astray by the teachings of others.

4.C.- “ ‘What is meant by *acting in accord with one’s word*? Genuine spiritual
1190 teachers speak only what is appropriate, beneficial, and timely. They explain the proper topics and their reasoning. They are neither hasty nor slow but convey extensive subject matter in just a few words. What they state is pleasant to hear, meaningful, and grants the gift of the Dharma. They aim to benefit both themselves and others, express excellent virtue, and teach what is correct and beneficial for both. In this way, they practice exactly what they preach. They also encourage their companions to take up their vows. They are continuously engaging in wholesome conduct with body, speech, and mind. When in this way one resembles refined gold—completely pure both on the outside and the inside—one is acting in accord with one’s word.

4.C.- “ ‘What is meant by *being committed to one’s word*? This means ensuring that
1191 all that one does is thoroughly pure. In this way, one perceives the three
factors to be utterly pure. Thereby, life as a god or human is accomplished,
and ultimately so is the transcendence of suffering. Whether one reaches
understanding on one’s own or by hearing from others, there is the ripening
of happiness as one practices in a consistent manner. That is what is meant
by being committed to one’s word, and that is also how one follows a
spiritual teacher.

4.C.- “ ‘How does one *follow through on one’s commitments*? By acting in a pure
1192 and steadfast manner to ensure that one’s deeds have a virtuous fruition.
[F.131.a] Perceiving wholesome objectives with respect to both this world
and the next, one intelligently⁴³¹ discerns those objectives. One engages
with what is essential by means of a *discerning intellect*. Whether one has
heard about it from others or understood it on one’s own, when one in this
way discerns the essence of the fruition of virtuous actions, one will
understand reality. Such a practice is therefore referred to as *understanding
reality*. As those with steadfast intelligence thus acquire extensive learning,
they will not guide others in ways that are divorced from what is most
essential. That is *steadfast intelligence*. One then relies on others who *possess the
same qualities and cannot be led astray by the teachings of others*, even if these are
presented as the Dharma. Those who keep company with beings who
possess those seven qualities will upon death and transmigration be born in
the world of the gods. These qualities are to be adhered to first.

4.C.- “ ‘Moreover, gods, there is another set of seven qualities that allow the
1193 world of the gods to flourish: following a spiritual teacher, becoming
learned, being accomplished, being free from laziness, being mindful, not
upsetting others, and being free from pretense. People endowed with those
seven qualities will, upon the disintegration of their bodies, go to joyous
higher realms and be born among the gods. When endowed with seven
great chariots, a king or royal minister travels with ease to his parks,
accompanied by song and music and draped with garlands. Likewise,
people who are genuinely endowed with those seven qualities will journey
to the world of the gods.

4.C.- “ ‘What characterizes the learned?⁴³² People who are learned will listen in
1194 a way that is meaningful. Having heard the teachings, they do not become
reckless. [F.131.b] The more they hear, the more carefully they will attend to
the Dharma. They are insatiable when it comes to knowledge. They
repeatedly ask questions, and they also express their own knowledge for the
sake of others. When the bodies of people who possess such learning
disintegrate, they will go to the joyous higher realms and be born among the
gods.

4.C.- 1195 “ ‘The second quality is *being accomplished*. What is meant by that? The sense here is that upon hearing the teachings, one accomplishes them in exact accord with the Dharma-Vinaya. If one has heard the teachings but fails to accomplish the Dharma-Vinaya, it simply makes a burden out of one’s study. Such people disregard fruition. They lack insight, virtuous practice, and discipline, and no insights come to their minds. They become useless, like a painting of a lamp that does not shine any light. Insight and the practice of discipline, on the other hand, resemble a radiant lamp. Such learning is meaningful. It is the essence of accomplishment, not the essence of mere words. Those who in this way are peaceful in body and speech will, upon the destruction of their bodies, go to the joyous higher realms and be born among the gods.

4.C.- 1196 “ ‘What is meant by *laziness*, included in the third quality? It means indolence and failing to gain accomplishment. *Accomplishment* means acting upon and resolving the meaning that the teachings explain. Those who lack diligence and enthusiasm, those who are indolent, and those whose diligence is inferior and weak all lack the power to accomplish any mundane objectives. Likewise, those whose diligence with respect to the supramundane is poor and joyless also fail to accomplish any aim. They will be scorned even by worldly people, [F.132.a] and neither will they be happy on their own. People spoiled by laziness will, upon the disintegration of their bodies, fall into the lower realms and be born in hell. Therefore, at all times, you should give up laziness as if it were poison, fire, a weapon, or an abyss. People who are always overcome by indolence and have poor diligence are no more special than cattle. They fail to understand what is to be known, and they cannot distinguish Dharma from non-Dharma, or the right path from the wrong path.

4.C.- 1197 “ ‘Why is that? Because people whose minds are impervious to the treatises due to the fault of laziness will fail to understand any Dharma. The same is the case with distinguishing what is meaningful from what is not, where all of that is realized by means of insight, which is like a lamp. Such knowledge is not found among the lazy or those of inferior diligence. People who are blind in this way will, upon the destruction of their bodies, fall into the lower realms and be born in hell. They will also fail in any mundane endeavor. Failing in all regards, they will suffer intensely. They will set their sights on the homes of others, desire the bodies of others, and yearn for the pleasures of others. Dressed in tatters and with their hair covering their eyes, they will sit at road crossings and road forks with vacant mouths and eyes. Or they will go begging from house to house, emaciated and revolting to human sight even while they are still alive. For such reasons, people should in all times and occasions give up laziness completely. [F.132.b]

4.C.- “ ‘On the other hand, those who strive diligently and practice renunciation
1198 will perfectly achieve all aims. Since they will reach the final transcendence
of suffering, there is no need to mention their attainment of mundane aims
and the fact that upon the disintegration of their bodies, they will go to the
joyous higher realms and be born as gods. Therefore, whether one is a god
or a human, laziness should be given up at all times.’

4.C.- “At this point, the Blessed One, Viśvabhū, uttered the following verses:

1199

“ ‘Those who give up laziness,
Haughtiness, and malice
Will not suffer downfalls,
Even should they lack insight.

4.C.-

1200

“ ‘Keep company with holy people
And do not associate with the unholy.
Claiming that actions come to nothing—
That is a wrong view.

4.C.-

1201

“ ‘Those who do not know the proper time and place
And are ignorant about what to say
Become quite useless.
They will always rest, just like women.

4.C.-

1202

“ ‘When such people receive food,
They will act like this.
They will make only meager efforts
And always loll about.

4.C.-

1203

“ ‘They become unstable, their memory fails,
And they disobey the lords of the land.
They therefore meet untimely deaths
And their minds will be aggressive.

4.C.-

1204

“ ‘Ignorant of the nature of karmic consequences,
They are unaware of what is Dharma and non-Dharma.
They are abandoned by good people
And tormented by continuous transmigration.

4.C.-

1205

“ ‘They are lazy and drowsy
And crave pleasure.
Upon any kind of rejection,
They might express anger even at their own family.⁴³³

“ ‘They have great desire, manifest pride,

- 4.C.- Thoughtlessness,⁴³⁴ and disregard for the Dharma.
1206 Their craving for pleasure
Ends in physical torture.
- 4.C.- “ ‘These three flaws
1207 Are taught to be rooted in laziness.
People who are caught up in such flaws
Can overcome them through diligence.
- 4.C.- “ ‘Those who muster diligence will certainly
1208 Enjoy full fruition; [F.133.a]
Those who persevere with reasoning
Will behold fruition in accordance with Dharma.
- 4.C.- “ ‘These three actions
1209 Are held to have three effects.
Likewise, the three aggregates certainly have
Three roots that accord with the three realms.’
- 4.C.- “ ‘At this point Musulundha will say, ‘In this way, these verses that shun
1210 laziness are written upon the stūpa of the blessed Viśvabhū. As you clearly
behold them, you must by all means give up laziness because all of the
aforementioned are simply aspects of laziness alone. Whether gods or
humans, those who muster diligence free from laziness will never lack any
accomplishment. Never will they encounter ruin. Beings who are free from
laziness all proceed exclusively toward the transcendence of suffering. In
this way, the fourth crucial factor is taught.
- 4.C.- “ ‘What additional factor is crucial for humans? Mindfulness. Just as
1211 laziness is an obstacle to all aspects of the Dharma, the one-pointed
cultivation of mindfulness allows all Dharma to ripen toward the
transcendence of suffering. The accomplishment of the meaning that one
should attain is rooted in the careful practice of mindfulness. Whether one is
a householder or a monk, carelessness is avoided through mindfulness, and
carefulness will ensure that one’s diligent pursuits are not in vain. With
reasoning, diligence, and determination, one will be mindful and
circumspect, and thereby maintain one’s carefulness. One’s five faculties will
be protected from the five objects and there will be changes or
relinquishment ensuing from that. This is because whenever the eye sees a
form due to conditions, there will be no lustful desire. The nature of the
objects will be seen. [F.133.b] They are seen to be rooted in conditions. The
perception of form arising from causes will not be polluting, and the mental
activity that arises from such perception will not lead one astray. Whether
one is a layman, a monk, a god, or some other heavenly being, that

perception will neither arouse lustful desire nor weaken one's mindfulness and cause fondness for the objects of the māras. Rather, one will understand the fears that arise thereby. One will understand that such perception arises from flaws. By being mindful, one will understand that it also ceases. In any given setting, one will be mindful of the fact that the objects perceived by the visual consciousness occur due to a combination of causes and conditions. Thus, as the mental afflictions that emerge from longing for such objects arise, the strength of mindfulness will increase such that the afflictions are decisively overcome. When the objects that arise from causes and conditions produce intense desire and attachment, reliance on mindfulness will repeatedly overcome such afflictions. When one's perception of form becomes overpowering, mindfulness will make one alarmed so that it is relinquished in various ways.

4.C.-
1212 “ Just as a skilled smith slowly and steadily heats up an iron vessel in the furnace and keeps pounding it, those who delight in physical disengagement slowly and steadily purify the stains. Carefully, they dispel the stains; slowly and steadily, those pleasant people dispel the stains.

4.C.-
1213 “ ‘A skilled potter's diligence and training with respect to the relevant causes and conditions will yield a pot from a lump of clay as long as he remains mindful of creating a beautiful shape. [F.134.a] In the same way, a mindful person makes efforts regarding the observations that are like the lump of clay. Then, as his beautiful engagement with causes, conditions, and mindfulness is perfected and completed, his proper mental engagement is like the produced pot.

4.C.-
1214 “ ‘Goods, as soon as we put on a new piece of clothing, it is already, from that very moment, in the process of deterioration. When that is understood, the momentary nature of things is understood. From the very moment one applies beautiful mindfulness, all the flaws are in the process of deterioration. When that is realized, the mindstream is marked by the seal of the noble ones, and thus it will exhibit the deterioration of flaws and a thorough understanding.

4.C.-
1215 “ ‘Therefore, when the eyes of holy beings who wish for virtue perceive forms, their minds are bound by the rope of mindfulness, and thus they do not wander. Those who tie the mind as if it were a wild horse will, for increasingly longer periods, persevere in relinquishing all apprehension of unbearable lustful desire. If their eyes should come to wander among the objects before them, their mindfulness will make them disengage by virtue of their practice. How do such people gain understanding based on practice with regard to mindfulness and lack of mindfulness? When they are swept away by the wind of improper desirous attachment to others, mindfulness will restrain them. By means of the four truths of noble beings related to

suffering, its origin, its cessation, and the path, they will examine the numerous features and shapes in accordance with reality. [F.134.b] In this way, they will at all times and occasions cause desirous motivations to collapse or decrease. Such is the splendor of virtuous factors—they develop in relation to mindfulness. All virtuous factors are employed on this basis. Such is the mindfulness that concerns present events.

4.C.-
1216 “What is the mindfulness of observed objects that concerns future objects not yet experienced? Here, mindfulness is properly employed toward future events such that the characteristics of future effects are recollected. Upon seeing people who engage in positive activities of body, speech, and mind, one will think, “Those people will turn into a corresponding class of gods.” In this fashion, one will contemplate correctly upon seeing people who engage in conduct that is sacred. Likewise, one will also recollect how the hells manifest due to engagement in flawed actions. This, then, is mindfulness, the fifth quality that is crucial for gods and humans.

4.C.-
1217 “There is also a sixth factor that is crucial for gods and humans. What is that? Not upsetting others. The attitude of not wanting to upset others is extremely pure. It does not concern itself with the character of other people. Such people also do not scrutinize the conduct of those who practice pure conduct, nor do they disparage others if they find them lacking mental restraint, or acting improperly, or having an abundance of bedding, medical supplies, or other articles. Nor do they praise themselves or extol their own pure discipline. If they hear that the discipline of others is lacking in virtue, they will not inform donors and benefactors about that. They do not distinguish between friend or foe but have equal concern for all. Since their mind is always on the Three Jewels, they do not commit any breaches of discipline and do not denigrate those who observe discipline. [F.135.a] They do not disregard others but engage with compassion. They are not inquisitive but enjoy staying in the jungle, the mountains, and in caves. As close associates, they choose those who observe pure conduct. People endowed with such wondrous qualities do not disturb others. Therefore, for gods and humans, it is crucial not to disturb others.

4.C.-
1218 “There is also a factor that prevents the seventh quality that is crucial for gods and humans, and that is surreptitious hypocrisy. Therefore, virtuous people who conquer unwholesomeness and have extremely pure minds are content with their alms bowls and Dharma robes. They eat what they are given and stay in mountain retreats and caves. They are content and delight in solitude. They do not become excited or upset based on praise or blame. They move through the domain without any concern for where people are wealthy and where they are not. Because humans contain worms, and because they worry that worms are also in ponds of water, they do not

approach them for fear of killing such worms. They do not pay attention to pearls, garlands of pearls, or flashes of lightning. They do not forecast earthquakes or lunar eclipses. They do not make a living out of paying solitary visits to one home after the other in the hope of receiving wealth and respect. They do not rock the boat by defying authorities.⁴³⁵ They do not understate or exaggerate. They do not keep fancy sandals, fine boards to rest upon, or round silken cushions. Even if they attain superiority in terms of discipline and qualities, they will not use it to their advantage. They do not live off others, and when they enter towns, cities, or markets, they do not brag about their own discipline and qualities to others for the sake of procurement and praise. [F.135.b] They do not become distracted in all sorts of ways. They do not fancy living in the proximity of towns. They do not participate in social events with friends and family from the past, and they do not often entertain the wish to visit their homes. They do not claim possession of qualities that they do not possess, nor do they proclaim qualities that they in fact do possess. They do not relinquish the qualities they possess. They do not point out good qualities or flaws in a way that denigrates others behind their backs. They give up all kinds of female companionship as if it were poison. They do not spend time conversing with females. They do not go for walks among forests, groves, or flowers that are in bloom. They do not go anywhere in pursuit of entertainment. For fear of desire associated with pleasant sounds, they do not foster an interest in charming songbirds and their tunes. Concerned about the problems with such sounds, they do not listen to birdsong or any other such sounds. They do not meditate at places where the sound of streaming water can be heard. They do not become carried away by troubling sounds. They do not meditate or stroll among an abundance of fragrant flowers, vines, or trees, because they keep in mind the problems associated with attraction to delightful and endearing scents. They do not go on outings to gaze at swans, pheasants, peafowl, or other such birds with gorgeous plumage and enchanting behavior. [F.136.a] They do not meditate where enchanting animals live, or where women dwell, or where coconuts, jackfruits, plantains, mangos, arecas, woodapples, phalsa berries, or dates grow, because their tastes can become a distraction.

4.C.- “ ‘With disregard for the objects of the senses they visit peaceful parks.
1219 Free from craving and experiencing the joy of disengagement, they practice one-pointed meditation in delightful groves. Developing constant diligence, they wage war on the opposition, so to speak. They mentally exert themselves to intercept even small faults. They do not pretentiously wear tatters obtained from refuse piles on uncultivated land. They do not try to please those who are filled with craving.⁴³⁶ They do not keep food and drink

in their alms bowls once they have been cleaned. They have no concern for silver, gold, or the like. They are content with the alms bowl. They do not possess Dharma robes obtained through transaction. They do not take a single step without having received a word or gesture to follow. Unless there is a risk that a living being may die, they do not follow hypocrites. They do not eat husks, husked rice,⁴³⁷ phalsa berries, dates, winnowed grains, mangos, or mung beans without examining them first, because such edibles are home to worms. They do not use hair combs. They do not rid themselves of worms that appear from sweat or from their own body. Out of concern that they might desecrate their Dharma robes, they take one step at a time, [F.136.b] sit on a single seat, and do not look at the alms bowls of others. They do not even look at rice porridge out of yearning or craving for food, for they give up all manner of selfish attention with respect to their own bodies. Neither do they urinate or defecate in places that are full of insects, because they are afraid of hurting such creatures. And when they go to obtain alms, they always keep their gaze ahead at the distance of a yoke's length.

4.C.- " 'Honest monks who practice honesty do not engage with crowds. Free
1220 from attachment and having few worries, they devote all their time to concentration, persevering with joyous diligence. Their hearts are free from pretense, their discipline and livelihood are perfectly pure, and they pursue what is pure and of genuine benefit, because they adhere to the bases of training just as they are taught. Such people are born exactly where they would like. They take birth in accordance with their pure ways of living, which are motivated by virtuous intentions.'

4.C.- "At this point follow verses of the blessed Viśvabhū:

1221

" 'Their means of livelihood are utterly pure
And their bodies and speech are serene.
With their disengaged concentration,
They are not far from the full transcendence of suffering.

4.C.- " 'Dwelling in cemeteries and jungles,

1222

They are unlikely to become careless.
Always keeping to their seat on the ground,
They are not far from complete transcendence.

4.C.- " 'With rags for clothes, a bed of refuse,

1223

And a single old alms bowl,
They are content with fruits and roots.
Such people are said to awaken easily.

- 4.C.- " 'Due to their lack of desire,
1224 They are content and joyous.
They are steadfast and examine things well.
Such people are not far from the full transcendence of suffering.
- 4.C.- " 'Free from the stains of pretense [F.137.a]
1225 And protected from the fetters of dirt,
Their minds are like the sky.
Such people are not far from transcendence.'
- 4.C.- " 'In this way, that blessed one praises monks who are free from pretense.
1226
4.C.- " 'Whoever is endowed with these seven qualities is a holy being. Those
1227 who pursue pleasures and sink into cyclic existence are just like animals;
they are humans in name only. Whoever is endowed with these seven
qualities is worthy of praise. Upon the disintegration of their bodies, such
people will go to the joyous higher realms and be born among the gods.
Those who are particularly advanced will attain the transcendence of
suffering.
- 4.C.- " 'These are the seven supremely virtuous qualities: following a spiritual
1228 teacher, becoming learned, being accomplished, being free from laziness,
being mindful, not upsetting others, and being free from pretense. With this
precious sevenfold wealth, one attains the level of the gods. However,
having achieved all one's joys, it will all be wasted if one is careless. Again,
bound for nowhere but cyclic existence, one will typically be born as a hell
being, a starving spirit, or an animal. Therefore, please understand well that
a god should not be careless. Those who are careless will never be happy
within existence.
- 4.C.- " 'The seven qualities just mentioned cause humans to take birth as gods.
1229 There are also three causal factors that will make gods be born among hell
beings, starving spirits, and animals once they die and transmigrate. What
are those three? Not listening to the sacred Dharma when it is taught,
adhering to what is unwholesome, and having faith in charlatans who
pretend to be spiritual teachers. [F.137.b] Those three factors cause birth as a
hell being, starving spirit, or animal subsequent to death and transmigration
from the world of the gods.'
- 4.C.- "Musulundha, ruler of the gods in the Heaven Free from Strife, will then
1230 say to the gods, 'Did you hear all the words of the Blessed One?'
"All of them will reply, 'We have heard his discourse in full.'
- 4.C.- " 'As you have heard these words, make sure that you are never again
1231 born as hell beings, starving spirits, or animals. You were born as gods due
to such great wealth. That is why you now are enjoying yourselves here, but

it would not be right to spend your time carelessly. In that case you are certain to fall. That is what the Blessed One has accurately taught in his discourse.’ ”

4.C.- *Within the discourse of the thirty-six thousand, this completes the teaching of*
1232 *Viśvabhū, which is the fourth.*

... The Stūpa of the Blessed Kanakamuni ...

4.C.- “When Musulundha, ruler of the gods, has imparted such teachings to the
1233 gods, they will grow disheartened. They will think of the way cyclic existence abounds with hundreds of thousands of different types of suffering, as one is separated from the beloved, encounters what one detests, ages, dies, agonizes, and laments. Cyclic existence is filled with the pain of taking the wrong path, as experienced by those who enjoy prosperity as well as those who suffer decline.

4.C.- “Musulundha will see that the minds of the gods have now become
1234 serviceable. As he wishes to benefit and provide for them, he will now say to the gods, ‘Gods who wish to practice generosity but are careless and thoughtless [F.138.a] may be in a lofty position when the time for a new existence arrives, yet when that time of regret comes, they will suffer greatly. Utterly helpless, bound by chains of karmic action, they are dragged off all alone, without any companions. Whether they are gods, humans, nāgas, or hell beings, when pulled away by the noose of the Lord of Death, their only friend is the Dharma, nothing else.’ Thus, the instructions of the lord of the gods concern the entire ocean of beings.

4.C.- “Again Musulundha, ruler of the Heaven Free from Strife, will speak to
1235 the gods as follows: ‘This is how it is—Dharma and non-Dharma are your sole companions, never anything else. Gods, this you must clearly understand! So that the seed of faith may develop in others, so that excellent happiness may be attained and accomplished, and so that ultimate suffering may be overcome, we should now all go to view the stūpa of the blessed Kanakamuni, which is festooned with nets of pearls, adorned by pillars of the seven precious substances, and studded with radiant jewels. We must all do what is good for us, escape cyclic existence, and attain the transcendence of suffering.’

4.C.- “Hearing the words of the ruler of the Heaven Free from Strife, the gods
1236 will feel great respect and be free from arrogance and conceit. Thus, in the same way as before, they proceed with keen and sharp faculties to the luminous stūpa of the blessed supreme sage, Kanakamuni. [F.138.b] Together with Musulundha, they will all go before the reliquary of that supreme sage. There the ruler of the Heaven Free from Strife will again

address the gods: 'In this stūpa is a teaching on the many kinds of impermanence, delivered by the thus-gone Kanakamuni to benefit the world out of his loving care. When you see it for yourselves, you will all be disenchanted. Look constantly and continuously at the walls of this stūpa. The Thus-Gone One has miraculously manifested his teaching upon them.'

4.C.-
1237 "Having imparted these words, Musulundha will then lead the gods into the stūpa. Within the stūpa, which measures ten leagues, they will all behold clear images of all five classes of wandering beings. They will witness how everything that is conditioned is impermanent, how abundance ends in decline, how actions are appropriated, and how there is no freedom. Such detailed images appear vividly upon the walls of the stūpa as the gods clearly perceive that great display. At a certain location, they will behold the eight hells of Reviving, Black Line, Crushing, Howling, Great Howling, Heat, Intense Heat, and Ultimate Torment. They will see how the winds of karmic action make gods fall into the hells with their heads down and their feet pointing upward. Everywhere around them, they will see people whose bodies are ablaze, as if they were the kiṃśuka tree. [F.139.a] They will see how the gods fall from their heavens, howling in fury, completely deceived by their own minds, once their positive actions are exhausted. They were beguiled into a life in carelessness, and while they thus previously experienced the highest pleasure, they are now bound for the highest suffering. Destitute and alone, abandoned by all their companions, they fall headlong into hell.

4.C.-
1238 "First, they will see the fall of the gods in the Heaven of the Four Great Kings. Such gods may commit killing and they may engage in stealing. How do they kill? They kill others during the wars between the gods and the asuras. At the time of their constant victories, they may also rob the asuras of their crowns and throw away their weapons. Due to the conditions of these many such actions, karmic actions to be experienced in other lives, or other types of karmic action, the gods who were thus deceived by their own minds are certain to fall. Upon their death and transmigration, their former aggregates cease and instead there emerge the forms and beings of hell associated with the intermediate state. In this way, they forge the link from pleasure to pain. What to say of the suffering of such falling gods, when at that time any being in cyclic existence will indeed experience exceeding amounts of excruciating pain? Tortured by their severe karmic actions, sentient beings in this way die and transmigrate from the heavens and are born in hell. The gods now see all of this illustrated with the help of the Blessed One's emanations.

4.C.- 1239 “Elsewhere, the gods will see how gods in the Heaven of the Four Great Kings die and transmigrate into lives as a starving spirit. [F.139.b] They pass from the blissful enjoyment of food and are born in the wilderness to a life of dire hunger and thirst. While they were previously covered in fine garments, they are now born with hair that covers their faces and shrouds them in darkness. Some are scorched like a burned tree in the forest. Some suffer the tortures of hunger and thirst within a vast wilderness of red-hot iron but⁴³⁸ without finding the least bit of fluid or moisture. Before they caroused in the heavens but now, after their death and transmigration, they burn in the thirty-six realms of the starving spirits. Ravens, owls, and vultures peck off their faces and eyes. Previously, they experienced the soft and smooth heavenly ground that yields to one’s step but bounces back when the foot is lifted. Yet now, born as starving spirits, they are exposed to a ground that is seven times more painful than a bed of embers. Vajra beaks carve into their bodies, and their whole environment is filled with piercing dūrva grass. While they previously enjoyed hundreds of thousands of fragrances from great mandāravas, lotuses, and jasmine, they now roam as starving spirits through the stench of filthy urine, feces, and the human corpses of the charnel grounds, while their nostrils are aswarm with excruciating insects. Such are the lives of those born as starving spirits. [F.140.a] While they previously enjoyed the rich and abundant pleasures of foods endowed with exquisite colors, tastes, fragrances and textures, they must now survive on extremely meager scavenged filth, which has revolting tastes and smells, such as nauseating excrement many hundreds of years old. Alternatively, extremely emaciated, they may resort to feeding on garbage. All this the gods now see on the walls of the stūpa.

4.C.- 1240 “Likewise, the fallen gods used to wear the most delightful, supremely soft, and delicate unwoven fabrics. Their garments were adorned with numerous jewels, befitting their heavenly status, and, when wafted by the wind, they emitted rich floral aromas. Yet, following the exhaustion of their supportive karmic actions, they are born into the world of starving spirits. Their naked bodies are exceedingly coarse and unkempt, covered in yellow hair, and surrounded by hundreds of thousands of worms that nibble at them as if on a honeycomb. Tormented by hunger and thirst, they spend every day wailing and crying as they experience the utterly excruciating suffering of starving spirits. Fooled by carelessness, they have lost their heavenly realm and have now descended into life as a starving spirit.

4.C.- 1241 “Elsewhere on the walls of the stūpa the gods of Moving in Gatherings will see how upon death and transmigration, some gods of the Heaven of the Four Great Kings take birth among the many different realms, levels, species, and abodes of animals. [F.140.b] Those living in water feed on each

other in terrifying environments of intense cold or heat. Those living on arid land are burned by the light of the sun, pitifully starving, thirsting, and undergoing physical torment. Killing one another and being enslaved, animals must endure hundreds of thousands of horrendous sufferings. It is not easy to express the pain that they experience within the jungle and forests, impelled by their past negative karmic actions. Likewise, the sky is inhabited by birds—large as well as tiny, living in flocks or alone—that are tormented by terrible suffering due to their inclination to hurt each other. In this way, the gods who are fooled by carelessness take birth as animals.

4.C.-
1242 “There are also some among the gods oppressed by carelessness who have engaged in particularly virtuous actions. When they die and leave their divine worlds, they take birth in the world of humans, where they continue to experience the consequences of their positive actions until these have been exhausted. Engaging in virtuous as well as unvirtuous karmic actions, they are born in the world of humans, where they invariably sink into the suffering of searching for wealth—whether inferior, medium scope, or great—while they experience success or decline in a way that is proportionate to their practice of the Dharma. [F.141.a] All of this the gods perceive on the surface of the stūpa.

4.C.-
1243 “In this regard, some may cultivate, accustom themselves to, and increase positive actions that are based on single-day precepts and associated with the noble eightfold path. They may engage in such actions in a way that is uninterrupted, free from straying, free from defilement, steadfast, and undertaken with an extremely purified mind. Others may experience truly desirable forms of ripening that are directly impelled by the three types of karmic action. Such ripening may be prompted by taking refuge in the Three Jewels, or by granting beings the gift of freedom from fear, the gift of the Dharma, and the like. The ripening may be prompted by a bright mind that has become extremely pure concerning the practice of positive actions. The ripening may also be due to wholesome actions that are performed, with a very pure attitude, toward one’s parents, or due to the practices of generosity, discipline, and insight. Such ripening may also be prompted by a sustained offering of medical treatment to those who have no doctor, medicine, or assistance, and who are sick, unprotected, destitute, and tormented by disease. Alternatively, it may be due to the relinquishment of killing, stealing, sexual misconduct, alcohol consumption, and so forth. It may also be prompted by the virtuous actions of providing ponds and springs for those who live in far-flung lands and wildernesses. Or it may be a result of the positive acts of worshipping the Three Jewels, prostrating, and joining one’s palms before them. Or it may be due to granting the gift of freedom from fear to those who face the terrors of fires, insects, killings, or

weapons. [F.141.b] Or it may be due to providing solitary buddhas and worthy ones with dwellings, medical supplies, and utensils. Or it may be due to nurturing one's sons and daughters with genuine happiness. Or it may result from one's concern for those tormented by the terrors of famine. Such supremely delightful actions that may culminate in the transcendence of suffering carry their effects in accordance with the way they are dedicated. Since such actions may bring one all the way to awakening, there is no need to mention that they can affect one's life as a god.

4.C.- "In this way, the gods will see how the gods are born, how they lose their
1244 divine status, and how they take birth in their present realms. They see how the gods are tied by the ropes of numerous causal factors in a net of diverse karmic actions. They see how sentient beings are suppressed and tied by the wheel of mind that evolves into so many forms of life. They see how the gods in the Heaven Free from Strife and the Heaven of the Four Great Kings are subject to the many great sufferings of death, transmigration, and rebirth.

4.C.- "When they have seen those emanations made by the blessed
1245 Kanakamuni, they will next take a look at the gods in the Heaven of the Thirty-Three because, just as they are able to see the suffering of the Heaven of the Four Great Kings on the walls of the stūpa, so they can also watch the gods in the Heaven of the Thirty-Three. Consequently, they now proceed elsewhere to watch the latter.

4.C.- "There, that blessed one correctly shows them how intricately the
1246 afflictions, actions, and births of cyclic existence are connected. [F.142.a] The gods in Making Use of Others' Emanations and the Heaven of the Thirty-Three thus enjoy their lotuses, benefited by their own actions and experiencing the effects of virtuous and unvirtuous karmic actions. Based on such actions, they become destined for happiness or suffering. They are born in the realms of hell beings, starving spirits, animals, gods, or humans, following many distinct paths just as they are compelled to by the tight noose of karmic action.

4.C.- "Moreover, the gods in the Heaven of the Thirty-Three are blown by the
1247 winds of karmic actions and keep coursing through cyclic existence. There is not a single being within the three realms that has not had to experience the karmic effects of hell, so obviously they can also be seen to head for all five realms of wandering beings. Although they are bound by the noose of past positive actions, such gods will still take birth in the seven great hells of Reviving, Black Line, Crushing, Howling, Great Howling, Heat, and Intense Heat. Gods do not take birth in Ultimate Torment because they lack the causes for doing so, yet they may indeed be born in the other seven hells. The gods of the Heaven of the Thirty-Three may take such birth either due to acts of killing to be experienced in other lives or acts of killing that they

engaged in during the wars with the asuras. Killing and stealing can be found among all the gods who abide on the levels of action related to objects. While such acts are very common among the gods in the Heaven of the Four Great Kings and the Heaven of the Thirty-Three, they also occur in the four remaining god realms. [F.142.b]

4.C.-
1248 “The subtle modes of the karmic actions that are associated with the gods of the Heaven of the Thirty-Three are in this way understood by the gods of the Heaven Free from Strife, as the gods of Moving in Gatherings see the depictions of the karmic results of death, transmigration, and rebirth as experienced by the gods in the Heaven of the Thirty-Three. Surrounded by parks, wish-fulfilling trees, forests, and chariots, such gods may passionately pursue their pleasures within their mansions, insatiably partaking of the pleasures of objects. Yet, once their positive karmic actions are exhausted, they fall into the hells, bound by ropes of fire.

4.C.-
1249 “The causal factors that afflict the gods of the Heaven of the Four Great Kings with agony are also felt by the gods of the Heaven of the Thirty-Three. What are those causal factors? For gods who possess unwholesome karmic action, the unbearable intensity of their suffering of loss corresponds with the level of pleasure they achieved by means of objects. Karmic actions are unfathomable and extremely diverse. The elements in the physical constitution of the gods, such as their eyes, are extremely fresh and delicate, and so the intensity of their pain is also correspondingly strong. Compared to the gods of the Heaven of the Four Great Kings, this is even more the case with the gods of the Heaven of the Thirty-Three, and when they are forced to give up their realm, their mental terror is likewise much more severe. At that time, every aspect of their minds is racked by suffering.

4.C.-
1250 “There are two kinds of pleasure and pain for which there is no example: the pleasure of the gods and the pain of hell beings. Pulled to their excruciating downfall by the noose of karmic actions, the gods plunge into utterly unbearable, debilitating pain. This the gods behold on the walls of the stūpa. [F.143.a] As they see how the gods of the Heaven of the Thirty-Three fall and are destroyed, they are stricken by intense mental agony.

4.C.-
1251 “Elsewhere, they will see how the gods of the Heaven of the Thirty-Three take birth in the realms of starving spirits. Those who gallivanted among the parks, forests, chariots, and wish-fulfilling trees, satisfying themselves with elixirs of divine substance and enjoying supreme happiness, now experience decline as they find themselves among excrement, filthy human corpses, and various kinds of worms. While they suffer unimaginable mental anguish, their bodies too are bursting with pain. In this way, the gods of the realm of Moving in Gatherings see how the gods of the Heaven of the Thirty-Three suffer horrendous downfalls into the realms of starving spirits.

4.C.-
1252 “They will likewise watch the way the gods of the Heaven of the Thirty-
Three fall into the animal realm, taking birth in the ocean as fish, crocodiles,
pearl oysters, dolphins, *nakra* crocodiles, and the like, where they chase and
prey upon each other. Their bodies are tormented by hunger and thirst and
experience numerous forms of excruciating pain. Or they may be born to
experience the terrors of the innumerable animals of the sky, birds and the
like, that harm each other until they collapse or take each other’s lives.

4.C.-
1253 “Those among these gods who have engaged in extremely positive
actions may be free from such states, just as was mentioned in the case of the
gods of the Heaven of the Four Great Kings. If they are born as humans, that
is due to genuine actions to be experienced in other lives—it is not the case
that such actions were not present before. [F.143.b] The suffering of taking
birth as a similar type, the death that follows birth, and the loss felt by the
god upon death and transmigration is not easy to express—needless to
mention, then, the way such beings suffer in the womb. Those who take
birth as humans also suffer constantly as infants, as they crawl, grow, move
about, are ignorant, fight, develop attachments to both meaningful and
meaningless things, cry, and so on. It is not easy to account for all the
relevant subcategories here.

4.C.-
1254 “All of this the gods of the Heaven Free from Strife who are born in the
realm of Moving in Gatherings behold upon the walls of the stūpa. As they
see this panoply of different actors in cyclic existence who all suffer
intensely—as they see this absolutely astonishing diversity—they become
deeply distressed. Humans turn into other classes of beings, and thus may
humans become gods, just as gods may become humans. Now, if that much
misery can be found among beings born in the higher realms, then what are
we to think about those who inhabit the lower realms, tormented by their
karmic actions?

4.C.-
1255 “On the walls of the stūpa, these gods of the Heaven Free from Strife who
are born in the realm of Moving in Gatherings also perceive the way the
gods who live at Sudharma suffer death and transmigration, thus passing on
to take birth among the five classes of beings. The setting and character of
the karmic conditions that make these gods die and transmigrate have
already been explained. [F.144.a]

4.C.-
1256 “When a god dies and transmigrates, only to be reborn as a god, then that
process is also suffering, because death, transmigration, birth, loss, and the
fear of death and transmigration all entail vast and diverse sufferings. When
the gods have seen these many different terrors of death and transmigration,
they will set their sights elsewhere. They will now perceive upon the walls
of the stūpa the way a Śakra ruler dies and transmigrates. While he
previously wore bright garlands of supreme divine substances, enjoying

indescribable pleasures of the five senses, he loses it all when he is driven onward by his own past karmic actions. He plunges headlong into the expanse of the lower realms of hell beings, starving spirits, or animals due to his own carelessness. All of this is due to his own past karmic actions.

4.C.-
1257 “That is how the following gods, who all bore the title of ruler, suffered death and transmigration from the Heaven of the Thirty-Three. The Śakra known as Prabhāvatī ruled as the king of the heavenly realm, yet once the merit of his own actions was exhausted, he was born as a crocodile in the ocean. When he was a human, he had been a bird trapper and killed many living beings. However, he had also prostrated to the Buddha and because of that he became a ruler. When that act was exhausted, he became an animal because of the remaining unwholesomeness associated with killing. When he was a ruler, he had offered donations to the sick, the helpless, and to monks with a mind of faith, and as a result of that, he became the ruler of the Heaven Free from Strife. [F.144.b] When those actions were exhausted, he was reborn as a lizard due to karmic actions to be experienced in other lives. That is to say, in another life he had developed the flaw of wrong view and thus burned lizards in sacrificial fires. Due to such causes and conditions, he was first born in hell, and then later as a lizard due to residual karmic actions.

4.C.-
1258 “The ruler known as Luminous, who came after Prabhāvatī, first experienced heavenly objects but then suffered a great downfall as he died and transmigrated. He had been born as the lord of the Heaven of the Thirty-Three due to the service he had rendered to his mother, father, and the infirm, but when his merits were exhausted, he became a starving spirit. In other lives he had sold grains in remote regions in ways that were highly improper and deceptive. In this manner, he had willfully created great famines. Due to such causes, he was born in the Black Line Hell. Later, due to residual karmic actions, he became a starving spirit with a throat like a needle.

4.C.-
1259 “With great attentiveness, the gods of the Heaven Free from Strife will also perceive many other aspects of karmic action that cause copious suffering in cyclic existence. They will see how the Śakra known as Consoler died and transmigrated from the higher realms, taking birth as a pig instead. They will also see how his former positive actions had caused him to be born as Śakra. In a former life he addressed an extremely arrogant brahmin with wrong views in a friendly manner, and he offered him food and medicine. He also caused the brahmin to give up killing and to instead adhere to the bases of training. Due to such causes, conditions, and bases, he journeyed to the joyous higher realms upon the disintegration of his body and was thus

born in the Heaven of the Thirty-Three. [F.145.a] Later, when his positive karmic actions were depleted and exhausted, he was born into the womb of a pig.

4.C.-
1260 “What other positive actions have in the same manner produced birth as a ruler of the Heaven of the Thirty-Three, and what were the names of those rulers? The ruler known as Sumanyu had in a previous life been moved by compassion for someone who had been caught by a lion and was barely alive. He freed that man from the lion and nursed him for a long time, offering him food, drink, and healing. By such causes and conditions, he became the ruler known as Sumanyu. Yet, when he died, he was born in the hell of Intense Heat. This was because in another life he had spread lies within the royal court. Due to such causes and conditions, he was later born in hell.

4.C.-
1261 “After Sumanyu died and transmigrated, another ruler known as Emanated Śakra appeared. He was always observant of wholesome action and endowed with insight. In just the same manner, he was generous to all his gurus as objects of worship. Because of that he became the ruler known as Kauśika, who in turn further increased his former positive actions. Due to those conditions he became a ruler of the second class.⁴³⁹ Once more, he became the ruler on that basis. By the power of the teaching of the blessed Śākyamuni, Kauśika will not go to the lower realms. Rather, when he dies and transmigrates from his divine existence, he will take birth as a human.

4.C.-
1262 “The gods of the Heaven Free from Strife will watch on the wall of the stūpa how Kauśika will thus circle seven times, but they do not see any further existence of his beyond those seven. They will therefore wonder in amazement, ‘Upon the walls of this stūpa, we can see all the existences of all those Śakras, but Kauśika alone cannot be seen anywhere in the lower realms. What are the causes for that?’ [F.145.b]

4.C.-
1263 “They will all then look to Musulundha, ruler of the Heaven Free from Strife, and ask, ‘Why do we see all the lords, without exception, going to the lower realms, whereas in Kauśika’s case we can only perceive seven existences? We cannot determine any eighth existence. What are the causes for that? What are the conditions? What is the context?’

4.C.-
1264 “Hearing this from the gods, the lord of the Heaven Free from Strife will respond, ‘Listen here about Kauśika’s future existences and their causes. I shall show them to you upon the stūpa of the Thus-Gone One and teach you the sacred Dharma. Everything occurs based on causes, yet the gods are careless and thoughtless, obscured by their desires for divine substances, and thus they fail to listen properly to the sacred Dharma. To help you, I have therefore let you into this stūpa so that you may understand your own delusion. Alas, do not be careless! Beware, or you will waste your lives for no

reason. Do not cause yourselves regrets in the future. I have heard that there are two causes for remaining at the place and time of death. Those are the causes due to which we see Kauśika born as the second class, without falling into the lower realms, and due to which we do not see any eighth existence of his on the stūpa's walls.

4.C.-
1265 “ ‘Kauśika used to be careless and thoughtless, spending all his life in carelessness. When the signs of death and transmigration that indicate the exhaustion of positive karmic actions manifested, a spiritual teacher told him about the omens and said, “Kauśika, there are factors that can counteract those omens of death and transmigration, [F.146.a] so set your mind happily at ease.”

4.C.-
1266 “ ‘ “What can stop the signs of death and transmigration from appearing on the lotuses at my feet and by my seat?” inquired Kauśika.

“ ‘The sage then said to Kauśika, “Listen well, Kauśika. The means whereby we may avoid transmigrating from our present seats are taught by Śākyamuni, the sage of the Ikṣvāku family, the omniscient one, the seer of all, the master of all actions and effects within cyclic existence, the teacher of the true path for all sentient beings, the unsurpassable king of Dharma.”

4.C.-
1267 “ ‘Wishing to listen to the Dharma, Kauśika then hastened to Jambudvīpa and the place where the Blessed One was residing. There he saw the Blessed One, the sole eye, the teacher of the true path, explaining the Dharma. The Blessed One was teaching the Dharma of happiness and skillful means, revealing the city of the transcendence of suffering. He was delivering the teachings that are virtuous in the beginning, the middle, and the end; the excellent meanings and the excellent words; the Dharma that is distinct, complete, and perfect. He was teaching about suffering, that which causes the ripening of suffering, and the way suffering comes to an end for good. In this way, so that the gods could hear it as well, he taught the four truths of noble beings comprising suffering, its origin, its cessation, and the path.

4.C.-
1268 “ ‘Kauśika then addressed the blessed Śākyamuni: “O Gautama, obstacles are occurring for me; omens of death and transmigration are manifesting. Such are my obstacles.” [F.146.b]

“ ‘The Blessed One replied, “This is how it is, this is how it is—Kauśika, make sure that you understand this. When such omens, and other events that are not omens, manifest, the next existence will follow. When the positive actions of the careless who live in carelessness are exhausted, they will have to go elsewhere, driven by the craving for a body. In this great wilderness of cyclic existence, which is hard to find an end to, beings are always ruled by the copious flaws of birth, aging, sickness, death, suffering, lamentation, pain, mental distress, encounters with the unpleasant, separation from the delightful, ferocious beasts, and terrifying lions. They

are burned by the scorching sun, lost in the darkness of ignorance, and hurt by attachments in all directions. Such is the predicament of all childish, ordinary beings. They live in great herds of craving, among the trees of hundreds of thousands of thoughts, cut off from the springs of the sacred Dharma and the guidance of spiritual teachers who can explain the Dharma well. They take the desire-ridden paths of non-Buddhists, with unwholesome views that have been perpetuated in the past and will be so in the future as well. In this way, all five classes of beings roam through this meaningless and greatly painful wilderness of cyclic existence. Kauśika, aren't you saddened by this?

4.C.- “ ‘ “All who are obscured by desire must go on to somewhere else, and
1269 those lives also they will lose. What good do their vows do them, of what use
are their lives, and what is the point of their austerities? Will your pleasures
follow you when you die and transmigrate? You are indeed going to leave
for elsewhere!” [F.147.a]

4.C.- “ ‘Kauśika then folded his Dharma robe over one shoulder, bowed down
1270 with his crown, and touched his head to the Blessed One's feet. He then took
a place in the gathering and asked, “Blessed One, are there any means
whereby I may avoid suffering based on my present state? Do you see any
causal factors whereby I might remain the king of the Heaven of the Thirty-
Three? Are there any causes that might secure my seat, my superior seat?”

4.C.- “ ‘In reply, the Blessed One said, “Kauśika, there is a way that you may be
1271 born to the same seat again once you have died and transmigrated. No other
action of definite consequence has such causal power that it may make you
take birth at the same seat again and be the king of the Heaven of the Thirty-
Three. I see those causes and I see your seat, your superior seat, and I see
other causes. If you listen to my Dharma teaching, you will not have to fall.”

4.C.- “ ‘Again, Kauśika joined his palms and said, “World protector, Blessed
1272 One, please let me listen to your Dharma.”

“ ‘In this way, emphasizing the flaws of desire, unwholesome relishing,
and escape, the Blessed One taught Kauśika the discourses elaborately, so
that he could attain the fruition of a stream enterer. When Kauśika attained
that fruition, the gateways to death, transmigration, and rebirth in the lower
realms shut. It is because of this auspicious production of causal factors that
the gods of the Heaven Free from Strife cannot see any eighth rebirth of
Kauśika upon the walls of the stūpa. At that point, he will go beyond
suffering, achieving total transcendence, and there will not be any eighth
existence for him. It is for these reasons that I have spoken to you here.’
[F.147.b]

4.C.- “ ‘At that time, Musulundha will utter the following verses:
1273

- “ No wealth appears from pleasure
Because pleasures are devoid of wealth.
As that by which fortune is ultimately achieved,
Discipline and faith are the supreme wealth.
- 4.C.- “ The “wealth” that arises from pleasures
1274 Reveals the wilderness of existence.
Those who are free from the pursuit of pleasures
Are said to be shining treasures.
- 4.C.- “ The stage that offers no protection,
1275 Yields no happiness,
And turns wealth into poverty
Is exclusively deficient knowledge.
- 4.C.- “ Wealth that depends on pleasures
1276 Cannot be regarded as wealth at all.
Supreme is the teaching of the path,
Auspicious is the explanation of the path.
- 4.C.- “ By virtue of the path, the perfect stage is reached.
1277 This is how the learned proceed.
Those unattached to pleasures
Overcome all desire, including great desire.
- 4.C.- “ They enter the abode of knowledge
1278 And do not attend to the fires of pleasure.
Those who insatiably pursue pleasure
Are, by such pleasures, prevented from recalling peace.
- 4.C.- “ Those who crave
1279 Are ablaze like fire.
In this way, insatiable gods and humans
Are destroyed by the snake of desire.
- 4.C.- “ Those who waste their time will always behold
1280 The flames of the hells, having wasted their time so.’
- 4.C.- “ In this way, Musulundha cares for the gods in hundreds of different ways,
1281 providing them with true sustenance.
- 4.C.- “ Again, moved by deep sadness and utterly disheartened, the gods will
1282 address Musulundha: ‘We request that Your Divine Majesty show us clearly
where we are heading.’

4.C.-
1283 “ ‘I shall do so,’ Musulundha will reply, and once again he will make them explore the same wall of the stūpa. The gods in the Heaven Free from Strife will now see that they themselves will be reborn in the hells of Reviving, Black Line, Crushing, Howling, Great Howling, Heat, and Intense Heat, [F.148.a] falling in great numbers into the hellish realms with their heads down and their feet up as their divine bodies come to an end. Some are boiled the moment they take birth. Some are attacked by vultures and ravens within a realm of flaming iron. Some are surrounded by terrors, and some gods have their heads stuck into the burning sand that fills the grounds of hell. They will experience extremely excruciating, unbearable, and utterly horrifying sensations while the henchmen of the Lord of Death keep them confined and shout commands. Thus they will see themselves depicted in numerous ways.

4.C.-
1284 “They will also see many rulers of the Heaven Free from Strife taking birth in the hells in this way. They will see them ferociously subjected to biting, penetrating pains that are the products of their own minds, which have been distracted by pleasure. Having been destroyed by objects for so long, they are now filled with fear, experience the hellish characteristics, and remain cognizant as the henchmen of the Lord of Death call out to them, ‘You who had such great faith in objects, now you must experience the fruits of what you have done!’

4.C.-
1285 “Those rulers of the Heaven Free from Strife have the following names: Great Action, Excellent Force of Perfection, Splendid, Joyous Magnetizer of All, Serene, and Thoroughly Joyous Form. As rulers of the Heaven Free from Strife [F.148.b] they fell into the seven hells, dragged by the noose of karmic action as they experienced the effects of positive and negative actions. They enjoyed supreme objects and developed an insatiable craving that later destroyed them and made them fall.

4.C.-
1286 “Great Action had developed a careful attitude and trained in that, with respect to a solitary buddha to whom he had offered food. Upon the disintegration of his body, he therefore went to the joyous higher realms and was born as the ruler of the Heaven Free from Strife. Enjoying numerous divine pleasures, he developed strong craving. When he passed beyond the heavens, he fell into the Black Line Hell due to stealing, because in another life he had been a doctor who appropriated the wealth of the afflicted in improper ways. As those actions ripened, he was born in the Black Line Hell.

4.C.-
1287 “When the gods have seen the actions of Great Action, ruler of the Heaven Free from Strife, they will next examine the positive and negative actions of Excellent Force of Perfection. They will notice the virtuous actions whereby he became the ruler of the Heaven Free from Strife. They will see that in the past he had been a monk who offered gifts of medicinal

substances to the ill and who did not harbor any impure attitudes in his heart. Due to those causes and conditions, he went to the joyous higher realms upon the disintegration of his body, where he was reborn as the ruler of the Heaven Free from Strife. He was carried away by craving for desirable objects there, and so, once his positive actions came to exhaustion, he was reborn in the Howling Hell. Overcome by carelessness, Excellent Force of Perfection had before been a haughty king in the world of humans. This conceited king used to make his thirsting guests drink sweet wine upon their arrival. In this way, he broke the discipline that he had otherwise cultivated with faith, thus failing to accomplish his own objectives. [F.149.a] Due to those unvirtuous actions, which were to be experienced in other lives subsequent to the disintegration of his body, he later took birth in the Great Howling Hell.

4.C.-
1288 “The gods will realize all this as they perceive the karmic actions of the second ruler of the Heaven Free from Strife, along with his qualities, his unwholesomeness, and his life in the lower realms. They will therefore say to each other, ‘We now see that the whole of cyclic existence is like a blazing fire. Musulundha, ruler of the Heaven Free from Strife, is like a father and a mother to us. He has done something for us that no one else ever did. He has shown us, clearly and accurately, what the hells are like and how the results of positive and negative actions ripen.’

4.C.-
1289 “They will then draw closer, wishing to examine the ways other lords of the Heaven Free from Strife died and transmigrated, how they engaged in karmic actions, and how those actions had consequences. Upon the walls of the stūpa they will behold the blessed Kanakamuni’s projections that reveal the actions of Splendid, ruler of the Heaven Free from Strife, as well as the effects of those actions. Splendid became the ruler of the Heaven Free from Strife due to having previously listened to the sacred Dharma with great faith during the night of conquest, and because of having offered butter lamps to the Buddha, Dharma, and Saṅgha. Due to such causes, conditions, and bases, he went to the joyous higher realms upon the disintegration of his body, taking birth there as the ruler of the gods in the Heaven Free from Strife, where he reigned for a long time. When his life was over and his body disintegrated, he next became born as a god of the class of the Four Great Kings, and when he died and transmigrated from that existence, he took birth in Kuru in the north. When he died and transmigrated from there, he was, in turn, born as a god in the Heaven of the Thirty-Three, [F.149.b] and when he died and transmigrated from that life, he was born as a king in Jambudvīpa endowed with great magical powers. In that life, however, he became careless and obscured by the pursuit of pleasure, and thus he engaged in killing, stealing, sexual misconduct, and other unvirtuous

actions, thoughtlessly habituating his mind to such unvirtuous action. When that body later disintegrated, he was therefore born in the hell of Intense Heat, experiencing hundreds of thousands of variations of pain resulting from actions associated with hell. In this way he was deceived, as his own mind arose as his enemy.

4.C.- “When the gods have witnessed numerous further images of pleasure and
1290 pain that are associated with abundance and decline, they will discuss this among each other:

4.C.- “ ‘The utterly horrific force,
1291 The intolerable great force
That boils all childish beings,
Is karmic action engendered by the mind.

4.C.- “ ‘Caused by the mind, karmic actions
1292 Make one existence after another appear.
The suffering that torments all childish beings
As they experience existence

4.C.- “ ‘Is diverse and intense,
1293 So forceful that it can hardly be endured.
Yet, as the world evolves from karmic action,
No one seems to have enough.

4.C.- “ ‘Coming from the world of the gods, one may become a human;
1294 From the human world, one may travel to hell;
From hell, one may enter the animal realm;
And from there, one may become a starving spirit.

4.C.- “ ‘Thus, karmic actions manifest⁴⁴⁰ as the core of⁴⁴¹ cyclic existence,
1295 And as beings are driven by the winds of karmic action,
They keep spinning, but in their delusion
They do not even realize it.’

4.C.- “In this way, the gods in Moving in Gatherings see the workings of diverse
1296 karmic actions correctly portrayed by the blessed Kanakamuni upon the walls of the stūpa. [F.150.a]

4.C.- “Wishing to examine further virtuous and unvirtuous actions of the lords of
1297 the Heaven Free from Strife, the gods will then proceed to look at another part of the stūpa’s walls. There, they will notice the ruler of the Heaven Free from Strife who was known as Serene Form. Seeing the actions that made him king of the gods in the Heaven Free from Strife, they will notice how he had often been a brahmin in the world of humans. Endowed with correct

view and excellent discipline, he had concern for the incarcerated, those tormented by suffering, the unprotected, and those suffering due to famine. With a very gracious attitude, he offered them delightful food in abundance, and he also observed vows according to the calendar. Due to such causes and conditions, and on the basis of having freed people from suffering, he went to the joyous higher realms upon the disintegration of his body, and was thus born as the ruler of the Heaven Free from Strife.

4.C.-
1298 “Under the name of Serene Form, he reigned and performed actions. When he died and transmigrated, he subsequently became a human king who possessed great miraculous powers and supreme splendor. When that body disintegrated, he was next born as a god in the Heaven of the Thirty-Three, enjoying numerous great pleasures for a long time. When he finally died and transmigrated from there, he took birth as a strong asura with great miraculous powers. When, again, he passed on from that existence, he was reborn as a human, becoming a powerful and wealthy householder. When he subsequently died and transmigrated, he was again born as a human, this time in Godānīya. After that life, he again became a human, living on a lesser continent. [F.150.b] There, his mind became fickle and he therefore engaged in killing. He would hunt down wild animals and inflict wounds upon them with weapons until they died. Due to such causes, conditions, and bases, he went to the lower realms upon the disintegration of his body and was born in the Reviving Hell, burning in the great fires. Undergoing intense, excruciating, burning pain, he experienced the horrifying results of his unvirtuous actions.

4.C.-
1299 “Having clearly seen this ripening of karmic action, displayed by the blessed Kanakamuni in all its variation inside the stūpa, the gods of Moving in Gatherings will next wish to examine other aspects of karmic results. As they proceed along the wondrous wall of the stūpa, they will see among the many different lives that of Thoroughly Joyous, another ruler of the Heaven Free from Strife. They will also see the karmic actions that made him take rebirth in that manner. When he was born as a human being, his mind was virtuous. He always praised and honored the gurus, and, with faith and respect, he conducted himself with consideration and humility. He would always sweep and anoint stūpas, perform his duties well, and faithfully offer gifts to mendicants and brahmins. To travelers and the sick he would offer respectful care with a joyous attitude. When his body disintegrated, he therefore went to the joyous higher realms and was born as Thoroughly Joyous, ruler of the Heaven Free from Strife. [F.151.a] A light of numerous colors shone from his body, satisfying many beings with its radiance. Outshining any jewel, his body was incomparable and made the entire array

of gods wane in comparison. He was as radiant as the moon is to the humans in Jambudvīpa. Such was his outstanding beauty in the midst of all the gods of the Heaven Free from Strife.

4.C.-
1300 “In this manner, he lived for a long time in great splendor, enjoying his rich endowments of pleasures of the five senses. When he finally died and transmigrated, he was born as a human king in Jambudvīpa, ruling over a hundred provinces. However, during that life, he became thoughtless and took to deer hunting. As a result, he was born in the Reviving Hell, and once he died and transmigrated from there, he was born as a goose.

4.C.-
1301 “Wondering what further wonders of karmic action they might witness, the gods at this point will proceed to look at another part of the stūpa’s walls. As they watch the surface of the walls, they will see the ruler of the Heaven Free from Strife who goes by the name of Musulundha. He is endowed with the Dharma and adheres to the Dharma, does not indulge in pleasures, and benefits all beings with the supreme Dharma. In this way, with awareness of karmic action, he rules the gods and does not live in carelessness.

4.C.-
1302 “The gods will also see the relevant karmic ripening. They will perceive how he faithfully emerged from the household to become a homeless mendicant, [F.151.b] regarding even the most minute negative act as frightening, and how he practiced pure conduct in a perfect way. When his body disintegrated, he therefore went to the joyous higher realms and was reborn as Insuperable, a king of the gods in Making Use of Others’ Emanations. When he died and transmigrated from there, he became a universal monarch who ruled over the four continents. Subsequent to that life, he was reborn as a god of the Heaven of the Four Great Kings. Upon death and transmigration from that life, he next became a very happy and wealthy householder, and then a king whose rule extended across one thousand leagues. Transmigrating from the latter existence, he was then reborn as a king of Videha in the east who possessed supreme powers. When that king died and transmigrated, he was reborn as a god with supreme miraculous powers and strength. When he again died and transmigrated, he became a householder endowed with tremendous happiness and wealth, who practiced generosity, discipline, and insight in a flawless manner. He also steadfastly abided by his training in generosity, discipline, and knowledge throughout his other lives. Therefore, when he died and passed beyond, his generosity, discipline, and insight served as causes to propel him on, and upon the disintegration of his body, he finally went to the joyous higher realms and was born as Musulundha.

4.C.- “Having cultivated the continua of all those actions and having applied
1303 his mind to the purificatory training in such actions, Musulundha has thus developed carefulness. He will not be carried away by pleasures, and objects will not destroy his mind. He will be supremely happy, act for the benefit of others, and practice virtuous actions. In this way, his kindness will ensure that many gods will [F.152.a] avoid becoming swayed and subdued by their pleasures.

4.C.- “At that time, the gods will proclaim the following verses:

1304

“ ‘For those who practice virtue,
Virtue will always lead to more virtue.
Even in a thousand eons,
Virtue will not be exhausted.

4.C.- “ ‘Those who constantly observe proper discipline

1305

Will also experience the increase of insight
And engage in the generosity
Of deliverance beyond existence.

4.C.- “ ‘With the triad of generosity and so forth,

1306

People completely overcome the three flaws.
Therefore, give up the flaws completely
And adhere diligently to excellent qualities!

4.C.- “ ‘The pleasures of divine substance may be exquisite,

1307

But who is not destroyed by objects?
Even if one takes birth in hell,
From there, one cannot turn back from the Dharma.

4.C.- “ ‘This is understood by those who are righteous,

1308

Whereas childish beings turn away.
Attend to the Dharma and discipline,
And diligently give rise to insight.

4.C.- “ ‘Those who conquer the suffering of birth in existence

1309

Will be cherished like the orb of the sun.
Those endowed with the exalted Dharma
Will receive praise, even by the gods.

4.C.- “ ‘As they attain further lives,

1310

They will soon pass beyond suffering.⁴⁴²

4.C.- “ ‘Therefore, those who understand

1311

These characteristics of the divine Dharma

Will soon be free from existence
And journey to the beyond.

4.C.- “ ‘Patience, pleasant speech,
1312 Compassion for all beings,
And the practice of generosity—
Those are the paths of peace.

4.C.- “ ‘The malicious who indulge in what is unwholesome,
1313 Passing their time in extreme laziness,
While being fierce and aggressive toward the Dharma,
Are on a journey to hell.

4.C.- “ ‘Those who cannot appreciate it,
1314 And who develop anger
And become thoroughly attached,
Are classified as ignorant.

4.C.- “ ‘They give up virtue and practice the unvirtuous,
1315 Obscured by unwholesome qualities.
Those scorched by the unwholesome
Are, in their delusion, led down to hell.

4.C.- “ ‘As he practices the Dharma and pursues what is virtuous,
1316 While constantly relinquishing pleasures,
Musulundha’s life in the Heaven Free from Strife
Is the practice that brings an end to affliction.’ [F.152.b]

4.C.- “The gods of Moving in Gatherings will speak to each other in just such a
1317 way. Having seen all this horrible craving for objects and terrifying pain, the
gods in Moving in Gatherings will now continue to scrutinize the walls of
the stūpa together with Musulundha. Wondering where the lord of the
Heaven Free from Strife will be reborn next, and as what type of being, they
keep gazing at the surface of the walls. They will then observe that upon
death and transmigration from their heavenly realm, all of them will be
reborn together with Musulundha in Jambudvīpa, where the teachings of
Maitreya can be found. They will all have their faculties intact and will be
reborn in great families within the same country. They will all have supreme
affection for each other and will be born in homes of vast wealth, have
magnificent qualities, and be of excellent character. Musulundha will be born
into a great royal house of tremendous wealth and power, one that is
venerated by everyone and abounds with billions of jewels. Born as the
foremost son of that family, his name will be Śīlabhadra.

4.C.- 1318 “At that time, the blessed Maitreya will be teaching the Dharma, skillfully leading beings to the city of the transcendence of suffering. His teaching is virtuous in the beginning, virtuous in the middle, and virtuous in the end. It has excellent meanings and excellent words. It is a Dharma that is distinct, complete, and perfect. In this manner, he teaches, ‘This is form; this is the origin of form; this is the cessation of form; this is the path that leads to the cessation of form.’ [F.153.a] In the same way, he also elaborately teaches the characteristics of sensation, perception, formation, and consciousness. He thereby provides all sentient beings with excellent happiness, freedom from affliction, and entry into the city of the transcendence of suffering. He teaches the Dharma whereby all beings become free from stains.

4.C.- 1319 “When Śīlabhadra hears that the blessed Maitreya is teaching the Dharma, all the others will, as before, also join him to hear that. Inspired by the virtuous actions to which they are accustomed from before, they will all convene, and then they will approach Śīlabhadra. All twenty thousand of them will come to confer with Śīlabhadra at length, just as before. Inspired by what their leader has heard and their previous virtuous actions, they will all rise together, rejoicing with deep respect and happiness, and with a lustrous complexion on their faces. In this way, all these wise individuals will proceed as one body, as if they were Śakra and his retinue, toward the site where the blessed Maitreya resides.

4.C.- 1320 “Arriving there, they will behold the Blessed One from afar, his body adorned with the thirty-two marks of a great being, as he is teaching the Dharma. Maitreya benefits all beings, including gods and humans, and is surrounded by attending hosts of mendicants and brahmins as he teaches the Dharma that is virtuous in the beginning, virtuous in the middle, and virtuous in the end. His teaching is bright like a lake, utterly free from pollutants. His Dharma brings an end to all suffering, permanently liberates being from the chains of cyclic existence, and culminates in the transcendence of suffering. [F.153.b] His retinue is extremely profound, deep like the ocean.

4.C.- 1321 “Seeing the approaching procession from afar, the Blessed One will address them: ‘Musulundha, ruler of the Heaven Free from Strife, bow your head to my feet. Are you and your party all well? Have you practiced pure conduct well? Have you thoroughly ripened your faculties according to the Dharma? Have you made the whole gamut of negative actions diminish, and have you brought them to exhaustion? Have you completely given up your reliance on pleasure? For me, the time of liberation from all those pains has already arrived.’

4.C.- 1322 “Hearing these words of the Thus-Gone One, Śīlabhadra will be extremely delighted and filled with deep respect. Beholding the incomparable form of the Thus-Gone One, who is like a bridge that leads beyond all cyclic existence, he will bow his head to the Blessed One’s feet. Having taken his place in the gathering, Śīlabhadra will then reply, ‘Blessed One, all my engagements in cyclic existence have been exhausted.’

4.C.- 1323 “Thereafter the Blessed One will teach the Dharma to the party of twenty thousand, who used to accompany Musulundha in the worlds of the gods, by guiding them toward the exhaustion of defilements.

4.C.- 1324 “Together with Musulundha, all of them will witness these exact events of the future, just as they are projected by the blessed Kanakamuni. All the many marvelous events that they clearly perceive in this way are projected by the Omniscient One because no one else possesses such a sphere of wisdom. That is why all beings, including the world of the gods, as well as all māras, mendicants, and brahmins, have faith in the Thus-Gone One only, and in no one else. [F.154.a] For all beings, the supreme factor to attend to is the one that causes one to escape from cyclic existence—that is, the spiritual teacher.

4.C.- 1325 “Thereafter, when they have received Musulundha’s guidance, the gods will rejoice tremendously and rouse deep respect for the Buddha, as well as for the Dharma and the Saṅgha. Each among the full congregation of gods will also bow his head to the feet of Musulundha, and then everyone will leave and go outside the stūpa.”

4.C.- 1326 *Among the six discourses, this completes the fifth, the discourse of Kanakamuni’s emanations.*

... The Stūpa of the Blessed Kāśyapa ...

4.C.- 1327 “As he joyously reveals the terrifying flaws of desire to the gods, Musulundha will make them all look around in the realm of Moving in Gatherings. With great delight, the gods will examine the environment. They will see the abundant forests, parks, ponds, pools, groves, and rivers; the many lotus pools full of birds that sing cheerfully; the hundreds of thousands of divine maidens of Moving in Gatherings, who sing and dance beautifully while joking around and striking poses; the divine substances endowed with numerous qualities; the special trees of the seven precious substances that are flush with fruits; the abundant jewel mountains with their beautiful forests where the gods indulge in craving in accordance with their previous inferior, intermediate, or superior karmic actions; the extensive congregations of gods and goddesses who without any animosity revitalize each other; the delightful great rivers of refreshments; [F.154.b] the

wondrous garlands of bejeweled mansions that are replete with sense pleasures and refract their jewel light upon one another; and the brilliant mountain peaks that illumine one another with their radiance of gold, coral, pearl, and sapphire.

4.C.- “As they gaze upon all this beauty in the land of Moving in Gatherings,
1328 Musulundha will say, ‘Look at these exuberant gatherings of gods, each more exalted than the last, as they gallivant from one summit to the next, ecstatically playing their five types of instruments.’

4.C.- “ ‘We see them,’ the gods will reply.

1329 “ ‘All of these gods are like a stūpa deprived of water,’⁴⁴³ Musulundha will then remark.

4.C.- “And then he will continue, ‘The thus-gone ones declare that all these
1330 phenomena are definitely suffering, and that is correct. The gods who live in carelessness have clearly not yet achieved liberation. And when the positive actions of beings are exhausted, they die, transmigrate, and soon after will fall. Yet, childish beings do not comprehend the character of illusory karmic formations. These careless gods do not comprehend that they will fall into the realms of hell beings, starving spirits, and animals. Karmic actions are karmic actions, and they make it impossible to avoid painful births. Why is that? Because all karmic actions are nothing but formations that are characterized by arising, persisting, and disintegrating, and they continuously accompany sentient beings. Due to these three flaws, everything is rendered unpleasant and becomes a realm of vast and copious suffering, and a place bereft of all savory experiences. [F.155.a]

4.C.- “ ‘Also, our own merry congregation is bound to die; we are only
1331 subsisting from one moment to the next. We are pierced by the bite of the Lord of Death. All these conditioned phenomena are of a momentary nature. Everyone alive here soon will fall. Youth is nothing to be happy about. All this exquisite abundance soon will be destroyed. This you will understand when the time comes for the Lord of Death, the time of the utterly unbearable pain of loss.’

4.C.- “When the gods of the realm behold their ruler, they will become
1332 overjoyed. They will come rushing toward him wearing their crowns, garlands, and crystals, with bodies aglow in their own natural light. They all will be accompanied by thousands of ladies, who bear magnificent ornaments and fine costumes as they beat drums, sing, dance, joke, and strike poses. Endowed with their own former virtuous actions, the gods possess the splendor of hundreds of thousands of physical marks. With great haste, they will all approach Musulundha, ruler of the gods, in order to attend to their king. They will draw close to him with an expectation of entertainment.

4.C.-
1333 “At that point, the ruler of the Heaven Free from Strife will mingle with the other gods in order to play, joke, charm others, and enjoy himself. Yet, he does all that only for the sake of guiding the others, and not because it is his nature. And so, entering their midst, he will for a little while joke, pose, and play.

4.C.-
1334 “Since the gods are corrupted by nature and attached to numerous attractions, [F.155.b] they dwell on the mountainous summits and among the many different coral trees, where there are hundreds of thousands of beautiful sounds, sights, and lights. While they inhabit the colorful summits made of numerous precious elements, their minds are scattered.

4.C.-
1335 “At this point, the lord of the Heaven Free from Strife will proclaim to his accompanying gods, who have become free from attachment to the numerous objects, ‘Gods, we must go among those other gods, so that we can make them abandon their pursuit of objects instead of pursuing what is gratifying only for themselves. That way, we can provide them with excellent happiness. We must by all means make sure that they do not pursue objects but instead practice the Dharma.’

4.C.-
1336 “Calm-minded and having understood such key points for happiness, the ruler of the gods will then proceed, accompanied by his party of gods, to visit another part of the heavenly realm of Moving in Gatherings. The land there is studded with waterfalls, pools, and various lotus groves where flocks of beautiful birds live. Looming there are myriad sloping mountains that shine with the splendor of jewels. It is indeed an enchanted land that astonishes even the ruler of the Heaven Free from Strife. As if bursting forth from the sky, this lofty realm is ablaze with the overpowering light of myriad kinds of splendid jewels and endowed with a hundred thousand suns. They will soon come to a place of brilliant splendor that is completely peaceful and luminous. There, in a secluded setting, they will behold a stūpa.

4.C.-
1337 “Just as before, the gods will now ask their ruler,⁴⁴⁴ [F.156.a] ‘What are these blazing jewels that we perceive?’

“Hearing such words from the gods, the ruler of the Heaven Free from Strife will respond in a manner similar to before: ‘Listen, the many blazing jewels that you behold here belong to the shining reliquary of the sixth Blessed One, Kāśyapa. He is a thus-gone one, a worthy one, someone learned and virtuous, an unsurpassed being, a charioteer, a god of gods. Upon the other stūpas, the downfall of the gods that live due to prior pure conduct were depicted, but upon the walls of this stūpa appear creations that are made for the sake of benefiting and caring for those endowed with prior mental training. Out of respect for the Buddha and the Dharma, and with the wish to do what is good for ourselves, you and I must enter the stūpas of these and the other thus-gone worthy ones.’

4.C.-
1338 “Having uttered these words, the ruler of the Heaven Free from Strife and the gods that accompany him will together approach the site of the reliquary of the supreme sage, and there they will behold numerous blazing jewels, just as before. Once they have entered the stūpa, the gods will stand before an incomparable image of the supreme sage, Kāśyapa, made of gold from the Jambu River. The Blessed One wears robes adorned with many different radiant jewels, and he is seated on a beryl throne as he teaches the Dharma. The splendor of this statue is so extraordinary that it makes the gods seem like fireflies before the sun.

4.C.-
1339 “As they see this form of the Blessed One, the gods will feel a most blissful trust, [F.156.b] and they will bow their heads in respect and yearning. They will have removed their crowns, necklaces, and flower garlands, and will be free from any conceit based on their bodies, power, and radiance. With a pure and selfless attitude, they bow to the feet of the Blessed One. Respectfully bowing and paying homage, they will venerate the Blessed One free from any arrogance. As they rise, their minds will be one-pointed. However, since their nature is not immutable,⁴⁴⁵ they will enter the stūpa that contains the image of the Blessed One bearing numerous ornaments and endowed with incomparable forms. There, the gods will then attentively watch the creations of karmic action.

4.C.-
1340 “Upon the walls of the stūpa a discourse is miraculously written in clear, bright letters for the benefit of gods and humans. For the benefit of all wandering beings, the bright letters convey excellent words and meanings, show the way to the transcendence of suffering, and act as a lamp for all beings with childish minds. The discourse that is written upon the stūpa states:

4.C.-
1341 “That which tames, bestows happiness, is like a butter lamp, shows the direct way to the city of the transcendence of suffering, and is like a preceptor for all monastics are the bases of training. On the other hand, the following thirteen factors create obstacles for those who are monks. They destroy their composure in concentration, all progress toward the transcendence of suffering, and even their own personal tasks. Monks who engage in these thirteen factors will not be free from sickness, aging, death, suffering, lamentation, pain, mental distress, [F.157.a] and exhaustion. They will be derided in hundreds of ways. These thirteen render monastic life meaningless and prevent them from observing the vows of body, speech, and mind.

4.C.-
1342 “I do not offer a dwelling place or any medical supplies to those who lack diligence, because such gifts would become obstacles for them. When inferior people who are lazy, cowardly, and lack understanding are overcome with conceit, they will not be able to go beyond that which is hard

to endure. In the same way, when those of feeble diligence, whose minds are unobservant and who are predisposed to laziness, practice resting in concentration, they will be frightened by virtue and succumb to stupidity. Because of their ignorant nature, they are unable to cross the five rivers. Neither are they able to cross the waves of the unbearable rivers of objects. Carried away as their hearts are by the river of craving, they must course throughout cyclic existence.

4.C.-
1343 “ ‘What, then, are these thirteen factors? Being in a crowd, acting as a doctor, painting, poetic composition based on unwholesome learning, astrological calculations, interpreting omens, accepting wealth and veneration, being a piśāca demon one-pointedly concerned with alchemy, becoming a servant of the king, accepting convenient meals, not asking questions, having many companions, and being in the wrong company. Those thirteen are obstacles for monks who practice concentration. They cause their downfall and make them unable to accomplish their own objectives. They lead to birth among hell beings, starving spirits, and animals. They make the monastic life pointless. Due to those, one will neither be a householder nor a monastic. [F.157.b] One will give up virtuous action and be scorned by all one’s companions who are of pure conduct. One’s behavior will be like the sound of a conch. One will lack learning and understanding and will therefore be unable to accomplish the transcendence of suffering in accordance with one’s intentions. One will also be abandoned by the gods.

4.C.-
1344 “ ‘First of all, fondness for crowds is a factor that burns those engaged in concentration, making them tremendously distracted. It makes them inclined to downfalls and causes them regret in the future. Hence, all monastics should give up fondness for crowds. The minds of those who thrive on crowds are unrestrained; those who act without restraint will naturally become agitated, and thus their minds will constantly be thinking of things. Their minds will become habituated to an extremely distracted condition, buffeted by the waves of fluctuating thoughts. Those who become distracted in this way will take pleasure in shows and dances, and they will go to watch such entertaining spectacles and the like. They will thus become habituated to an unrestrained way of life as they make their way to cities, as well as to smaller places, towns, and villages. In constant fascination, they will go there as spectators. Those who go peering around where crowds are gathered will proceed to hook up with each other, and thus they will keep roving from place to place, traveling everywhere while being uncouth and delighting in speaking unvirtuous words. Those whose minds are one-pointedly absorbed in such pursuits will rest neither day or night.

4.C.- “ ‘Those who are distracted in this way will fail to gain any learning and
1345 will always be scorned by their companions who are of pure conduct. They
will even fail to recognize those who have been their friends. When they are
in the presence of those endowed with discipline, their minds will be drifting
off. When their bodies disintegrate, they will fall into the lower realms and be
born in hell. [F.158.a]

4.C.- “ ‘Crowds are also associated with other great faults. Wicked monks who
1346 thrive on crowds and have flawed discipline become agitated when they
hear the elated sounds of a crowd that has assembled. As the minds of such
unrestrained and disturbed monks breed longing, their donors and
benefactors gain importance and these monks are overcome by attachment
to wealth and honor. Such monastics will also speak rudely to others.

4.C.- “ ‘What are the further faults associated with crowds? If one is obsessed
1347 with crowds one will only gravitate toward other monastics who have the
same inclination. One will stray from the sacred Dharma. In that fashion, one
will cause the decline of both oneself and others. One will be engaged in an
outlook that heralds one’s own destruction.

4.C.- “ ‘All members of the saṅgha should therefore steer clear of such beings
1348 because they destroy the opportunities of monks endowed with discipline.
Anyone who possesses discipline should shy away from such people.
Because they are unwholesome companions, they are despised by everyone
who practices pure conduct.

4.C.- “ ‘There are also many other flaws that result from loitering in crowds.
1349 Crowds produce many different sounds, and the profusion of attractive
sounds can titillate the mind so that one becomes exceedingly attached to
them. Taking constant delight in such sounds, one will find them
tremendously captivating due to one’s overexcited state of mind. Such a
tenacious mind has no faith and will not develop faith in anything
meaningful. It will join religions that do not espouse the Dharma but will not
have faith even in those. Such people engage in downfalls associated with
pleasurable conditions [F.158.b] and their speech becomes mistaken as well.
When their bodies disintegrate upon dying, they will fall into the lower
realms and be reborn in the hells. In this way, many great defects stem from
joining in crowds.’

4.C.- “At this point the blessed Kāśyapa proclaims these verses:

1350

“ ‘Bound by numerous affairs,
The mind is thoroughly distracted.
Thereby one’s pure conduct comes to nothing,
And one loses interest in the transcendence of suffering.

“ ‘If one continuously and constantly behaves this way,

- 4.C.- One naturally abandons discipline.
1351 Those who delight in concentration see that
And give up such business completely.
- 4.C.- “ ‘Based on the single cause of agitation,
1352 Mental activity is wasted,
And pure conduct that would clearly reveal
The transcendence of suffering will come to nothing.
- 4.C.- “ ‘Crowds make one fall from the higher realms
1353 That bring respite from pain.
They are the harbingers of the world of starving spirits
And propel one into the realms of animals.
- 4.C.- “ ‘They are the mother of all of cyclic existence;
1354 Therefore, avoid even the word *crowd*.
Monks endowed with the equipoise of concentration
Should steer clear of crowds.’
- 4.C.- “In this way the supreme sage, blessed Kāśyapa, teaches the flaws that are
1355 associated with crowds. The excellent qualities that follow from avoiding
crowds he then explains as follows:
- 4.C.- “ ‘Such monks rest in great equipoise, and they take delight in nothing but
1356 the sacred Dharma. They teach nothing but the sacred Dharma. They realize
the sacred Dharma. They have natural, great respect for the buddhas and will
behold the presence of those whom they should meet. Having escaped the
world of crowds, they delight in one-pointedness and are deeply terrified by
the horrors of cyclic existence. Moreover, their verbal endeavors bear fruit in
the form of the four truths of noble beings. [F.159.a] That is, they speak the
four truths of noble beings. Their physical endeavors bear fruit as they join
their palms respectfully before the Buddha, Dharma, and Saṅgha. And they
also develop disenchantment with the body. Their mental endeavors bear
fruit as they develop composure with respect to the particular and general
characteristics of the mind.
- 4.C.- “ ‘This fruitful, threefold endeavor helps them enter the transcendence of
1357 suffering by means of all the methods that they have gained familiarity with.
In this way, they are uninterested in crowds and do not keep unwholesome
companions. Their minds are properly guarded, and their minds are also
fully absorbed in equipoise. There are also three further factors that allow
them to authentically transcend suffering. What are those three?
Mindfulness of the breath, contemplating the repulsive, and discernment
with respect to the elements. By these paths, anyone’s mind will enter
equipoise.

4.C.- 1358 “ ‘Fondness for crowds prevents mental equipoise as well as the process of making the mind rest in equipoise, and it causes weariness regarding the three paths. It is a noose that drags one into the realms of hell beings, starving spirits, and animals. It keeps one chained to misfortune and makes people rush into the hells. Furthermore, the realms of starving spirits and animals result from the deceptions that attend fondness for crowds. Therefore, monks who practice composure give up crowds as if they were poison, weapons, fire, ferocious beasts, or an abyss. [F.159.b]

4.C.- 1359 “ ‘Many careless people are beguiled by crowds and will hence take rebirth among hell beings, starving spirits, and animals. They are careless, and due to karmic actions that are to be experienced in other lives, they become miserable and penurious dancers, drummers, or singers who frequent the doors of other people’s homes, destitute and subsisting on handouts received by the wayside or in doorways. Therefore, crowds are virulent, like an encounter with a poisonous snake. Crowds are like a burning fire. Crowds are like falling into a pit. Crowds are ignorance and delusion. Crowds are lustful desire. Crowds are like a waterwheel. Crowds are witlessness. Crowds are like masses of darkness. Time and again, they block one’s success. They are the one disaster.

4.C.- 1360 “ ‘Those who are clearly frightened by existence and apply themselves one-pointedly to the view of reality should thus train in peaceful forests, in serene solitudes free from noise and chatter,⁴⁴⁶ in the mountains, beneath a tree, in the opening to a cave, or in a sacred place where meritorious activities make no noise. Alone, you must walk into secluded places and, with a withdrawn, one-pointed mind, attain supreme and definitive victory over all the afflictions. In this way, you must make your minds properly serviceable. Be free from all crowds. [F.160.a] Be free from attachments to visits and social gatherings among your own people, friends, and associates. Without becoming scattered, be happily alone. Keep your mind stable and focused, free from the four errors. Mindful of the sixteen modes of exhalation and inhalation, persevere diligently and correctly without discriminating between day and night. You will thereby free yourselves from the bonds of cyclic existence. With the attainment of that supreme stage comes a sublime happiness the likes of which you have never experienced before. And that is not the case for those who are drawn to crowds. Rather, such people lack learning, their minds are fickle, and their movements lack resolve. Without being mendicants, they declare themselves to be so, and they are lazy. Therefore, be sure to overcome that single factor, fondness for crowds.

4.C.- 1361 “ ‘What is the second factor that one should give up and refrain from? Acting as a doctor. That is an obstacle for monks who practice meditation, because if monks act as doctors, they will become engaged in extraneous activities and

discussions. They will not offer their minds to the sick, but rather their minds will become absorbed in business. As they keep busy that way, their desires will grow very powerful. Subdued by desire, their minds will become very preoccupied and eventually, when various aggressive diseases occur, such people will take advantage of others. They will think, "Abundant wealth and respect are coming my way! Thus, I should now travel the land—from town to town, city to city, and from one dwelling to the next—so that I can accumulate wealth." In this way, their greed will only increase, [F.160.b] and such people, being oppressed by greed, will propagate severe defilements—they will not be interested in the cultivation of equipoise. Neither will they practice virtuous actions.

4.C.-
1362 " 'There are additional great flaws associated with acting as a doctor. Someone who is not a monk but claims to be may, when someone is stricken with diseases associated with wind or the like, dispense medicine and advice and quickly produce a concoction of sesame oil. When the oil runs out, he will then grind more sesame seeds and thereby kill many beings as he exterminates a large quantity of insects.

4.C.-
1363 " 'There are other flaws as well. Bad mendicants who nevertheless declare themselves to be mendicants may prescribe meat to someone who is otherwise free from disease. In this way, they may order meat that is fresh—from animals killed by weapons, not very fatty, not obtained from dead animals, and neither from animals that were overcome by disease or contagion nor from animals afflicted by disease or contagion, nor from animals that died from poisoning, nor from animals that were killed by predators, nor from animals that became gaunt and emaciated. In this way, killings may result from their requisition. When that happens, both the one who asked for the slaying and the one who carried out the order will be equally complicit in the karmic action. Due to the flaws of covetousness and ill will, they will both be reborn in the Reviving Hell. Therefore, do not act as a doctor.

4.C.-
1364 " 'For bad mendicants who pretend to be mendicants but are demonic thieves, there are further flaws associated with acting as a doctor. For example, when certain violent diseases break out, such people may decide to travel from place to place, seeking out trees, creepers, and bushes in pursuit of wealth. [F.161.a] In such places, they may dig out and cut through colonies of insects and nests of worms in pursuit of wealth. As they dig, they catch the creatures that live in the bark and roots and destroy their nests. When they cut through the vegetation, they kill the insects that live in or from it. That is another flaw associated with acting as a doctor. How could people

who pursue such an unwholesome means of livelihood, which is opposed to the Dharma, possibly become fond of meditation, since their minds are so filled with craving?

4.C.-
1365 “Such unwholesome attitudes have other powerful flaws as well because with improper motivation, such people may take an inappropriate interest in the destruction of the land. They may think, “If calamities befall the land, people will venerate me, and thus I shall obtain possessions, food, drink, seats, dwellings, wealth, and honor.” Ruined by their desires, such people will not think of what is virtuous. Such people are also not inclined to cultivate equipoise, nor do they follow spiritual masters. They do not keep company with spiritual teachers, nor do they pay homage to the buddhas. When the bodies of such evildoers disintegrate, they fall into the lower realms and are reborn in the hells. If, following their death and transmigration, they should instead be born as a human due to virtuous karmic actions that are to be experienced in other lives, such negative doctors will, because of their actions, always suffer from illness and poverty and their lives will be cut short.

4.C.-
1366 “Further flaws associated with acting as a doctor include the following. [F.161.b] Wind, gall, and phlegm are simple factors and are therefore simple to balance. But people fail to recognize the factors that have been active since time without beginning, leading them to birth in the lower realms. Ordinary people who lack learning—bad mendicants who simply pretend to be mendicants—may cure destructible bodies, but they cannot cure the body of its primordial torments caused by desire, anger, and delusion. Those are the afflictions that one aims to relinquish by shaving off one’s hair and beard, donning the saffron-colored robes, and going forth. Whoever is burned by those will also be terribly scorched physically. Everything will be wasted and come to nothing. Whoever adheres to and chases after the three great flaws of desire, anger, and delusion will not, when the time comes to give up the present life and transmigrate to another, have achieved anything meaningful by having become a monk.

4.C.-
1367 “In their ignorance, people pursue unwholesome means of livelihood and are deceived by their own minds. For example, if those of inferior intellect, who lack support, companions, and wealth, encounter a powerful enemy, they will not be able to defeat that enemy, nor will they have any power to stop him. Rather, given that the enemy is stronger, they must instead follow him. Childish, ordinary beings who lack learning do not consider such an enemy to be frightening. Rather, they befriend him and together they make other weak beings who are afraid of their enemies subservient to them. With unwholesome mindfulness and misguided insight, such lazy and careless people get drunk and misbehave with the

wives of others. [F.162.a] In that way, bad monks, who nevertheless declare themselves to be monks, befriend their own enemies. Their pursuit of what transcends the world—otherwise adhered to with great strength and abundant diligence—is thereby abandoned completely as they instead open the doors to desire, anger, and delusion and treat these afflictions as something delightful that one must indulge at all costs. While their bodies may be those of a monk, they give up the mindset that relinquished family, friends, and women, and instead they fall under the power of their enemies and keep company with them, motivated by material concerns.

4.C.- “ ‘In the same way that wind, gall, and phlegm are enemies, so you must
1368 understand that there are three enemies that disturb the mind and drive it toward the Lord of Death, three enemies that are hard to turn back: desire, anger, and delusion. Those three will bind you with the rope of desire, and thus you will, in total carelessness, be driven toward what lies beyond this world. Carelessness with respect to the supreme objective and strong craving for wealth make the mind suffer. Therefore, you must comprehend these flaws and not act as doctors. Someone who acts as a doctor of healing will not be happy in the lives to come.’

4.C.- “At this point the Blessed One proclaims these verses:

1369
“ ‘Phlegm and so on are not flaws;
Desire and so on are what I hold to be flaws.
Phlegm and so on do not
Make beings take birth in the lower realms.

4.C.- “ ‘Those flaws of the mind
1370 Create the manifestation of the lower realms.
Therefore, pacifying these is supreme,
Not the pacification of phlegm, and so on.

4.C.- “ ‘That which is perfect in the beginning and at the end
1371 Is never exhibited as, or found in, desire.
A true doctor heals the mind,
A true doctor does not heal the body.

4.C.- “ ‘The cure for the mind is hard to understand,
1372 And thus worldly people fail to understand this.’⁴⁴⁷ [F.162.b]

4.C.- “In this way, the blessed Kāśyapa teaches that, for those reasons, monastics
1373 should not act as doctors.

4.C.- “ ‘There are also other flaws associated with acting as a doctor. Those who
1374 do so will experience the increase of numerous flaws and will be overcome by desires. They will therefore become involved in disputes, and other

doctors will criticize them. Their means of livelihood will be destroyed. They will live in a way that causes them to take rebirth as starving spirits. Delusion becomes very strong in their minds, which become busy and overcome by defilements.

4.C.-
1375 “ ‘When those who are overcome by delusion see women, they will be led astray by incorrect mental engagements. When those of inferior intellect see women, they will be overcome by desire. Such problems do not occur with phlegm and the like. Therefore, heal the flaws of desire and the other afflictions! The causes of the realms of hell beings, starving spirits, and animals are very powerful. Hence, when such people see females, they are carried away by incorrect mental activity. When those with dull recollection see women, they are overcome by desire. Monastics must therefore strive always to comprehend desire and the rest—not phlegm and the other elements.

4.C.-
1376 “ ‘This, then, is the second factor that all mendicants who turn toward the transcendence of suffering should disengage from because it will otherwise burn them when they try to rest in equipoise.

4.C.-
1377 “ ‘There is also a third factor to be relinquished. What is that? Painting. Monastics who engage in painting may have gone forth from the household because of desire, but due to infatuation with colors, they end up developing even more desire. [F.163.a] Those who engage in numerous such activities may have given up the world, but they keep creating many different colorful products. Wild minds, in their ignorance, produce such colorful images in abundance.

4.C.-
1378 “ ‘Monastics constantly recognize the various karmic actions, while the artist of the mind creates the paintings of the five realms of beings with the five great, ultimate colors. How does the artist of the mind do this, and what are the five great colors? When deep trust and other virtuous states are applied through the refined means of virtuous karmic action with pure motivation, one becomes free from all the vast stains as well as the stains of miserliness. And so, that delightful mind takes up discipline and engages in the designs of discipline. In this way, the painter of the mind draws the vivid displays of the gods.

4.C.-
1379 “ ‘Moreover, a mendicant should take note of the following actions of the mind. People create vivid designs with the many colors of inferior, intermediate, and superior actions. Those who possess wealth and firm discipline create vivid displays of highly virtuous actions. Those who possess great wealth and who also have discipline create vivid exhibitions in shades of both black and white. Those who have little wealth but are endowed with discipline create vivid paintings in white and red. Those who are poor and whose discipline is corrupt create paintings in black. Those of

inferior diligence and great desire create paintings with black and drab colors. Those with a fine appearance and a noble family are painted in bright white. Those born in an intermediate family are painted in red. [F.163.b] Those who are inferior are painted in black by the artist of the mind.

4.C.-
1380 “ ‘As their positive actions transpire, kings or royal ministers may proceed with many unvirtuous actions, and thus their white colors will fade while blackness spreads. The black actions of those who are poor and born in an utterly inferior family may also fade and instead white ones may emerge. In the case of those born in an intermediate family, whose bodies are exquisite, and who engage in intermediate actions, the painter of the mind will paint in white and red. In this way, the extremely colorful world of humans is painted in numerous bright hues. You should likewise examine other realms. Which ones? Those of hell. The hells are painted in yellow and black by the artist of the mind. What is the yellow color? Anger. What is the black? Envy. The beings of the inferior and intermediate hells are exclusively painted with two colors: blue and black.

4.C.-
1381 “ ‘Once you have realized how the paintings of the hells are created, you should also examine other realms. Which ones? Those of the starving spirits. The tremendous suffering of starving spirits is created by envy and stinginess. The shades of the painting are black because the starving spirits shamle through and live within pitch-black darkness. The black actions and black bodies of these starving and thirsting creatures are all painted [F.164.a] with this single hue.

4.C.-
1382 “ ‘What are the colors of karmic action that produce the paintings of the animals? Black and red. Those who suffer terribly and are terrorized by one another are painted in black. Those who are terrified of each other are painted in red by the artist of the mind. Animals that kill one another and become enslaved are boundlessly numerous. Nevertheless, in short, those that fly in the sky and are killed for their meat, such as peafowl, quail, and geese; those that live on the ground, such as cows, water buffalo, pigs, and forest cattle; and those that swim in water, fish and the like, are all painted in black. Those that have no fear of being killed, such as the birds of the divine realms, are painted in red.

4.C.-
1383 “ ‘In this way the five realms of beings are generally painted with five colors. Examine all this! See how everyone is pitifully confined to intense suffering. When their previous suffering fades, they engage in careless pursuits that again create mutual harm, and thus they are overcome by the suffering of hunger and thirst. Without properly observing these spectacles, the tired and lazy artist of the mind, which does not have any familiarity with concentration, turns in its ignorance toward paintings that are different from its own life and pays full attention to them. The vivid exhibitions of cyclic

existence that ensue include birth, aging, death, encounters with the abhorrent, separation from the beloved, cold, heat, hunger, thirst, [F.164.b] mutual likes and dislikes—a continuous mural of pleasure and pain that pertains to the levels of hell beings, starving spirits, animals, gods, and humans in accordance with their many different karmic actions. All such wonders of cyclic existence are indeed nothing to strive for. Yet unless those matters are kept in mind one will never become weary of them. Moreover, for as long as one practices equipoise, further miserable paintings will be created. Thus, mendicants are also scorched.

4.C.-
1384 “ ‘There are also other ways to examine the many colorful features of cyclic existence, for those colorful features are also created in different hues. When the mind is bound by its relations to colorful objects it will continue to roam among hell beings, starving spirits, and animals. How so? When the eyes behold beautiful, delightful, and attractive forms, there arises desire for those objects and the mind becomes attached to what it sees. At such times, black paint is applied, resulting in birth among hell beings, starving spirits, or animals. On the other hand, when the eyes see forms, one may instead think, “Those forms are impermanent and unstable, they are not immutable. All of cyclic existence is nothing but mere phenomena, and so there is nothing to desire.” At that time, the painting is created with white, leading to birth among gods and humans, and even to the transcendence of suffering.

4.C.-
1385 “ ‘Do not become attached to the objects of the eye consciousness. Do not think of them, do not develop thoughts about them, and do not rouse yearning desire. Your perfectly white karmic activities will then bring you happiness as the greatest among gods or as a human being. Bad mendicants, however, do not practice this way. They do not make these matters the objects of their concentration. When they develop attachment to the objects of their eye consciousness, [F.165.a] they understand them to be real and thus they will engage in black actions. Not realizing that their actions are black, these unwholesome minds will keep on painting.

4.C.-
1386 “ ‘Therefore, when resting in concentration, one should not engage in actions that cause burns. Neither should mendicants keep in mind those actions that they previously engaged in. How? When delightful sounds are registered by means of the ear faculty, and the cognition of something delightful produces attachment, one should observe the sounds correctly. In this regard, if you recognize that “these sounds are unstable, impermanent, and subject to decay,” your consciousness will not become attached. The mind will not be scattered and pursue various thoughts. At that point, one will engage in white conduct. Such exquisite colors will create the bright paintings of life as a god or a human.

4.C.-
1387 “ ‘Nevertheless, bad mendicants who merely pretend to be mendicants do not examine beautiful sounds this way. Instead they engage in further painting and are therefore scorched as they rest in concentration. Moreover, when ordinary, childish people, whose intellects are inferior and who lack learning, hear beautiful sounds, they delight in them and become enchanted by them. Through inappropriate mental activity they develop thoughts, desire, and attachment, and with such black paint, the artist of the mind will then paint the realms of hell beings, starving spirits, and animals. And so, bad mendicants give up beautiful colors and instead draw different images. They are scorched as they rest in concentration. [F.165.b]

4.C.-
1388 “ ‘Unintentionally, bad mendicants also create other colorful depictions of cyclic existence. How so? Bound by the objects of the senses, they are ruined by the delightful objects of cyclic existence. In what way? When their nose consciousness experiences smell. Holy people do not cling to pleasant or unpleasant smells. Nor do they develop attachment in relation to what is actually not beautiful. They are not destroyed by inappropriate mental focus. They understand that smells are impermanent, unstable, not enduring, and subject to change. Phenomena do not arise—but even if they do, they will also cease. As they experience smells in accordance with reality, they do not develop any attachment and their minds do not become scattered. At that point, white factors truly increase, and by virtue of such factors one will avert the great blaze. Due to their factual and complete knowledge, such people enter among gods and humans.

4.C.-
1389 “ ‘Bad mendicants, however, abandon such beautiful actions and instead engage in other artistic activities that will burn them during their practice of concentration. When they experience pleasant or unpleasant smells, they become attached. They tie themselves to the objects and produce thoughts about them, and thus they are ruined by their inappropriate mental activities. Such black actions, which are based on these perceptions, constitute the paint for the realms of hell beings, starving spirits, and animals within cyclic existence. Bad mendicants give up beautiful colors and use that type of paint instead. They are scorched during their practice of concentration. [F.166.a]

4.C.-
1390 “ ‘Another type of colorful karmic action has to do with the experience of pleasant tastes by the tongue consciousness. One should not relish tastes, one should not become averse to them, and one should not be bound by them. Rather, focusing the mind correctly, one should examine each taste, recognizing that it arises only to disappear again. The food that was held in the palm of the hand reaches the tongue. When that happens, the type of worm called *sweet intoxication* also makes contact with the food and experiences it. In the brain then arises a mental state known as *mucus*, which causes a watery discharge from the brain to flow onto the tongue. As drops

of this discharge flow, the tongue begins to move, and while the molar teeth grind the food, the tongue tastes it. Realizing that this process is what binds childish beings, one should be attentive to tastes in a way that accords with reality. One should examine them by means of correct mental engagements. With such bright white shades, one will then be supremely happy among gods and humans.

4.C.-
1391 “ ‘Bad mendicants, who nevertheless declare themselves to be mendicants, do not understand that this colorful world is produced by many different karmic actions. When practicing concentration, they therefore create paintings that are of an obstructive nature. Moreover, when the *sweet intoxication* worms make contact with the food and taste is experienced, such people will think, “Ah, that food is so good! So excellent! So beautiful! What exquisite colors, tastes, and fragrances! What a perfectly clean meal!” In this way, they develop concepts based on food and engage in physical, verbal, and mental misconduct, thereby painting their virtues black in numerous ways that lead to life as an animal. They are thus carried away by their improper mental focus. [F.166.b] Bad mendicants, who merely pretend to be mendicants, thus disregard the many different karmic actions, and when they practice concentration, they instead engage in ordinary actions that become obstacles to it.

4.C.-
1392 “ ‘There are also other colorful actions that produce this colorful world. For example, mundane people with dull faculties are carried away by the presence of objects, such as the textures experienced by bodily consciousness. Those guided by proper mental engagements that are in accordance with reality will recognize that the objects referred to as *textures* emerge from the coming together of the three factors. They are not permanent, stable, or durable. The body is not an agent. Rather, while its mere appearance may be delightful, the body is clean only according to the faculties and not in any lasting manner. It is not enjoyable and does not include a self. The body is no more than a composite of multiple factors, a mere container produced by the four elements. It is painful and constantly harmful, always subject to the torments of disease, and pulled along by all sorts of injurious factors.

4.C.-
1393 “ ‘Such people understand the nature of the body and the textures it experiences. They are not led astray by textures. Rather, they think, “Textures are all nothing but transient and they entail harm—they are beyond anyone’s control.”

4.C.-
1394 “ ‘Those who in this way examine matters by means of correct mental engagement are painting in white and will thus be born as gods or humans. However, bad mendicants, who merely pretend to be mendicants, do not examine things in this way. They disregard these colorful exhibitions of the

world, the creations produced by the artist of the mind, and instead proceed to paint different compositions that present obstacles to their practice of concentration. [F.167.a]

4.C.-
1395 “ ‘Ordinary, childish people, who lack learning about textures and whose intelligence is inferior, conceive of textures in a different manner. Through inappropriate mental engagements they think, “This texture is supremely enjoyable, a supreme cause of physical well-being. I shall satisfy myself with that and make myself happy.” In this way, ordinary, childish people who lack learning will examine textures by means of inappropriate mental engagements, and they will therefore use a black paint that leads to birth among hell beings, starving spirits, and animals. They do their painting in black. Bad mendicants, however, who merely pretend to be mendicants, do not examine matters in this way. They ignore these colorful karmic actions and instead use a different, mundane paint that causes obstacles to the practice of concentration, and thus they make a different painting.

4.C.-
1396 “ ‘Moreover, those who pretend to be mendicants but are fond of mundane activities do not concern themselves with the sacred Dharma. In terms of the four truths of noble beings and their sixteen aspects, they abandon cessation and the path. They disregard mindfulness of the breath, the four concentrations, the four abodes of Brahmā, the four fruitions, and all such teachings, and thus they remain ignorant. They suffuse their minds with nothing but attachment and so they act differently. That is to say, they engage in colorful karmic actions that are of a different sort, actions that hinder the practice of concentration and that are afflictive and ignorant. Such causes will thrust them into inappropriate mental engagements, and when their bodies disintegrate they will therefore fall into the lower realms and be born in hell.

4.C.-
1397 “ ‘Another great flaw is that due to the seduction of women, such beings create the causes for going to hell. Ordinary, childish people are impressed by the mere sight of the decorative jewelry and costumes that women wear, and even a depiction of the female body can prove alluring to them. [F.167.b] Since that alone is enough to keep them enmeshed in desire, what then to say of their feelings when they actually meet a woman? When the bodies of those who rouse desires in both themselves and others disintegrate, they fall into the lower realms and are reborn in hell.’

4.C.-
1398 “At this point the Blessed One utters these verses:

“ ‘Those who pursue painting
Without thinking of the vivid displays of karmic action
Will be burned by their artistic activities
And thus they will rush into the hells.

- 4.C.- " 'Some forget about happiness
1399 And become attached to the defiled.
Such ignorant people are, with yearning hearts,
Racing into the abyss.
- 4.C.- " 'When people who indulge in darkness
1400 Practice concentration,
They give up what is beautiful.
This is what makes the childish grow attached.
- 4.C.- " 'Childish people who practice painting
1401 Are caught by the noose of their compositions.
Obscured by their painted works,
They are helplessly drawn into hell.
- 4.C.- " 'The colors of a painting may be bright,
1402 But they are no match for the designs of the mind.
Rain destroys the former paintings,
But the paintings of karmic action persist.
- 4.C.- " 'Even the most vivid depiction
1403 Cannot be said to be a great painting.
But the paintings of karmic action are great artworks
That display the three levels of existence.
- 4.C.- " 'The diversity of painted forms
1404 Make sentient beings roam through the realms.
All these diverse karmic actions
Are created by the painter.
- 4.C.- " 'The artist of the mind
1405 Creates the colorful web of karmic action.
Those enmeshed in that web
Remain deluded and bewildered.
- 4.C.- " 'Rain, dust, and smoke
1406 Will destroy a painted picture,
But even a billion eons cannot destroy
The paintings of the mind.
- 4.C.- " 'The ground may crumble
1407 And the oceans dry up,
But the paintings of the mind
Remain there to be experienced.

- 4.C.- " 'The ignorant fail to see
1408 The picture of their own karmic actions. [F.168.a]
As long as they yearn for wealth,
They keep creating different paintings.
- 4.C.- " 'Therefore, since it is known to be an obstacle to the practice of
1409 concentration, to entail numerous flaws, and to be a source of neglect, monks
should not pursue the actions of painting. If they do, their minds will be
distracted, and they will fail to find happiness. They will not direct their
minds toward or cultivate a single virtuous action. Therefore, those who
wish to take hold of genuine happiness and who are afraid of the terrors of
karmic action should train in a way that avoids any engagement in painting.
- 4.C.- " 'That is the kind instruction that we have received. Therefore, having
1410 understood its faults, mendicants should give up this third factor.
- 4.C.- " 'There is also a fourth factor that mendicants should avoid. What is that?
1411 Poetic compositions based on unwholesome learning. When a monk goes
forth, he gives up sons, daughters, family members, siblings, his father, and
his friends. This he does for the sake of giving up the afflictions and
practicing concentration. But demolishing the afflictions can only be
achieved with a one-pointed mind, not by being distracted. The pursuit of
poetry, on the other hand, depends on many different things and may thus
distract the mind. Distractions are obstacles to virtuous qualities and prevent
the practice of concentration. They make one lack concentration. One will not
follow a master, nor will one enjoy listening to the sacred Dharma,
worshipping the Three Jewels, or practicing the path of deliverance. Instead,
one will find constant and continuous pleasure in crafting poetry. In order to
support one's poetry, one will then also receive many kinds of unwholesome
learning. In this way, one will only find pleasure in listening to words that
run counter to the way things are, [F.168.b] one will develop incorrect mental
engagements, and one will speak irrelevant words. That is what these bad
monks find inspiring.
- 4.C.- " 'As they then listen to such discourses repeatedly, they will become
1412 attracted to the path that is explained therein, and so they will again become
householders. They will fall away from the sacred Dharma. With their great
fondness for poetry, they will indeed engage in literary composition, but
they will become lazy in their practice of concentration and refrain from
entering among the members of the saṅgha.
- 4.C.- " 'All of that will also create obstacles for their access to food and a
1413 dwelling. As soon as such lazy people break their discipline and refrain from
entering among the members of the saṅgha, there is no need to mention the

difficulties they will have in obtaining a place to stay, proper medical supplies, and all the rest. Likewise, such lazy people also find that honest words and worship become obstacles for them.

4.C.-
1414 “ ‘When such people become obsessed with poetry rather than the practice of concentration, they will not only enjoy composing poems that are of a relevant kind. As they keep crafting poems, their minds will become ever more accustomed to and obsessed with lyrical composition. They will be destroyed by a profusion of concepts and ideas as they keep inventing new poetic expressions. While in such a disturbed state of mind, the formations of their lifespan will eventually become depleted and, when the Lord of Death arrives, they will have to leave unaccompanied while their works remain unfinished. They must then leave and pass on, bereft of the path of transcendence. Their minds were completely immersed in poetic composition and became obscured thereby. As great obstacles thus befall them, they are bamboozled to the highest possible degree. [F.169.a] Now, however, you are free from disturbances, your faculties are intact, and you have gone forth from the household. At this time, when you have achieved all these supreme joys, why would you fool yourselves with poetry? Once your time is up, you would then have failed to take care of yourselves.

4.C.-
1415 “ ‘There are also other flaws associated with poetic composition. Poetry is primarily produced by people with defiled minds and defiled conduct who are ravaged by their thoughts. No other type of thinking ever transpires in the minds of such people. Monks should not think of women, because such thoughts will burn them. They will be burned by their own thoughts, as if they were fire. The thoughts of women will be visible in the minds of childish people for hundreds of thousands of their subsequent lives. Poetry is first and foremost, and in all regards, concerned with women. Overwhelmed by thoughts of women, men’s minds will become obsessed with the female body, from head to toe, in so many inappropriate ways. Enchanted in this way, ordinary, childish people will then extol all aspects of the female body in their poetry. Worshiping and focusing on the female body, they will declare it to be clean. For their own part, they will thus be goaded by incorrect mental activities and they will also establish others in such incorrect patterns of mental activity. Those who thereby bring down both themselves and others will, after they die and their bodies disintegrate, suffer an inauspicious fall into the lower realms and be destroyed in hell. Such are the flaws of poetic composition based on unwholesome learning.

4.C.-
1416 “ ‘There are also other great faults that ensue from poetic composition based on unwholesome learning. As bad mendicants who practice poetry become intoxicated and obscured, their minds go blind. [F.169.b] Therefore, they do not hear, do not notice, and do not listen to the advice of others.

They become enmeshed and hemmed in by their desire for poetry, and they arouse attachment in others through their many poetic compositions. Hence, wherever they are born, they will always have this as their aim, which will lead to the destruction of such bad people. In this way, when they die and their bodies disintegrate, the flaws of the useless compositions that their own minds conjured up will make them suffer an inauspicious fall into the lower realms, where they will be born in hell.

4.C.- " 'There are also other great flaws associated with poetic compositions.
1417 Those who are fond of unwholesome learning and poetic composition will listen to any poetry they come across. Yet, because of their own selfish motives, hearing such poetry will only make them angry, and they will also resort to ridiculing the poetry of the past. Such bad mendicants who rail against beautiful poetry will never practice concentration and instead will cultivate malice. They will thus accumulate defiled actions and exhaust their virtuous qualities. Consequently, they will be derided by their companions who engage in pure conduct and who accomplish happiness for the next life.

4.C.- " 'Those with unwholesome learning who practice poetry in perpetual
1418 carelessness have further flaws still. Those with unwholesome learning who are engrossed in poetry spend day and night with an unrelenting urge to produce poems. They have no concern for the sacred Dharma, they do not train, and they do not apply themselves to pacifying the afflictions. Even if they should develop an interest in listening, the presence of the sacred Dharma will be of no avail, and thus they will go back to their same ways again. [F.170.a] Even in a hundred thousand eons, such bad mendicants, who merely pretend to be mendicants, will not achieve anything and will fail in what they do.

4.C.- " 'There are still other great flaws associated with poetic composition
1419 based on unwholesome learning. Bad people who are fond of poetry and who have received an unwholesome education speak improperly, even when they offer praise, and indulge in all sorts of behavior. Like madmen, their minds are full of ideas about any given matter. All forms of praise construed by people whose speech is improper are meaningless. They are also worthless due to the fact that all that is conditioned is subject to exhaustion. Those afflicted by the intoxication of a poet become absurd and depraved, and thus they also take to alcohol. As their minds become distracted due to their addiction to alcohol, they band together. But those whose minds are intoxicated with alcohol cannot accomplish the slightest thing. Since their minds become distracted, they engage in meaningless conduct and thus resort to consuming alcohol, which is the gateway to the lower realms. Under the influence of alcohol, they will engage in all kinds of unvirtuous activities. When they see women, such bad mendicants will fall

prey to incorrect mental engagements and thus engage in defiling conduct. With their scorched mindstreams, rotten interiors, lack of learning, and desirous character, they are like the vidula flower that bears no fruit. They are like a painting of a lamp or a drawing of the moon that sheds no light and is cold. In this way, they are despicable even as they remain covered by their robes. Although they appear like mendicants, they are not. Because of such flaws, those who pursue poetic composition based on unwholesome learning will, when their bodies disintegrate, fall into the lower realms and be born in hell. [F.170.b]

4.C.-
1420 “ ‘Those who are mendicants should therefore not practice poetic composition. If they nevertheless do so, they should make poems that clarify the sacred Dharma, express realization of the sacred Dharma, and praise the buddhas. They should praise the Three Jewels and produce poetry that clarifies the sacred Dharma. Such activities culminate in the transcendence of suffering. Such efforts bear fruit, and such poets will also receive acclaim. When their bodies disintegrate and they die, they will next be born among the gods. Such are the effects of composing genuine poetry and clarifying the teachings of the sacred Dharma. That is how to produce poetry; otherwise, there will be obstacles.

4.C.-
1421 “ ‘There is also a fifth factor that will create obstacles for mendicants who pursue concentration. What is that? Astrological calculation. You must refrain from astrological calculation, which is performed by bad mendicants who nevertheless declare themselves to be mendicants. Monks who make such calculations are disparaged by the people of the world and will encounter obstacles to their practice of concentration. While they are engaged in astrology, their merit and lives will run out. They will fail to achieve happiness. Their lives will peter out while they engage in actions that should not be performed, and thus they will not achieve freedom from sickness, aging, suffering, lamentation, pain, unhappiness, and fatigue. They will roam through cyclic existence for a long time. No amount of astrological calculation can prevent that. Astrological calculations can neither protect oneself nor others. Why is that? Because they occur based on karmic actions, [F.171.a] and the celestial bodies cannot offer any protection against that.

4.C.-
1422 “ ‘Why is that? People born under the same constellation can be happy, sad, ugly, good looking, of good family, of bad family, practitioners of Dharma, practitioners of non-Dharma, poor, rich, thieves, kings, robbers, scholars, dull minded, women, men, people of discipline, people of flawed discipline, diligent, lazy, people who find the mundane pleasant, and so forth—all these different kinds of people may be born under the same constellation. If the celestial bodies were the causes of such things, everyone born under a given constellation should turn out the same way. People

should not pursue astrology, because it prevents them from recognizing their previous faults and good qualities. Instead they just calculate planets and stars during favorable and unfavorable times.

4.C.-
1423 “ ‘Calculating and examining the celestial bodies is a matter of noticing which of them have not yet arisen, and also knowing which ones have assumed purity; their waning, waxing, and fullness; the ways they outshine each other; and the times during which they are predominant. People then interpret such things as auspicious or inauspicious. If happiness and suffering truly arose based on the celestial bodies to which people devote so much attention and on which they base their calculations, then, when a certain planet has had a powerful influence on oneself, bringing either happiness or suffering, how could others at the same time also cause one’s happiness or suffering? [F.171.b] Instead, favorable and unfavorable results are due exclusively to karmic actions.

4.C.-
1424 “ ‘If the stars and planets could disturb one another, they should also be capable of feeling pain thereby. But how could being eclipsed by Rāhu make the sun and moon suffer? If they do not have such a capacity on their own, how could they have such a capacity in relation to others? Therefore, mendicants should not investigate the nine planets, nor should someone who claims to be a mendicant.

4.C.-
1425 “ ‘There are three major planets that cause eclipse: aging, sickness, and death. These three great planets continuously coincide with all mundane beings and eventually eclipse them. However, without giving them any thought, bad monks who declare themselves monks will instead spend time examining other, mundane planets.

4.C.-
1426 “ ‘Lacking both intelligence and learning, mundane people possessed of flaws concern themselves with the twenty-eight lunar mansions. Such people do not examine the twenty-eight supramundane lunar mansions that, when examined and understood as they really are, grant full access to the city of the transcendence of suffering. What are those twenty-eight? They are the five aggregates, the five appropriated aggregates, and the eighteen elements. Examining these results in the transcendence of suffering. In that way, one will bring a true end to desire, develop complete restraint, accomplish the training, and achieve the transcendence of suffering.

4.C.-
1427 “ ‘Monks who think about the lunar mansions are, due to such alternative methods, bad mendicants who, while they count the twelve months, merely pretend to be mendicants. Apart from such calculations, nothing they do will be successful. [F.172.a] They will not relinquish the afflictions, nor will they go beyond suffering. Those, however, who enumerate the twelve sense sources will go beyond suffering through proper restraint, insight into the

nature of reality, freedom from desire, and perfect observance of their vows. Bad mendicants who merely pretend to be mendicants do not enumerate the sense sources and instead examine other things that produce afflictions.

4.C.-
1428 “ ‘Bad mendicants who pretend to be mendicants also examine other unwholesome matters whereby they will not achieve liberation from disease, aging, and death. That is, they investigate the six seasons. They do not investigate the thirty-six aspects of the body that are associated with affliction and harm—an investigation that when properly carried out and maintained would accomplish the objective, the transcendence of suffering.

4.C.-
1429 “ ‘Bad mendicants who pretend to be mendicants also concern themselves with omens that occur at certain times in relation to the world. Thus, they might declare, “Signs that occur at auspicious times are fortunate, and signs that occur at inauspicious times are unfortunate. Since those signs manifested at that time, it is not favorable.”

4.C.-
1430 “ ‘In that way, they give rise to negative concerns. They do not concern themselves with the observation that brings knowledge, happiness in the next life, and transcendence of suffering, as well as the culmination of suffering’s transcendence. That is, they do not give a thought to the signs of what is virtuous, unvirtuous, and neutral. However, those who are endowed with a mind of virtue and have virtuous observations will indeed, based on such signs, experience the beauty and happiness of the higher realms. [F.172.b] Such virtuous observations occur in the virtuous mind of someone who journeys to the transcendence of suffering. Unvirtuous and afflicted minds, however, gain neither happiness nor knowledge. Such people do not depart for the higher realms. And those whose minds observe neutral observations will experience neutral ripening.

4.C.-
1431 “ ‘Also, bad mendicants who are mere reflections of mendicants take a worldly path and thereby construe things in terms of the instants, moments, periods, days, fortnights, and months that occur during a human life and that are of either virtuous or unvirtuous character. They do not think of the fact that the formations of their own lifespans are also momentary and will come to an end, without having any further duration in terms of instants, moments, periods, days, fortnights, or months. They do not consider the unstoppable and powerful occurrence of the formations that manifest at the time of death. Instead, by means of different procedures, they explore the celestial bodies in ways that create obstacles to the practice of concentration. That is what they accustom themselves to, develop, cultivate in their minds, remain mindful of, and share with others. In this way, they may think, “Such and such a lunar mansion is now oppressed by such and such a planet. The lunar mansion that yields desirable events has been oppressed.” With their

minds preoccupied in this fashion, they do not undertake the exploration that would lead them beyond cyclic existence, liberating them from illness, suffering, lamentation, pain, and mental distress.

4.C.-
1432 “ ‘Just as with the celestial bodies, the planet of the Dharma can also be eclipsed by the planets of different teachings. [F.173.a] Similarly, the planets of birth are eclipsed by the planets of death. The planets of health are eclipsed by the planets of disease. The planets of youth are eclipsed by the planets of aging. The planets of meeting the delightful are eclipsed by the planets of separating from the delightful. The planets of birth in the world of gods are eclipsed by the planets of death and transmigration. The planets of human birth are eclipsed by the planets of painful struggle. The planets of pleasant sensation are eclipsed by the planets of painful sensation. The planets of the generation of a virtuous mind are eclipsed by the planets of the generation of an unvirtuous mind. The stars of the repulsive are eclipsed by the planets of anger. The stars of understanding are eclipsed by the planets of ignorance. In this way, bad mendicants, who merely pretend to be mendicants, fail to concern themselves with what they should be concerned about. They do not concern themselves with the proper examination of that which transcends the world.

4.C.-
1433 “ ‘Both the mundane and supramundane celestial bodies should be examined in the way that has been explained here. They should be investigated by means of proper mental engagements that are in accordance with reality. The “planets” that were described before should be accurately contemplated and trained in. When examined by means of the eightfold path of accurate knowledge, all investigations of the planets and stars will bear fruit. They will lead to the transcendence of suffering, just as they will bring auspiciousness and happiness.

4.C.-
1434 “ ‘People who engage in ordinary investigations of the planets and stars will go wrong in hundreds of thousands of ways and thus be born among hell beings, starving spirits, and animals. Such mundane people are perpetuators of cyclic existence [F.173.b] and give rise to desire, anger, and delusion.

4.C.-
1435 “ ‘The time periods, planets, and lunar mansions should be contemplated by means of the path of transcendence in the way just explained. Through such contemplation and reflection, spiritual practitioners will achieve a correct understanding in accordance with reality and thus attain the stage of liberation from aging, sickness, death, suffering, lamentation, pain, and the hundred thousand aspects of unhappiness. You should therefore train yourselves in the supreme transcendence of suffering, which is forever beyond aging, death, and defilement. Mendicants, those who declare

themselves mendicants, and those who wish to bring an end to suffering should all cultivate the inquiry into the celestial bodies that brings the sufferings of cyclic existence to extinction.

4.C.-
1436 “ ‘The investigation of time periods that is undertaken by means of inauthentic and afflicted cognition is not a means for ultimate happiness. It yields no knowledge, nor does it culminate in the transcendence of suffering. Rather, it burns monks who practice concentration, and monks who concern themselves with astrological calculation are also subject to rebuke.

4.C.-
1437 “ ‘There is also a sixth factor that hinders absorption and should be relinquished by mendicants and those who declare themselves to be mendicants. What is that? Mendicants should not engage in interpreting signs. Interpreting signs highlights the afflictions of desire, anger, and delusion and increases the obstacles to virtuous qualities. When an earthquake occurs, for example, bad monks who declare themselves monks will spend day and night naming the signs of karmic action on the basis of afflictions. [F.174.a]

4.C.-
1438 “ ‘Signs are of the following kinds: A pool of water may be stirred by the wind, thus making the water murky. When a divine rain falls, it may harm the ants so that they emerge from their nests. During a lunar eclipse, sesame oil may sink in water. When birds are flying low, the sun may be eclipsed by a planet, or those who are free from desire may be seen throughout the land. Auspicious signs include gentle breezes, the land being spotless, or beautiful birds flying to the right in a circular movement. Inauspicious signs are redness at dawn and unpleasant colors throughout the land, fierce winds stirring, a blood-red dawn, or the risen sun shining in the sky with such an appearance. Such things bad mendicants—those who declare themselves mendicants—interpret as signs, and thus they encounter obstacles to the practice of concentration. They also explain such signs to the rulers of the land, and, for the sake of wealth and honor, they analyze them in terms of possible victories and defeats. Thereby, the king, who wishes to see such victories and defeats take place, will also give rise to desire, anger, and delusion. Rooted in ignorance, the three root afflictions overtake such people, who turn out to be neither mendicants nor householders. Therefore, mendicants and those claiming to be mendicants should not interpret signs. Doing so is afflictive.

4.C.-
1439 “ ‘There are further evil ways of interpreting signs. For example, a king may arrange for a display of signs to occur during public gatherings. [F.174.b] Kings work to destroy one another, and thus many hundreds of thousands of people may be misled by such captivating public gatherings that are really intended to get everyone roused for battle. Through mutual

murder and conquest, lands, territories, and villages may be laid to waste. In this way, many hundreds of thousands of beings are made to suffer. At that time, when the kings berate one another, bad mendicants—those who pretend to be mendicants—may, in short, arrange large public gatherings of people. There, they will proceed to declare the occurrence of signs that a certain king will be victorious and another defeated. As they do so, they will think to themselves, “If this king is victorious, that will make me a great person. Before the king, I shall receive much wealth and honor.”

4.C.- “ ‘Such bad mendicants, who merely pose as mendicants, will see their
1440 virtuous qualities wane, and even if they enter the equipoise of concentration, their virtues will not increase. Obsessed with victory and defeat, they will not think of the Dharma of peace. Upon the disintegration of their bodies, they will die and fall into the lower realms, taking birth in hell. For such reasons, mendicants and those who claim to be mendicants should not engage in the mundane reading of signs. Mundane inquiries are a source of the three flaws and an obstacle for virtuous qualities.

4.C.- “ ‘Rather, one should undertake inquiries into the supramundane
1441 practices that gradually bring liberation from the three flaws. How should those be undertaken? Regarding omens portending an earthquake, one should certainly refrain from attempting to analyze, day and night, whether an earthquake will occur, because day and night it is the ground of the mind that is constantly shaking. [F.175.a] For example, during a quake, the forests, jungles, mountain, rivers, trees, towns, and markets of the world may all be destroyed. In the same way, when the ground of the mind quakes, it destroys everything that it supports. Apart from the great virtuous ground of the qualities of supramundane practices, everything else is shaky. Therefore, mendicants and those who pretend to be mendicants should first of all investigate the tremors of the ground of the mind in the same way as the earth is examined, because it is the ground of the mind that churns and shakes wildly.

4.C.- “ ‘Three factors create the quakes of the mind: desire, anger, and delusion.
1442 During an earthquake, all otherwise placid surfaces of water become highly agitated. The same happens with the minds of ordinary people as they develop desire, anger, and delusion. Losing any sense of balance, their hearts become agitated and their faces turn red or become unclear. Therefore, mendicants and those who declare themselves mendicants should make sure to notice those signs as they direct themselves toward the transcendence of suffering. Those who gain understanding through such signs will never suffer. Those signs of the ground of mind are transmudane.

4.C.-
1443 “ ‘Moreover, there are other mundane signs that may be declared, such as ants emerging from their nests or divine rainfalls, but mendicants and those who declare themselves mendicants should only analyze that which is beyond the world. When the homes of the donors, benefactors, mendicants, brahmins, and householders who live in the towns, cities, and markets are destroyed, [F.175.b] they will all come to the site where a buddha resides. At that time, mendicants and brahmins will explain those signs that are revealed to be true signs and, no matter how minor the signs may be, the rain of the sacred Dharma that is taught by the blessed buddhas will then follow. Thus donors, benefactors, mendicants, brahmins, and householders will proceed to where the cloud-like blessed buddhas let their rain fall. Such signs are supreme, whereas common rain should not be construed as a sign.

4.C.-
1444 “ ‘Bad monks who nonetheless declare themselves monks also investigate lunar eclipses. They even believe that when a lunar eclipse is about to occur sesame oil will sink in water, and they take such things to be omens of gloom and violence. Mendicants, on the other hand, examine numerous supramundane signs of fortune. In inferior situations, they consider the way the moon of the sacred Dharma is eclipsed during the final age of dispute. At that time, the sesame oil of the sacred Dharma will sink within the hearts of people with wrong view and no longer appear. Such signs are supreme, whereas mundane lunar eclipses should not be considered signs at all.

4.C.-
1445 “ ‘However, for bad monks who declare themselves to be monks, mundane eclipses of the moon are supreme signs. They say that when the moon is eclipsed, the birds fly low in the sky, and they take such occurrences to be omens of misfortune. Yet, mendicants and those who call themselves mendicants examine supramundane signs of beauty. [F.176.a] Thus, at times when the moon of the sacred Dharma is eclipsed, the supremely virtuous mendicants who have entered the path of the sacred Dharma will themselves move low. Like birds, they will move low in the sky-like space among lowly people with low conduct and wrong view who speak inferior words. Those are clear signs of flawed times and should be understood. Mendicants and those who declare themselves mendicants should not concern themselves with ordinary lunar eclipses.

4.C.-
1446 “ ‘Bad mendicants who declare themselves mendicants also entertain notions about solar eclipses. They find mundane events auspicious—such as when the land takes on a reddish color during a solar eclipse, a gentle breeze blows, the land assumes a bright luster, or beautiful birds circle to the right. But since these only hinder the practice of concentration, such signs are not auspicious for those who claim to be mendicants. Such mundane matters bring them neither knowledge nor happiness.

4.C.- 1447 “ ‘Those who claim to be mendicants must instead recognize other auspicious signs and interpret them in terms of transcendence. The lesser sun of the bodhisattva, then, will be eclipsed by omniscient awakening. Whether they have been present for one, two, or three eons, such bodhisattvas are, for mendicants, signs of passing beyond the world. Such bodhisattvas take on the colors of diligence, generosity, learning, and wakefulness, and their bodies are suffused with love and compassion for sentient beings—these are all signs of virtue. [F.176.b] When bodhisattvas endowed with such eminent qualities are present, signs in the form of the hearers, solitary buddhas, and worthy ones, who are all like birds, will also appear. Also, the circular movement to the right can be understood as a term for the mental engagement with the supreme stage.

4.C.- 1448 “ ‘Furthermore, other mundane signs that are regarded as inauspicious are as follows: a red dawn, a rough landscape, fierce winds blowing, and the sun shining in the sky while still having the reddish appearance of dawn. Bad mendicants concern themselves with such mundane signs that hinder the practice of concentration. Good mendicants, on the other hand, demonstrate the supramundane signs of the faithful. What is an omen that occurs in an inauspicious way? What makes it inauspicious? It is the fading of the sacred Dharma. In this way, *rough landscapes* can be perceived where there are people who make the sacred Dharma fade through their fondness for harsh words, lying, divisive talk, killing, and stealing. Likewise, *fierce winds stirring* refers to harsh words. When the sacred Dharma fades, people lack the Dharma, and the winds of unpleasant words blow. When such people engage in unwholesome and repulsive actions, the winds of unpleasant words blow. [F.177.a]

4.C.- 1449 “ ‘There is also a supramundane sign of the future that parallels the mundane sign seen when the sun shines in the sky while its color is still like that at dawn. In that regard, a sun that is colored like the sun at dawn is represented by those in a retinue of bad mendicants and brahmins with wrong view who proudly imagine themselves to be omniscient. They are the sun of misfortune that rises and glows in the sky, pretending to be omniscient while in fact they are not. When that sun of wrong view rises, all grasses, forests, thickets, and meadows dry out. Everyone’s virtue and right view dry out like grass.

4.C.- 1450 “ ‘Similarly, there are signs that reveal the supramundane practice of concentration, that reveal ultimate reality, and that indicate the presence of supramundane, supreme intelligence. When these signs appear, they can be announced. Whenever such signs appear, they can be announced to faithful brahmins and householders. For as long as the sun of the sacred Dharma shines, you should endeavor in delightful activities. When all the teachings

have set and the sun of wrong view shines, mendicants pretending to be mendicants, brahmins pretending to be brahmins, bad mendicants pretending to be omniscient, and people acting as if they were brahmins will certainly cause suffering.

4.C.- “ ‘Those of vast and supreme mind will explain the signs of reality and
1451 point out the supreme teachings of the omniscient ones. Concern for other signs is an obstacle. [F.177.b] Those and other mundane affairs cause obstacles to the practice of concentration. Mundane obstacles are mundane insofar as they cause one to leave the path of transcendence and instead enter cyclic existence. Supramundane signs lead to the transcendence of suffering.’

4.C.- “ At this point, the blessed Kāśyapa utters these verses:

1452 “ ‘Divorced from the practice of concentration,
Those who take constant interest in signs
Are depleting their merits
And rushing into the lower realms.

4.C.- “ ‘Giving up their own teachings,
1453 They become fond of those of others.
As they fail in both,
They are deserving of their fall to the lower realms.

4.C.- “ ‘Having given up their own home,
1454 They guard the homes of others.
Such people are agitated and fickle,
And will soon be deprived of wealth as well.

4.C.- “ ‘Ignorant people with unwholesome thoughts,
1455 Who crave for victories and arrogantly think they are learned,
Give up our own teachings
And instead propagate those of others.

4.C.- “ ‘They live by the omens of other traditions
1456 That are neither the Dharma nor anything reputable.
In this way, their present existence is just like hay,
And in their next life, they will be burned up in the lower realms.

4.C.- “ ‘Those who live in the realm of peace
1457 And turn back from unvirtuous action
Will not witness the numerous forms of suffering
But instead enter into ultimate peace.

- 4.C.- “ ‘Without becoming scattered, and free from anger,
1458 They are completely beyond desirous conduct.
 Diligent, content, and concentrated—
 That is what it means to be a monk.
- 4.C.- “ ‘The attached who are not free from craving
1459 Are constantly in pursuit of food
 And rob the vows of body and speech.
 They cannot be referred to as monks.
- 4.C.- “ ‘Those who are occupied⁴⁴⁸ with announcing omens,
1460 Calculating astrology,
 Offering advice to the king, or frivolous acts
 Are not suited for life in the forest.
- 4.C.- “ ‘Those who act as doctors or painters,
1461 Who create poetry through unwholesome learning,
 Who live in crowds and act as servants,
 Will all fail as monks.
- 4.C.- “ ‘Those who are averse to the practice of concentration,
1462 Who delight in crowds,
 And who are attached to wealth and respect [F.178.a]
 Will see their monkhood come to naught.
- 4.C.- “ ‘Laden with gold,
1463 They like to have many companions
 And are attached to the wealth of others—
 Such monks fall away from the teachings.
- 4.C.- “ ‘Those who give up crowds
1464 And stay clear of unvirtuous gatherings,
 Content with flour and water,
 Are declared to be irreproachable monks.
- 4.C.- “ ‘Those who give up the objects that come to them
1465 As if they were a blazing fire,
 And remain flawless like jewels,
 Are rightly referred to as monks.
- 4.C.- “ ‘Those who are pure on the inside,
1466 And adorned by the light of wisdom
 As they don the robes of discipline,
 Are referred to as practicing monks.

- 4.C.- “ ‘Those utterly beyond mundane concerns,
1467 Steadfast and immutable like Mount Sumeru,
Who are peaceful and have love for the world,
Are known as monks bound for the highest goal.
- 4.C.- “ ‘Those who remain in cities and markets,
1468 Alone and for no more than three days,
While otherwise adhering to mountain caves,
Are referred to as liberated monks.
- 4.C.- “ ‘Those who fear the unvirtuous and are disengaged from business,
1469 Who are well restrained and composed,
Who practice wakefulness with a steadfast mind,
Are alone referred to as monks.
- 4.C.- “ ‘Those who are free from confusion, speak delightful words,
1470 Give up unwholesome companions,
And are detached in all their activities
Are referred to as liberated monks.
- 4.C.- “ ‘Such monks are free from the flaws of existence,
1471 Know right from wrong, and are not attached to absorption.
Delighting in wakefulness while endowed with pure virtuous qualities,
They are utterly free from the fears of birth and aging.
- 4.C.- “ ‘Such people are rightly monks. In the opposite case, the person is a monk
1472 in name only, and his obstacles will continuously cause him to fall.
Mendicants should refrain from this sixth obstacle to the practice of
meditation.
- 4.C.- “ ‘Mendicants and those who claim to be mendicants should also refrain
1473 from a seventh factor. What is that? [F.178.b] Accepting wealth and
veneration from people of the world. Someone who does that is filled with
covetousness and ill will, lacks the practice of concentration entirely, and is
disinclined to remain seated. Even though he is merely a monk on the
outside, he still partakes of the saṅgha’s bedding, medical supplies, and
utensils. He is apprehensive about the work that comes with being a
householder, and he is lazy, always fond of food, obsessed with the
pleasures of others, and entirely focused on objects. Whenever a monk
becomes this kind of person, the Lord of Death will be on his way.
Thereafter, as he dies without the practice of concentration, there will be
nothing special about the death of that person whose body then
disintegrates just as much as his discipline.

4.C.- 1474 “ ‘One whose discipline has become disrupted abandons all virtuous qualities, is disinclined to remain seated, and is merely a monk on the outside while in fact he has lost his vows. Keeping the vows depends on being mentally restrained, but this, too, he is incapable of.

4.C.- 1475 “ ‘In this regard, there are seven different vows. As for vows with respect to speech, a monk should not engage in conversation with others, be they monks or householders. And a monk should not under any circumstances speak with women. When there are no other donors present at the time of receiving alms, he should address them as “mother” or “sister” while keeping his gaze at the tips of his own feet. A monk should not even look at the possessions, attire, or ornaments of females.’

4.C.- 1476 “At this point, the blessed Kāśyapa utters this verse:

“ ‘When lit well by the wind,
Fire will keep burning for a long time. [F.179.a]
The fire of ogling females
Will quickly become consuming.

4.C.- 1477 “ ‘Therefore, monks who are afraid of the terrors of the burning flames of desire should not speak with women. That is the first vow.

4.C.- 1478 “ ‘The second vow is to give up unwholesome companionship. Next, one should also refrain from developing fondness for a single permanent residence and thus generally give up wealth and veneration. One should also not abandon, the sick. One should also stop meeting with one’s sons and daughters and one should give up those places that one cherishes in particular. Finally, concerned that one may otherwise become affected by them, one should stop cohabitating and associating with people whose discipline has degenerated.

4.C.- 1479 “ ‘Those who relinquish those seven vows and instead focus excessively on food become extremely upset when they see or hear about the wealth that others possess or the veneration they receive. Such people will then think of ways that they might succeed in appropriating the wealth and honor of others and make it theirs. As they keep pondering and worrying about this, their minds become polluted and their efforts cause covetousness to proliferate. Such bad mendicants, who are also poor in learning, will neither be happy by day nor by night.

4.C.- 1480 “ ‘Even monks who are otherwise endowed with discipline may turn into hypocrites when they visit the homes of donors and benefactors. In the home of a benefactor, such people will speak calmly and move gently, thus giving an appearance of serenity while inside them there is none. Together with monks who wear robes made of patches and whose innate observance of discipline is complete, such unwholesome individuals, who behave in a

manner similar to the sound of a conch, will thus enter the homes of householders and make a big display of their own discipline. [F.179.b] When they do so, the benefactors will say, "Ah, that monk possesses supreme discipline."

4.C.-
1481 " 'Comporting themselves in such a fashion, they will keep visiting the same home in the company of people who practice similar conduct. If they happen to have heard words of the sacred Dharma, they will teach those to the donors, the benefactors, and the greater household. All the while, they will keep thinking, "How can I best make the gifts and honor received by such and such monk my own?"

4.C.-
1482 " 'Such thieves who appear as if they were monks thus appropriate the wealth and honor that belongs to others. Fond of harming others, they pay their visits to various homes. Everything they do, even when they merely open or close an eye, is of a kind that creates obstacles. Even if they do not pay such visits, such bad monks with corrupted discipline will not practice meditation for the briefest moment or the shortest period, either by day nor at night. Such persons will never go anywhere but to the realms of hell beings, starving spirits, or animals.

4.C.-
1483 " 'Moreover, when such monks are in the company of others, they will gossip about all the disciplined monks who previously visited that home and declare their discipline flawed. Or they may engage in criticism, saying, "That monk who in the past came to your house has broken his discipline. He is lazy, extremely base, stupid like a bird, and his intelligence is low." Such strong disparagements they constantly pursue with great delight.

4.C.-
1484 " 'How could people engaged in that sort of "Dharma activity" possibly pursue the practice of concentration? They are false, hollow, and have no core. [F.180.a] Hence, when their bodies disintegrate, they will die and fall into the lower realms, taking birth in the hells.'

4.C.-
1485 "At this point the blessed Kāśyapa utters the following verses:

" 'While declaring themselves to be holy people,
They destroy all sentient beings.
Resembling a mass of darkness,
Even though they are alive, they might as well be dead.

4.C.-
1486 " 'Until they finally fall,
Their words are like weapons on the tongue.
As they keep telling lies,
They destroy genuine qualities.

4.C.-
1487 " 'Their mouths are like predators;
Their mouths are like dogs.

- Those who speak lies
Have mouths like blazing fire.
- 4.C.- “ ‘Words are poison, so it is said.
1488 Realms and existences are not poison.
Beings destroyed by the poison of speech
Are heading for the deepest hell.
- 4.C.- “ ‘Lies are like pus dripping from one’s mouth,
1489 Emerging with the help of one’s tongue.
Those who speak lies
Are like excrement or fire.⁴⁴⁹
- 4.C.- “ ‘With such tight nooses
1490 Come the foremost harbingers of hell.
In cutting the bridge of the Dharma,
Lies are indeed most efficient.
- 4.C.- “ ‘Such people have no mother or father,
1491 And they lack any of the vows of the buddhas.
Falling due to their unwholesome actions,
They keep speaking lies.
- 4.C.- “ ‘Such people are inappropriate and low,
1492 And are shunned by holy people.
Those who speak lies
Are also abandoned by the gods.
- 4.C.- “ ‘Their words are not heeded,
1493 And they are easy to anger.
They are fickle, of little worth,
And meet with infinite suffering.
- 4.C.- “ ‘Those who seek to destroy all beings,
1494 Who are angry about the happiness of others
And search for a chance to inflict pain,
Will be bound for hell.’
- 4.C.- “In this way, the blessed Kāśyapa explains the seventh obstacle to
1495 concentration. When for the purpose of appropriating wealth and honor, evil
people try to belittle others who are endowed with discipline, [F.180.b] such
people will be forsaken by the gods. Those who disregard the genuine
qualities of others and instead speak false and faulty words for selfish
purposes will find that their mouths become filled with razor blades. This

will be the experience of such bad mendicants, who claim to be mendicants but nonetheless come up with lies in order to seize others' wealth and honor for themselves. Although their conduct is evil, such people may not realize it, and instead they rush off to the homes of benefactors, unable to see the Dharma. Therefore, monks should also give up this seventh factor, namely, pursuit of the wealth and honor of others.

4.C.- " 'There is also an eighth factor that causes obstacles for monks who practice
1496 concentration. What is that? Being an alchemical piṣāca demon. Monks shave off their hair and beards, don the saffron-colored robes, and faithfully go forth from the household to become homeless mendicants because they are frightened by the terrors of cyclic existence. Cyclic existence abounds with suffering, but in short there are two types: the aggregates, elements, and sense sources, and the three realms that are based on them. More elaborately, this involves the five classes of beings and, if described in even more detail, there are the eight realms of hell, the starving spirits, the animals, and the six classes of gods in the desire realm. Nevertheless, the beings of the desire realm are too numerous to enumerate. As for the various levels of the form realm, they too are painful because the beings there suffer at the time of their death and transmigration. The same holds for the beings in the formless realm, whose absorption is disturbed when the time comes for their death and transmigration. [F.181.a] Noble children become aware of these overwhelming varieties of suffering and thus, weary of cyclic existence, they shave off their hair and beards, don the saffron-colored robes, and faithfully go forth from the household to become homeless mendicants.

4.C.- " 'Where does the training of a mendicant take place based on the
1497 perception of suffering? In the realms of desire and form where beings have bodies, which thus make sensation possible. How can appropriated sensations be painful in the realm of form? When the mind grows tired of concentration, such weariness may cause it to emerge from equipoise, at which point the body will also experience fatigue. Moreover, at the time of death and transmigration, the body's radiance is extinguished and, as the winds reach the body's interiors, some unprecedented sensations will arise in the body. Thus, except for feelings that arise from the condition of contact associated with the eye, all sensations are certain to be felt as pleasurable. When a noble son learns about the way suffering arises from form, he will come to see all of cyclic existence as having the nature of suffering—a profusion of pain that is associated with the aggregates, elements, and sense sources—and with this perception of a constant and oppressive suffering in cyclic existence, he will decide to go forth.

4.C.- 1498 “ ‘Having become a monastic, he should then keep company with holy people. If, however, he should begin to associate with unholy beings, he may become influenced by their character and thus begin to endeavor to bring forth various elements. Although hearing of the terrors of other elements originally caused him to go forth to become a mendicant,⁴⁵⁰ hearing about the elements of gold, silver, or other precious substances may now cause him to burn in the flames of craving. [F.181.b] Burned by that fire, he will travel far in the company of unwholesome people—from mountain to mountain and peak to peak. Burned by the fire of craving, he will neither be happy by day nor by night.

4.C.- 1499 “ ‘Once in a rare while, such a person may have the thought, “I should not seek out the elements in this way.” Even though he has given up the elements by which he originally went forth, he may instead explore other elements and so begin to explore the elements of the body, just as before.

4.C.- 1500 “ ‘However, lacking proper mental restraint, such a person will become distracted and thus fail in the practice of concentration. He will also fail in terms of the cultivation of virtuous qualities. Such a person is then neither a mendicant nor a householder. He stepped forth for the sake of attaining the transcendence of suffering but was led astray by the craving of a piśāca demon. Caught in the noose of craving, he proceeds to hell.’

4.C.- 1501 “At this point the Blessed One utters these verses:

“ ‘The body is the source of all the elements,
And yet they forsake it.
Liberation is deliverance
From the assemblage of bodily elements.

4.C.- 1502 “ ‘Those who give up the elements of the body
Out of fondness for other elements
Are ignorant about the elements
And therefore cannot escape intense suffering.

4.C.- 1503 “ ‘They engage with precious elements
For the sake of conquering suffering,
But it is by knowing the bodily elements, just as they are,
That one is utterly freed from suffering.

4.C.- 1504 “ ‘Suffering and all its manifestations—
From these one becomes free.
Gold, on the other hand, becomes the cause of all the terrors
Of kings, robbers, thieves, water, and fire.

“ ‘Therefore, that source of constant failure—

- 4.C.- You should leave it far behind.
1505 Rather than happiness, it is said to be unbearable,
A source of suffering for all.
- 4.C.- “ ‘Knowledge of the body
1506 Means knowledge of the characteristics of the elements.
Endowed with the practice of concentration, [F.182.a]
One burns away the mountain of afflictions.
- 4.C.- “ ‘Therefore, the adept discerns
1507 The elements of the body
Because knowledge of their specific characteristics
Means liberation for all corporeal beings.
- 4.C.- “ ‘In this way, you should indeed strive to comprehend those elements.
1508 Adepts do not have any interest in the way the elements of gold, silver, and
jewels arise, because such elements are the root of all possible suffering.
Since this is the case for monastics, the same is naturally the case for
householders as well. Therefore, from such relationships, all forms of terror
arise, and one comes to engage in all types of meaningless action. Since the
attainment of happiness is futile even through common pursuits, what need
is there to mention the pursuit of alchemy?
- 4.C.- “ ‘Those who become attached to this will not endeavor in concentration
1509 and one-pointed attention. When their bodies disintegrate, they will fall into
the lower realms and be born in the hells. Therefore, those who have gone
forth should cultivate concentration and not wealth. Otherwise, they will
develop extensive craving. Therefore, develop contentment with respect to
wealth—that is the greatest form of wealth. Material wealth ruins all
objectives. This eighth obstacle to concentration should be relinquished.
- 4.C.- “ ‘There is also a ninth factor that causes obstacles for concentration. What is
1510 that? Mendicants should never be the servants of kings. Why is that?
Because if one serves the king, no one in the country will offer veneration.
[F.182.b] When bad mendicants are engaged in royal service, whether in
forests, cities, towns, markets, or otherwise, what else will they not pursue?
Will they not develop greater craving? Even if they do not pursue many
other aims, all that they do will only become meaningless trouble. They will
also fail in their practice of concentration. Rather than being on the path of
liberation, they will follow the path of bondage. Hence, monks should not
serve kings.
- 4.C.- “ ‘In what way should monks refrain from royal service? In a way that
1511 allows them to avoid mundane business. How should they give up mundane
business? They should dissociate from unwholesome companions; avoid

incorrect mental engagements with the five afflictive objects of sound, texture, taste, smell, and form; give up sloth and dullness; and refrain from staying in the towns of barbarians. They should not keep company with lazy people or hypocrites, they should not stay together with people who sit on fine seats, and they should not chat with businesspeople. Moreover, monks should not keep company with, chat with, or travel with people who live in ways that make others suffer, people of a defiled character, people with wrong view, the thoughtless, the conceited, the arrogant, those who are in rehabilitation after a fall, gamblers, alcohol vendors, fighters, people who are overly desirous of women, traders, people with black eyes, spies, people with many tasks, scattered people, non-Buddhists, or malicious people. [F.183.a] Why is that so? Individuals of pure character are apprehensive of many people since they risk acquiring the faults of others, even if they are only minor ones, if they associate and keep company with such people. That is why they should not do so. What is the point of attending to kings? It is only a source of abuse.'

4.C.- "At this point the Blessed One utters these verses:

1512

" 'Monks who live in the forests
Receive abuse if they serve the king.
What is the point, then, to the saffron garments and honesty?
It is better to give up such unclean and harmful ways.

4.C.- " 'Served by gods and goddesses themselves,

1513

Monks are not suited to be servants.
Just as no good smell is associated with a corpse,
Likewise, associating with the unclean brings recrimination.

4.C.- " 'Beings lack anything related to a self;

1514

They have no essence and also no joys.
Those who attend to the king out of fear of cyclic existence
Are not beautiful to behold.

4.C.- " 'When staying in a forest, the wilderness,

1515

A charnel ground, or the dense bush,
Monks are beautiful to behold—
Not so those who live by the gate of the royal household.

4.C.- " 'Monks in the service of kings are scorned in numerous ways, and criticized by their companions of pure conduct. As for royal service, monks should attend to the king of wakefulness. Doing so will be most auspicious.

1516

Those who serve the king of wakefulness will attain the highest happiness. The means for rendering such service include firm diligence, following a

master, contentment, steadfastness, keeping the mind free from craving, recollection, attentiveness, being free from worries, [F.183.b] and keeping company with fellow practitioners of pure conduct. In this way, there are numerous means whereby a monk may serve the king of wakefulness.’

4.C.- “At this point the blessed Kāśyapa utters the following verses:

1517

“ ‘Knowledge is heard from the master,
As are the many vows.
Attending to the king of wakefulness,
One relies on discipline with mindfulness.

4.C.- “ ‘The teacher of happiness

1518

Is king of the world, including the gods.
Know that this is no ordinary king
Who suffers from the chains of craving.

4.C.- “ ‘The one in whom no suffering can be found,

1519

That is the real king.
How could someone who is overwhelmed by suffering
Rightly be called a king?

4.C.- “ ‘In this way, monks should serve the king of wakefulness and not any

1520

ordinary monarchs. Otherwise, if they serve ordinary kings, they will fail to cultivate concentration, and due to that failure, they will again be reborn as hell beings, starving spirits, or animals. Since such flaws of objects that ensue from attending to a king pertain to all sentient beings, a monk should under no circumstances be the king’s servant. Doing so is disgraceful for forest-dwelling monks. Therefore, this ninth factor is reprehensible and an obstacle to concentration.

4.C.- “ ‘What is the tenth reprehensible factor that causes obstacles to the practice

1521

of concentration? It is to accept convenient meals, which means to seek out tasty meals. If a monk does not maintain lengthy intervals between his journeys through the land, and thus begins to circulate through the region, he will leave behind the delightful forests and retreats and instead embark on incessant trips. When on the road, he may become fond of careless activities and thus travel from house to house, town to town, market to market, village to village, and city to city. [F.184.a] As he mingles with gatherings in the different areas, he will grow fond of seeing and talking with his own kind, and in the process, he will receive meals from parents, relatives, friends, and kinsmen. Craving tasty meals, he will then eat anything whatsoever because of this craving. Forgetting⁴⁵¹ the pleasures of

the forest, he loses the practice of concentration and becomes careless and thoughtless. The gods will deride him for running after food, and they will no longer support him.

4.C.-
1522 “ ‘Even though the fields of the living are being depleted, such monks will remain attached to their convenient meals and will thus continue to behave without proper restraint. When their eyes catch a beautiful form, they become attached and develop both covetousness and aversion. As they become ever more attached, they will continuously roam the lands and thus fail to achieve their own welfare. They will also fail to maintain the practice of concentration. Thoroughly corrupted, they will become obsessed with delicious meals and will thus travel to and fro, visiting many households. In this way, when their eyes notice a beautiful form, they become attached and develop covetousness and aversion.

4.C.-
1523 “ ‘In the exact same way, when their ears hear sounds, they become attached and develop both covetousness and aversion. And again, when the nose registers smells, they grow attached and develop covetousness and aversion. Enjoying all the objects, they become thoroughly tied down. Shackled by chains, they chase after every attraction and will end up becoming householders, no longer monastics. When their bodies deteriorate and they die, they fall into the lower realms and are born in the hells. [F.184.b] That is the first flaw that ensues from accepting convenient meals.

4.C.-
1524 “ ‘Noticing that flaw, monks should not keep making frequent trips through the land. Otherwise, they will come to depend on the land. When they do travel, they will seek out the pleasures of the five senses. However, if they go to obtain medical supplies or utensils, or if they travel for the sake of their master, they may indeed go. Likewise, they may travel if the reason for their trip is a stūpa, or if they travel because the robes of their monastic community have become worn out. The same is the case with any travel that one undertakes for the sake of the saṅgha. One should also travel through the land to see the king if another king is invading or has conquered the land. Such travels are indeed fruitful, whereas other types of travel⁴⁵² are meaningless. They will cause one to lose the practice of concentration. Journeys of that sort will keep one confined to sickness, aging, death, pain, lamentation, suffering, and mental distress. For such bad mendicants who nonetheless claim to be mendicants, their going forth turns out to be meaningless.

4.C.-
1525 “ ‘Therefore, those who wish to practice in order to pacify craving and covetousness should let their minds rest in equipoise and with bright faculties, and direct their minds to the Three Jewels. Thereby all their afflictions, including the latent ones, will be severed at the root and removed.’

- 4.C.- "At that point the blessed Kāśyapa proclaims these verses:
1526
" 'Monks who abandon the practice of concentration
And are concerned only with food
Should understand this:
The mind that resembles a piśāca demon
- 4.C.- " 'Achieves neither generosity nor happiness through concentration.
1527 That is what the wise explain. [F.185.a]
Other than the happiness of concentration,
There is no other happiness anywhere.
- 4.C.- " 'Base-minded people abandon
1528 The unsurpassable happiness of concentration.
Such infants, obsessed with delicious foods,
Are destroyed in their oblivion.
- 4.C.- " 'The mind that is always busy
1529 And gets lost in objects
Keeps increasing those unvirtuous factors
That will lead one to the next life.
- 4.C.- " 'Those bereft of the practice of concentration,
1530 Who lack generosity and discipline,
And are agitated, nervous, rough, and obscured,
May be alive, but they could just as well be dead.
- 4.C.- " 'Although alive in this world,
1531 They chase after what is not the Dharma.
The chronically deluded who give up the Dharma
May be alive but could just as well be dead.
- 4.C.- " 'Although covered in human skin,
1532 Such infantile people are equal to cattle.
They fail to let the lamp of wakefulness
Illuminate their hearts.
- 4.C.- " 'Such people may pursue discipline
1533 And delight in discipline,
Yet they oppress others
Just as much as themselves.
- 4.C.- " 'The greedy who fail to be generous
1534 Will not defeat unwholesomeness.
Such people should not be thought of as human;

Their bodies are those of starving spirits.

4.C.- “ ‘People bereft of knowledge and discipline,
1535 Who lack precious generosity,
May be alive,
But may nonetheless be declared dead.

4.C.- “ ‘Those endowed with generosity, discipline, resilience,
1536 Concentration, steadfastness, mindfulness, and absorption
Have truly achieved human birth
And receive the homage of even the gods.

4.C.- “ ‘Endowed with such qualities, one is human;
1537 Lacking them, one is just like a beast.
The one who understands this distinction
Is said to be a god.

4.C.- “ ‘Knowing good qualities from flaws,
1538 People will always be happy.
Those who never give a thought to this
Are destined to suffer.

4.C.- “ ‘Therefore, listen to the account of these qualities and understand that
1539 monks should not develop craving and attachment. Monks who are
frightened by the terrors of cyclic existence should also give up this tenth
factor that causes obstacles to the practice of concentration. [F.185.b]

4.C.- “ ‘There is also an eleventh factor that is an obstacle to the practice of
1540 concentration and causes monks to suffer greatly. What is that? Not asking
questions. That is an obstacle for those of poor intellect. People who run off
at the mouth and like to make a show of their intelligence may proclaim, “I
am a holder of all the treatises, and no one compares to me in terms of
understanding their words and meaning. I can recite all the collections of
knowledge.” To their companions and those who happen to be around they
proclaim this with great self-importance in hundreds of thousands of ways.
They will seek out others in order to make them aware of this fact and to
make them see it. They are consumed by arrogance about their knowledge
and keep trying to make it known to all. They proclaim to the whole world
that they know everything that anyone else has ever comprehended and
that their expertise is perfectly complete in all regards. But in fact, their
learning is extremely limited. Inside they are empty—fake, false, and hollow.
They are like empty vessels and resemble autumn clouds. They become

separated from the practice of concentration, and if people may make offerings to them, they then abandon any inclination to practice concentration.

4.C.-
1541 “ ‘Such people may encounter mendicants who are diligent, observant, and greatly learned—mendicants whose knowledge is stable and who are adorned with mental agility, who cherish the teachings of the buddhas tremendously, whose enthusiasm is unstoppable, and whose mindstreams are permeated with great insight and therefore joyful. [F.186.a] In that event, the fake and hollow monks who are empty within will think to themselves, “If I speak with those monks, their teachings will outshine mine, and in that case donors and benefactors will no longer flock to me. Those monks will overpower me.”

4.C.-
1542 “ ‘In this way, they worry that donors and benefactors will notice that they, who are filled with pride, are unable to understand the meaning through their own insight, yet out of fear of being humbled, they do not ask any questions, either. Some of these empty shells will, for fear of being surpassed and defeated, not even ask questions such as, “Have you, or have you not, studied the teachings of the blessed buddhas?”

4.C.-
1543 “ ‘Such false teachers transgress the five bases of training. They lie because they teach even though they lack the realization of a spiritual teacher, and thus they fail to adhere to the first basis for training. In what other way do they transgress the bases of training? By stealing. They declare themselves endowed with insight, yet they are not suited to receiving the offerings of donors and benefactors. Even if they do receive such offerings by virtue of being present in an audience, that too will become an obstacle for them.

4.C.-
1544 “ ‘Stealing also leads to transgressing the remaining bases of training. How do they otherwise fail to adhere to the bases of training? When a monk has stepped forth and embraced the bases of training, he relies on, commits to, and observes proper discipline, thus declaring, “I shall relinquish the life of a householder.” [F.186.b] Nevertheless, this type of person will declare to others that those people who observe genuine discipline are not learned, and instead they will claim to be more learned themselves. That is an extremely severe breach of the bases of training. How might they otherwise transgress the bases of training? Afraid of being humbled, if they were to engage in a discussion with noble individuals, such people might instead give a different teaching—a teaching that is highly painful and extremely unwholesome.

4.C.-
1545 “ ‘What is the most severe way they transgress the bases of training? Those who have no knowledge of the sacred Dharma may tell others who are investigating the sacred Dharma, “These matters are most profound, and

you have not heard the true words of the buddhas.” In this way, they hold the saṅgha in contempt. They may then say, “Only I understand these words correctly, not all those venerable ones.” In this way, they deprecate the saṅgha. Afraid of not being heeded, such people may thus proceed to teach, but their teaching is not the sacred Dharma. Those who destroy the qualities of the sacred Dharma in this way and speak severe lies will, upon the disintegration of their bodies, fall into the lower realms and be born in hell.

4.C.- “ ‘There are also other severe faults that ensue from a failure to inquire.
1546 Arrogant people who refrain from asking questions may enter the forest due to fear of being humbled. Afflicted by arrogance, they do not turn to those who could guide them on the true path and thus they fail to ask, “How will the path appear? Which observations should be kept in mind? How does one lose sight of those observations, and how should one resettle one’s attention upon them?” When they thus fail to find the path, they feel a terrible sadness. Arising from their cross-legged posture, they think, [F.187.a] “All my plans have brought me nothing.” Distressed, they think, “There is no path here. No concentration. No attainments.” In this way, their pride and fear of being humbled cause them to denigrate the effects of concentration and absorption. All this because they failed to properly inquire. Those who develop wrong views in this way will, when their bodies disintegrate and they die, fall into the lower realms and be born in the hells.’

4.C.- “At this point, the blessed Kāśyapa utters these verses:

1547 “ ‘Monks who are knowledgeable and free from pride,
Who ask questions of masters
And possess great diligence,
Will realize the transcendence of suffering.

4.C.- “ ‘What they have heard themselves
1548 Is precisely what they explain to others.
With knowledge and the absence of pride,
Such monks recognize reality.

4.C.- “ ‘Those who are utterly free from pride
1549 But expert in the path of wakefulness
Are skilled concerning both themselves and others.
True monks are such content beings.

4.C.- “ ‘How could the arrogant and aggressive,
1550 The childish and small-minded,
Who are so concerned with wealth and honor,
Possibly find peace?

4.C.- " 'The proud and aggressive who fail to ask questions and lack
1551 concentration become indebted by eating the food of others. How could one
possibly attain monkhood merely by dressing up? Because of the fault of
their pride and because they do not ask questions, they will, when their
bodies disintegrate after death, fall into the lower realms and be born in the
hells.

4.C.- " 'Therefore, one should train like this. Monks who inquire for as long as
1552 they live will be happy and joyous. When their bodies disintegrate upon
dying, they will go to the joyous higher realms and be born among the gods.
Also, by virtue of having conquered pride, they will later attain the
transcendence of suffering.

4.C.- " 'What is the twelfth factor that causes obstacles to the practice of
1553 concentration? Having many companions, [F.187.b] which is the cause of all
misfortune. That is certain to burn monks. When they have many friends,
monks become distracted. When they have many tasks, they will be
distracted, lack concentration, and be unable to pursue concentration. If
those who have stepped forth from the household and given up both friends
and enemies should not keep even a single friend, there is no need to talk
about having many friends.

4.C.- " 'When a lazy person, a monk in name only, goes to visit the homes of
1554 others, he will be distracted merely by what he sees. As his eyes behold
forms, his mind will be carried away. His eye consciousness will not be
serene, his mental activity will not be stable, and he will not be in equipoise.
He will not curtail his time with friends but rather prolong it. The same
applies when he hears sounds. He will not be in equipoise, he will fail to
remain concentrated, and instead he will engage his mind in a way that lacks
serenity. With such disturbed mental observations, he becomes exhausted
and falls. In this way, paying visits to friends causes obstacles to his
composure. Hence, as monastics should not even keep a single friend, it is
certainly not the case that they can have many friends.

4.C.- " 'While monks who are fond of friendships travel from place to place, the
1555 karmic formations of their lifespans become exhausted and their virtuous
factors become depleted. Due to the depletion of their virtuous factors, they
will fail to achieve an excellent existence. Not even for an instant are they
able to engage either in concentration or in the one-pointed mind in the
desire realm.

4.C.- " 'Therefore, this is the way to train: A monk must not keep householder
1556 friends who cause afflictive craving to increase. [F.188.a] In this life and
beyond, monks should be friends with teachers of the path of suffering's
transcendence, people who explain the path of suffering's transcendence,
and virtuous friends who assist them in the practice of concentration.

4.C.- 1557 “ ‘There are certain companions who will cause one to exhaust the afflictions and enter the city of the transcendence of suffering. Those are supreme friends. All others may appear to be friends, but they are actually enemies, because those who are not friends in this ultimate sense are not true friends. Friends are those who you may meet, speak with, and stay with in a way that prepares you for the next life. They will show you the practice of pure conduct and help you pursue it. They will explain about the terrors that lie beyond this world and show you the horrors of life as a hell being, starving spirit, or animal. One should not engage in any of the misdeeds of body, speech, and mind that cause one to enter the lower realms.’

4.C.- 1558 “ ‘At this point the blessed Kāśyapa proclaims these verses:

“ ‘Friends are those who accompany you
Beyond the world.
They will help you abstain from the unwholesome,
And protect you from death and transmigration.

4.C.- 1559 “ ‘They will always speak of that
Which is of benefit beyond.
To humans, a friend is someone
Who helps you fulfill your wishes.

4.C.- 1560 “ ‘Supreme friends are those
Who strive in many ways
And by many means
To explain the Dharma to you.

4.C.- 1561 “ ‘On the other hand, those who praise common enjoyments, cause others to visit households, and explain how to busy oneself with delightful sounds, textures, tastes, forms, and smells are not good friends. You should never befriend even a single person of this sort, so it goes without saying that you should not keep many such companions, who are the source of numerous flaws. If they do not help you ward off the terrors that lie beyond this world, even though they may look like friends, they are actually enemies. [F.188.b] Monks with strong attachment fail in achieving their own objectives, and when such mendicants practice concentration, they will encounter obstacles.

4.C.- 1562 “ ‘There is also a thirteenth factor that makes the practice of concentration fail. What is that? Being in the wrong company. That will make any monk fail in the practice of concentration. There are five ways of being in the wrong company, which are as follows:

4.C.- “ ‘Disciplined and perfectly virtuous monks who are honest and sincere
1563 may stay together with monks whose discipline has completely
degenerated, and fall under their influence. That flaw constitutes the first
type of being in the wrong company.

4.C.- “ ‘Also, a second type of flaw ensues from being in the wrong company.
1564 Whether it is because they are influenced by others or because of their own
greed, monks may cohabit with people of wrong view in towns, cities,
villages, or markets. That is the second way of being in the wrong company.

4.C.- “ ‘There is also a third way of being in the wrong company. Wishing to
1565 meet and craving to see their previous friends, companions, or family
relations, monks may join them. Together with them, they may then enter the
homes they are familiar with and dwell there, in the same way as before.
That is the third way of being in the wrong company.

4.C.- “ ‘There is also a fourth way of being in the wrong company. Monks who
1566 are fond of discussing the treatises may, due to this predilection, take up
residence in a royal household for the sake of humbling others. That is the
fourth way of being in the wrong company.

4.C.- “ ‘There is also a fifth way of being in the wrong company. Monks who are
1567 distracted and not properly observant of their vows [F.189.a] may come to
miss their former food, drink, and love making—all those sounds, textures,
tastes, forms, and smells. As they keep thinking of those things, they are
overcome by their thoughts and thus find themselves in the wrong company
altogether, amid objects that are intensely painful, undesirable, repulsive,
and unappealing. That is the fifth type of being in the wrong company—one
is in the wrong company as one is overcome by thoughts of objects.

4.C.- “ ‘One may succeed in avoiding all such ways of being in the wrong
1568 company and yet still not be able to relinquish the thoughts of the mind. Yet
being in the wrong company, that is to say, with objects, is an extremely
powerful obstacle for all who practice concentration. Even if one avoids all
other ways of being in the wrong company, if one’s mind is impaired by the
enjoyment of objects due to defiling concepts, one will be unable to give up
such wrong company because of the profusion of thought. That is only
possible for those who are endowed with the mindfulness related to
concentration, attainment, pliancy, restraint, and correct mental
engagement.’

4.C.- “ ‘At this point the blessed Kāśyapa utters these verses:

1569 “ ‘When the fire produced
By incorrect mental engagement blazes,
Such incorrect mental engagements
Can be overcome by a certain rain.

- 4.C.- “ ‘The darkness that has endured for long,
1570 And that emerged due to ignorance,
 Can be destroyed in an instant
 When people light the lamp of insight.
- 4.C.- “ ‘Those whose intelligence is obscured
1571 Will burn in hell through their attachments and delusion.
 Those with insight will not be destroyed
 But proceed on the path to suffering’s transcendence.
- 4.C.- “ ‘The light of insight dispels
1572 The thirteen factors of corporeal beings. [F.189.b]
 Therefore, pursue the conquest of the flaws,
 And through constant cultivation of knowledge and discipline,
- 4.C.- “ ‘Destroy from their roots
1573 The thirteen factors of corporeal beings.
 The firewood of the afflictions is set ablaze
 By the fire of wakefulness.
- 4.C.- “ ‘In this way, on all occasions, avoid the various ways of being in the wrong
1574 company. Wandering mendicants who have stepped forth from the
 household should not become absorbed in thinking. They should not be lazy.
 They should not become involved in thoughts about the experiences of
 town, cities, villages, and markets. They should not become elated and
 obsessed with cohabiting and paying visits. They should not become
 obsessed with gathering disciples. They should not become the companions
 of unwholesome people. They should not develop excessive attachments to
 sound, touch, taste, form, and smell. They should not let down their guard
 during travels or activities. They should not be quick to develop craving.
 They should not be fond of alms, bedding, seats, health articles, or utensils.
 They should not wear colorful robes, show off, take baths, receive massages,
 or speak in flirtatious ways.
- 4.C.- “ ‘Alas, such afflictions constitute a darkness without beginning, and
1575 unless they are burned away, cyclic existence remains intensely painful. As
 the light rays of thoughts of the six objects appear in the gateways of the five
 realms, childish beings are scorched, burned, and destroyed in the realms of
 hell beings, starving spirits, and animals every single day. They keep falling
 into an ocean of suffering, yet despite their incessant engagements, they do
 not even grow weary. [F.190.a]
- 4.C.- “ ‘Gods bereft of proper discipline roam about in total carelessness. When
1576 they fall from their divine world, such former supreme leaders are born as
 leaders among the hell beings, starving spirits, or animals, where they are

burned by the excruciating fires of regret. They have no one at all to protect them. Destroyed in the trap of carelessness, they are scorched by the fires of regret as they take birth in the realms of hell beings and starving spirits. Therefore, until the time of death and transmigration is upon you, you should bring to mind the sacred Dharma, and more than that, each day you should practice the teachings of all the worthy buddhas continuously and comprehensively.'

4.C.-
1577 "The utterly careless and thoughtless gods have currently achieved a divine birth, yet all humans who cultivate discipline well, practice positive actions, and maintain a good heart will likewise, when their bodies disintegrate and they die, be born next among the gods. Since the gods may wonder whether they were born there due to some minor karmic actions, the thirteen factors were taught to eradicate their ignorance. People of the human world and the gods mutually cause one another. When gods and humans endowed with discipline die, they are born as gods, and when careless gods die, they may take birth as humans. Bringing benefit, happiness, and the transcendence of suffering to both gods and humans through such causes, and also accomplishing mundane benefits for them, the blessed Kāśyapa taught this discourse.

4.C.-
1578 "For Musulundha and the other gods who have become very weary of pleasures, [F.190.b] these pleasures lose their appeal, and they no longer pursue them. With faith in the Blessed One and the Blessed One's stūpa, they will bow their heads in homage and proceed to leave the stūpa in the same way that they entered it."

4.C.-
1579 This completes the discourse of Kāśyapa. This also completes the six sūtras and the section on the gods in Moving in Gatherings.

4.C.-
1580 "Emerging from the stūpa of Kāśyapa, the gods will ask Musulundha, 'Your Majesty, how did you see that stūpa?'

"Hearing such words from the gods before him, Musulundha will reply, 'Listen carefully about the ways and reasons that made me see these stūpas. In the past I was born in the world of gods and lived carelessly, obsessed with objects and chained by the shackles of the five sense pleasures. In this way, I embarked on a tour of the entire Heaven Free from Strife, rollicking and reveling in the pleasures of the five senses. I gallivanted among all the forests, mountain slopes, lotus ponds, and great rocks. I was surrounded by many hundreds of thousands of goddesses adorned with ornaments and fine costumes who were dancing, singing, joking, and posing around me. In this way, we traveled together throughout of the whole of this heavenly world. With great interest in all the objects and infatuated by the sense pleasures, we were insatiable, and thus our uninhibited journey of celebration continued.

4.C.- “ ‘In the lakes, we frolicked on the backs of innumerable swans, ducks,
1581 and geese,⁴⁵³ [F.191.a] and we played among all the lotus flowers and on the
waves of these waters. Without ever sinking into the water, I gracefully and
exuberantly experienced all these enjoyments to my heart’s content, in an
exhilarated state of mind.

4.C.- “ ‘Likewise, when residing on dry land, I reveled in hundreds of
1582 enjoyments, surrounded by hundreds of thousands of gods. Joyfully, I
traipsed from mountain to mountain, summit to summit, cavern to cavern,
park to park, and mountain retreat to mountain retreat. Everywhere, I was
able to rove freely, without obstacles.

4.C.- “ ‘In the sky, I resided in the midst of a hundred thousand mansions filled
1583 with hundreds of thousands of gods, all of them playing music, dancing,
singing, joking, and posing. As we frolicked, we beheld this entire divine
world together. We saw lands of indescribable beauty adorned with the
seven precious substances and gorgeous lights, different mountain summits,
and valleys flush with hundreds of thousands of lotuses. All this I observed,
surrounded by my retinue of gods, as we resided in the open sky. Endowed
with all types of pleasures, I was free to move as I pleased throughout this
vast divine world surrounded by hundreds of thousands of mansions.

4.C.- “ ‘While thus spending my time reveling on the waters, on dry land, and
1584 in the sky, I once came across a mountain made of six overwhelming light
rays. Witnessing this blazing burst of light in the center of the sky I became
amazed and unsettled, asking myself, [F.191.b] “What is this wonder that I
behold?”

4.C.- “ ‘Together with the many mansions that surrounded me, I swiftly flew
1585 toward the six light rays we were watching. However, as we came into the
light, we began to fall through the sky, and when eventually I and all the
mansions hit the ground, the light went dim. I wondered, “What is this?
Does this have to do with my own splendor? Or what else might have
caused me and the gods around me to fall from the sky? Why was the light
dimmed?”

4.C.- “ ‘Subdued, and with those questions in mind, I approached a god named
1586 Vastness, who had been born long before me. He proceeded to explain,
“This has nothing to do with the gods. Nor is it due to a flaw in the objects or
because of obstacles. Listen, and I shall explain to you the reasons that you
and your divine retinue fell from the sky. The previous rulers of the gods
also fell at this place, and they likewise plummeted from the sky. Because
you are not learned, you did not understand what was happening.
Therefore, you were unable to withstand the light rays, and you therefore
fell at this place. Now, let me explain to you the reasons for this. The worthy
ones, the perfect buddhas, who are learned and virtuous, the gods of the

gods, who understand the real nature of the entire world, have produced six stūpas in the realm of the gods of Moving in Gatherings in order to benefit gods and humans. [F.192.a] Thus, they created stūpas of a kind that no mendicant could ever build. No matter who comes into the presence of these stūpas, and for whatever reason, they are always humbled. Nobody can surpass these stūpas. That is the reason you fell to the ground.”

4.C.- “ ‘Those are the words I heard from Vastness. “How were these stūpas
1587 formed?” I then inquired. Vastness told me, “Nothing in cyclic existence compares to the hardships practiced by these omniscient ones. Seeing and comprehending the flaws of pleasure, they understood the sufferings of cyclic existence and went on to persevere in the six perfections for three incalculable eons, thus achieving omniscience and eventually passing completely beyond suffering. That is how it transpired, to put it very concisely. If you wish to listen further, you should go to see those stūpas that are located in the realm of Moving in Gatherings.”

4.C.- “ ‘Hearing these words from Vastness, I was overwhelmed by the great
1588 wonder of this new vision. So, together with Vastness and the other gods, I traveled to the stūpas, and there we heard the Dharma that liberates from cyclic existence. That is how I saw these stūpas, and that is how I heard their teachings that benefit gods and humans.’

4.C.- “When the gods have heard these words from the ruler of the Heaven
1589 Free from Strife, those who belong to other realms will take leave while Musulundha goes to reside in his own realm.”

4.C.- *This completes the section on the wisdom of the stūpas.* [F.192.b]
1590

· The Gods in Moving in Mixed Environments ·

4.C.- “The monk who has knowledge of the effects of the ripening of karmic
1591 actions then continues to examine the karmic actions of the gods of the Heaven Free from Strife. By means of knowledge derived from hearing, he accurately perceives the realm known as Moving in Mixed Environments. Wondering what karmic actions cause beings to take birth there, he once more uses knowledge derived from hearing to perceive how some people practice virtuous and delightful conduct by means of insight. While they give up killing and stealing, as explained before, they also relinquish all forms of sexual misconduct. For example, when entering a forest, one may encounter infatuated songbirds that warble lovely songs. These birds emit rousing calls that attract the attention of the female birds, while they also display their gorgeous colors. Such birds can be enchanting and will inspire passion in everyone who sees them. Yet, even if people of this type

encounter such birds, they will not pay them any attention or even think of them. Since their observance of discipline is that pure, how could they engage in sexual misconduct?

4.C.-
1592 “Upon the disintegration of their bodies, people who give up sexual misconduct and observe pure discipline in this manner will journey to the joyous higher realms and be born in the realm of Moving in Mixed Environments. Those who are born there will experience exceptionally powerful pleasures of the senses, bathing in vast and delightful rivers and enjoying gorgeous trees of gold, beryl, sapphire, and ruby within a realm that abounds with waterfalls, streams, and ponds. In this way, the gods experience the consequences of their past positive actions. [F.193.a]

4.C.-
1593 “In that realm lies a forest known as Red Forest, wherein the gods celebrate. During such times of festivity, the trees emit colorful lights and become adorned with radiant jewels and wonderful decorations. The areas adjacent to the forest also become decorated with magnificent jewels. This forest is made of ruby and tiger eye, displays delightful colors and textures, and is filled with trees that are festooned with tinkling bells and bangles and are draped with nets of pearls. The trees yield whatever fruits one may desire—they supply the gods with any food and drink they fancy. Whatever they wish for the branches instantly deliver, accompanied by the sounds of drums and musical instruments. The trees’ foliage, branches, leaves, and resin all illumine their surroundings, and when groups of goddesses gather around them, the trees, reaching high into the sky, shine with the splendor of numerous suns. From the red trees also fall a rain of fresh flowers,⁴⁵⁴ a shower that adorns the entire sky. While the bells of the trees ring, heavenly birds flit about warbling, while infatuated peacocks call out. All this beauty fills the entire sky.

4.C.-
1594 “When the gods reach these magnificent trees, they find themselves surrounded by exquisite and wonderful vistas. There, they will all engage in mutual passionate pursuits, as driven by their karmic actions. [F.193.b] Surrounded by many hundreds of thousands of infatuated women who sing and play drums and musical instruments, the gods of their own accord will begin to ascend into the sky, while the trees simply show them the way upward.

4.C.-
1595 “The gods may then think, ‘I haven’t mounted these trees at all.’ The moment they have this thought, the trees will immediately let the gods mount them, and so the gods will take a seat in the trees. As they do so, some go to sit in the branches and celebrate there, in whichever way they please. Should they fancy a lotus pool among the branches, such a pool will immediately manifest the moment they wish for it, and they and their

retinues will proceed to enjoy themselves and celebrate in the pool. In this way, infatuated and ecstatically enjoying all manner of pleasures, the gods and their retinues will mount the branches of the trees within the Red Forest.

4.C.-
1596 “Moreover, as they enter, the entire forest will transform in accordance with the wishes of the gods. Likewise, the appearance of the forest may also transform into mansions and houses. Thus, the moment the gods wish for a dwelling, a mansion will manifest. Such buildings will be studded with bright jewels, draped with nets of bells, and adorned with lotus pools. Decorated with nets of pearls and bejeweled arches, they feature seats swathed in copious precious fabrics and abounding with lovely features. Within such gorgeous mansions, the gods will playfully assist one another in joyous celebration. Without any sense of mutual domination, the entire gathering is one of friends. [F.194.a] If, every so often, someone should be treated in an unfriendly way or as a stranger, that is because the karmic actions of that individual were extremely poor. This never occurs to those endowed with great karmic actions, and thus the vast majority enjoy the effects of positive actions. In this manner, the gods take delight as one great congregation as they frolic about within the Red Forest.

4.C.-
1597 “Endowed with supreme and vast karmic actions, the gods enjoy all their perfect pleasures just as they please. Flying through the skies, they experience copious enjoyments, and thus they celebrate free from any harm in the heavenly sphere. Moreover, once they have paid a visit in a certain direction, traveling through the sky, they will again return to the same abode, which abounds with magnificent cascades and pools, with divine ladies in attendance.

4.C.-
1598 “These happy gods will also visit the Forest of Vines, the surroundings of which are adorned by supremely delightful cascades and streams of milk. The splendor of the milk is such that when the gods drink it, they recollect their past lives. As they learn whence they came, having died and transmigrated, they will also understand, ‘If I now become careless, I will encounter much suffering in the future.’ In this way, they will come to feel tremendous distress, and, in their anguish, they will give up carelessness and instead begin living in accordance with the Dharma. By tasting the milk, they will gain tremendous benefits. Having drunk the milk, they will then again enter the Forest of Vines.

4.C.-
1599 “Among the forest’s cascades, pools, and lotus groves live numerous flocks of birds. [F.194.b] The many flowers that grow among the vines are gorgeous and they attract amazing bees in the colors of the seven precious substances. As the gods weave among the lotus groves and the magnificent woodlands, they will arrive at some perfectly formed trees with trunks of beryl, leaves of ruby, and fruits the color of refined gold. The flavors of the

trees' fruits are extremely rich, and they surpass any other fruit. Their flavors also manifest in perfect accordance with the wishes of the gods. Whatever taste they may crave the fruits will manifest.

4.C.-
1600 "Once they have eaten the fruits, the gods will joyfully proceed to another forest called the Forest of Drinks. From the trees of this forest flow divine substances of supremely delightful tastes, fragrances, and colors. Those refreshments pour from the trees like a nourishing rain. The drinks are extremely delightful and make the gods ecstatic. Having drunk of them, the divine congregations beat drums and sing in infatuation.

4.C.-
1601 "Followed by divine ladies who glow with natural light and are dressed in beautiful garments, the magnificent and exuberant gods will then proceed to the Ruby Forest. That forest extends across five hundred leagues and is adorned with extremely fragrant lotuses made of five precious substances. In that forest of exquisite lotuses grow nothing but lotuses. [F.195.a] The elephants that live in the forest eat from the lotuses with great desire, and they frolic with their herds of elephant cows in the forest's exceedingly pure waters. The waters there are endowed with seven qualities and free from the flaws of ordinary water. Free from impurities of mud or any flaws of distance or closeness,⁴⁵⁵ the water is clear, delightful, and provides the elephants with great joy. When the gods and goddesses notice the elephant bulls and cows playing in the water, they will become enchanted by the sight and thus descend from the sky into the forest of elephants and lotuses. As they enter among the elephants, the timbre of the songs of the gods and goddesses⁴⁵⁶ will fill the heavens, and the reverberations can be heard throughout the mountains and forests.

4.C.-
1602 "In this way, with their shining bodies adorned with beautiful ornaments, the gods enter the Ruby Forest. Surrounded by attending goddesses, they will play around within the Ruby Forest. As they join other gods who emerge from the mountain caverns and dense forests, everyone becomes exhilarated upon seeing one another, and all the gods and goddesses will thus frolic joyfully together with the elephants in the water. Great numbers of gods and goddesses will join in these happy games and dances that continue for a long time. Thereafter, as the gods thus become careless, their positive actions will become depleted. [F.195.b] Very quickly the lives of such gods and goddesses will run out, as their positive actions are utterly exhausted. When the lotuses on which they sit sink into the water and turn over, that is an omen that the given god's or goddess's merit is being depleted.

4.C.-
1603 "There are also other signs that appear when the merits of a god or goddess are becoming exhausted. When a god or goddess tries to ride on one of the dancing elephants, the elephant may no longer accept them or the

rider may fall off. That is another omen that the merits of a god or goddess are becoming exhausted. When signs of the depletion of the merits of a given god or goddess manifest, the negative force of their carelessness will make the elephants stop paying heed to them. This is noticed and understood by these extremely careless beings, and in response to the signs that are manifesting in this way, they will exclaim these verses:

- 4.C.- “ ‘We are going to fall! That critical time is here.
1604 Although we are still alive, that will soon change.
 Still, even while their lives are running out,
 Childish beings fail to understand that.
- 4.C.- “ ‘Trying to attain objects,
1605 The mind is never sated.
 Our senses are never satisfied either,
 As objects torment us with the chains of attraction.
- 4.C.- “ ‘While our five faculties are attached,
1606 Our minds are destroyed by pleasures.
 While their merits become exhausted,
 The childish fail to understand it.
- 4.C.- “ ‘The great obstacle to those alive,
1607 When investigated, is the great wheel of time.
 Although it turns quickly,
 The childish do not understand.
- 4.C.- “ ‘Fanned by the winds of karmic action,
1608 The fire of death is painful.
 The childish have no idea about the arrival
 Of this reaper of life.
- 4.C.- “ ‘No one in cyclic existence
1609 Has the power to escape the shackles
 Of the advancing Lord of Death
 As he attacks and terrorizes.
- 4.C.- “ ‘While death has not yet come
1610 And we are still alive,
 We should stop being careless
 And direct our minds to the highest goodness. [F.196.a]
- 4.C.- “ ‘The staff of the Lord of Death
1611 Strikes living beings and is never far away.

Killing everyone alive,
He is speeding toward us.

4.C.- " 'The blind, who are deluded by objects,
1612 Let go of the lamp of Dharma.
So what else remains for them,
Other than the terrible torch of the Lord of Death?

4.C.- " 'Recognize, childish beings,
1613 The terrors marking the time of the Lord of Death.
The mind that is taken in by objects
Remains deluded in total darkness.

4.C.- " 'Death and transmigration beget death and transmigration,
1614 And one world gives way to the next.
While partaking of the effects of their own actions,
Living beings are destroyed by their delusion.

4.C.- " 'The ferocious one moves very swiftly
1615 As he takes away the entire world.
Why does everyone not
Examine the time of the Lord of Death?

4.C.- " 'They do not recognize it in their hearts,
1616 And their minds fail to notice it.
The deluded who do not understand this
Will be terrified when the Lord of Death arrives.

4.C.- " 'The signs of death and transmigration
1617 Can always be seen as they are.
Thus, our own fall from heaven
Will certainly occur soon, as well.'

4.C.- "As they witness and understand the omens of death and transmigration,
1618 the minds of the gods become consumed by gloom. Nevertheless, because of
their careless nature and due to their attachment to the five objects, they will
fail to take this to heart in any significant manner. Nor will they develop any
confidence that death and transmigration will occur. Why is that? Because
their carelessness makes them deluded about objects, and their minds are
infantile. They do not impart this lesson to each other, and, as they perceive
things with the mindset of the gods, they will instead leave the lotus grove
without talking. At that point they will once again begin to regard their
enjoyment of objects as paramount, and thus they will begin frolicking with
each other while remaining ignorant of the unbearable horrors that await

them. [F.196.b] Without keeping track of time, they will, in their ignorance and in their pursuit of enjoyment, fearlessly enter the jungle of elephants and lotuses. There, they will proceed to spend an extremely long time together, absorbed in playful enjoyment.

4.C.-
1619 “These gods will also visit a mountain known as the Vision of Vast Bliss. This mountain is adorned by hundreds of thousands of designs made from divine gold, beryl, silver, and ruby. On the mountain are hundreds of thousands of mansions with porticos, and the setting is adorned with hundreds of thousands of lotuses. The gods will explore this entire mountain, which is filled with such supreme pleasures. As they listen to the beats of a hundred thousand drums, they enjoy an abundance of delightful sights and textures. Dressed in their robes, these splendid beings relish the sight of each other while they enjoy all the sounds, textures, tastes, forms, and scents that manifest in accordance with their wishes. In this way, they will roam the mountain, attached to their indescribable enjoyments. They will joyfully explore the numerous rivers and waterfalls and the forests and parks. Some travel in palanquins, others ride on the backs of geese, and still others travel inside lotus flowers. Together with the goddesses, some remain in the heart of the pink lotus flowers while others go to enjoy themselves among the petals of blue water lilies. Singing to enchanting music of the five types of instruments, they are delighted.

4.C.-
1620 “Next, as the gods joyfully journey through the sky, they will visit another mountain known as Vast Garlands of Bliss, which is an amazing divine abode. In that realm filled with supreme heavenly joys, some areas shine with the colors of fine gold and ruby. [F.197.a] Some areas are colored by reflections from the petals of blue lotus flowers that shimmer with an enchanting light that resembles beryl or sapphire. Still other areas are illumined by the spectacular lights of scintillating silver and pearl. The cascades that plunge from the summits of the mountain are all perfectly pure and immaculate, offering cool waters endowed with seven qualities. The peaks abound with pearls that can be seen from all directions. When the gods gaze upon all this from the sky, they will notice swarms of bees that hum in the most delightful manner as they buzz around the mountain’s lotus pools formed from the seven precious substances. Following the bees, the gods will then move from one area to another, enjoying the forests, parks, and ponds.

4.C.-
1621 “Within delightful groves they will also come across deer and birds. Numerous herds of deer display rich and magnificent colors. Some have a gorgeous silver body color, while their horns and eyes are ruby. Some have golden backs and silver sides, while their horns and hoofs are the color of karketana stone. Some have perfectly proportioned figures and their hind-

and forelegs are in the colors of the seven precious substances. The gods watch how the deer enjoy themselves without fear and without growing tired. Some among them also consume the most exquisite and potent foods. [F.197.b]

4.C.-
1622 “When they have explored those forests and parks, the gods will travel elsewhere on the mountain, where they encounter flocks of peacocks, pheasants,⁴⁵⁷ six-eyed birds, and birds with undulating feathers. They will find such birds living among the peaks, forests, and parks of the mountain of Vast Garlands of Bliss. One face of this mountain is made of sapphire, a second is of ruby, a third is of pure gold, and the fourth is of silver. On the sapphire slope lies a forest called No Shadows, in which grow trees of sapphire that are flush with flowers. This forest is adorned with a hundred thousand cascades, streams, and pools, and in its hundreds of lotus groves roam joyful birds with clear voices and beautiful plumage. The second mountain slope is of ruby, and there one finds the Forest of Laughter, which has silver trees wreathed in golden vines. In this forest fly hundreds of humming bees and flocks of songbirds. The sweet aromas of the flowers are wafted by gentle breezes. The Forest of Laughter is also endowed with a hundred thousand waterfalls. The third side of the mountain is made of pure gold, and there lies a forest called Nature of Precious Bliss. In this forest, the beautiful trees are made of crystal draped and covered in vines of shining gold. [F.198.a] Hundreds of thousands of birds play and sing among the forest’s beautiful waterfalls, streams, and lotus groves. Throughout the forest, groups of gods and goddesses sing as they experience all these exquisite enjoyments. The fourth face of the mountain is made of silver, and upon it grow ruby trees that are adorned with vines the color of sapphire. This forest resounds with numerous delightful voices and is filled with many other types of delightful sounds. Gods and goddesses gather there and pay visits to hundreds of thousands of spectacular lotus groves.

4.C.-
1623 “In this way, the mountain of Vast Garlands of Bliss appears resplendent, adorned by such beautiful and delightful features—all the trees, rivers, vines, lakes, flocks of deer and birds, and all the fragrant and beautiful flowers. The gods gaze at all this from the sky and then decide to land on Vast Garlands of Bliss to explore that mountain, visiting all its splendid and exciting regions. Letting their eyes wander among its many attractions, the gods will investigate this amazing mountain and then take up residence there, celebrating with their companions to the music of the five types of instruments. In this way, they will experience the five sense pleasures that are the effects of their previously having performed, become accustomed to, and increased positive karmic actions. Such are the effects that ripen because

they previously observed the desirable, attractive, and delightful discipline of noble beings. Enjoying all this, the gods now assemble on Vast Garlands of Bliss.

4.C.- "At such times some birds known as *truth speakers* will recite these verses:
1624 [F.198.b]

" 'The sensations of the effects of good deeds
Pass quickly and are soon gone,
Yet the deluded who are overcome by objects
Do not understand this.

4.C.- " 'The time of their fall
1625 Arrives with their death.
But in their stupid infatuation with pleasure
The gods fail to understand this.

4.C.- " 'Life passes quickly,
1626 But the ignorant do not understand this.
Though they see the effects of previous wholesome actions,
They also fail to conquer their craving.

4.C.- " 'From existence to existence,
1627 Corporeal beings follow their craving.
Deluded beings do not comprehend
What is and isn't wholesome.

4.C.- " 'Those who used to enjoy
1628 The delightful fruits of virtue
May likewise witness those of unvirtuous action
As they fall into the lower realms.

4.C.- " 'Free from both virtuous and unvirtuous action,
1629 Those who give up the flaws of busyness
And relinquish aging and death
Will enter the supreme forest.

4.C.- " 'In this way, they proceed to the happiness of liberation.
1630 From desire, no happiness can be gained.
Gods and all others
Are liberated through the exhaustion of karmic action.

4.C.- " 'Those who take impermanence to heart
1631 Will forever be esteemed,
Whereas any happiness tied to craving and clinging

Ends despicably in the lower realms.’

4.C.- “In this way, these birds that speak the truth address the assembled gods.
1632 Those gods who are close by and not completely lost in carelessness will hear them. Yet, those who move about in careless abandon will not, for their carelessness prevents that. Their minds are occupied by objects, and thus they ignore the beneficial and truthful words of the birds and instead go on celebrating, just as before.

4.C.- “Seeing the lofty summits of the mountain, the gods will, just as before, fly
1633 there in their procession of mansions. [F.199.a] Among the summits of the mountain, they will discover another mountain, known as Utterly Delightful to Behold, towering high above the thousands of other peaks. To the accompaniment of songs, music, and dance, the gods and their retinues will fly to that mountain. Arriving there, the gods and goddesses will behold a magnificent, colorful lake created by their previous positive karmic actions. Known as Clear Appearance, this lake is limpid and perfectly delightful, its bright clear waters brimming with golden fish while its banks are home to the most enchanting swans, ducks, and geese. The birds make lovely noises as they frolic among the beautiful pink, blue, white,⁴⁵⁸ and red lotus flowers. The flowers are also visited by swarms of bees that produce an endearing humming sound. The banks of the lake are studded with mandārava trees and feature stairways made of gold studded with jewels. In these supremely delightful waters grow lotuses called *water bubbles*. These flowers display a hundred thousand petals in a wide spectrum of colors. Some have the color of sapphire and others are colored like crystal. Some are golden and others are of silver. Some are coral-colored, some have the color of karketana, and some are the color of diamond. All the petals are wonderfully fragrant, and in the middle the core of the flower shines like a red sun. [F.199.b] At the same time, the many beautiful colors are also reflected in the core of the flower, thus lending it hues of blue, yellow, red, white, grey, black, and orange. The anther-filled centers of the flowers abound with attractive fragrances.

4.C.- “Soaring through the sky, the gods journey to the limpid waters. Arriving
1634 there, some will take a seat upon rocks of gold while others sit upon the pink lotuses, frolicking with their attending goddesses. Other gods will seek out the blue lotuses to frolic with their retinues of goddesses. For sport, some of them will dive into the water from the blue lotuses. Some will ride on the backs of swans and surf the waves. Some will seek out dry land, where they will enter majestic caverns to enjoy perfect sense pleasures—playfully singing, joking, and striking poses within their mansions.

4.C.- “Surrounded by gatherings of goddesses, some will go elsewhere to enjoy
1635 magnificent drinks that are free from the flaws of intoxication yet perfectly satisfying, endowed with exquisite color, taste, and feel. Some will drink

from precious chalices made of sapphire, gold, beryl, ruby, and crystal. Some, surrounded by their myriad retinues, will drink golden nectar that streams from red lotuses. Still others will prefer to drink the nectar that flows from the buds of the blue lotuses while they still have their petals closed. They will all sing and celebrate to the sounds of music. [F.200.a] Some others, together with their companions, will feast on different kinds of nectar delicacies, thus enjoying sustenance endowed with perfect colors, fragrance, tastes, and textures. Some will celebrate and frolic with groups of accompanying goddesses to the tunes of the five types of instruments, singing and dancing on the banks of the shimmering lake.

4.C.- “Some gods will play together within the waters of the lake. This water
1636 yields whatever is wished for, and thus it assumes any color, taste, scent, or texture the gods may fancy. If they wish it to be a particular temperature, the water instantly turns exactly that degree of warm or cool. Such is the nature of their karmic actions, their past positive deeds. In general, there is nothing that is not the product of their karmic actions, so these features of the lake are not due to any other factor. Some of the gods may also wish for the water to become inebriating, and it will in that case immediately turn into a highly stimulating and uplifting drink of perfect color, taste, texture, and aroma. In these and many other ways, the gods enjoy the effects of their former positive actions, happily celebrating among all these creations of their own wholesome activities. All they enjoy and experience is the product of their positive actions—there is nothing that isn’t produced in this way. This is because positive actions are never wasted. That is to say:

4.C.- “The aggregates and elements—the instruments of karmic actions—
1637 Are no match for generosity, because here in the three realms
Generosity yields all manner of feasts.⁴⁵⁹ [F.200.b]
However, mundane people do not understand this.
Still, this is the way the gods
Experience their pleasures of the five senses.

4.C.- “When they see the gods enjoying themselves in this way, the
1638 aforementioned *truth speaker* birds will now sing these verses to the gods:

4.C.- “ ‘As its oil is consumed,
1639 The lamp comes to an end.
So also, the gods will fall
Once their karmic actions are exhausted.

4.C.- “ ‘As the wall that bears it crumbles,
1640 The mural is destroyed.
So also, the happy ones will fall

As their karmic actions dwindle.

4.C.- “ ‘When their merits run out,
1641 The gods in the heavens face destruction.
All of them are destined to fall,
And none of them will last.

4.C.- “ ‘Impermanent and unstable,
1642 Life is gone in a moment.
Still, the world does not understand
This great force of the māras.’

4.C.- “In this manner, the *truth speaker* birds warble, inspired by their positive
1643 actions and out of a wish to help the gods. Since they keep singing such
things, those among the gods who are not completely consumed by
carelessness will stop, listen, and remember what is being said. For one brief
moment, they may even enter equipoise.

4.C.- “The careless ones, however, will not hear anything, and in their
1644 distraction, they will just continue fooling around by the lake for a long time.
Thereafter, due to their obsessed and insatiable craving for the pleasures of
objects, they will move on. Just as they came, they will climb onto their
mounts and ride their vehicles as they ascend into the sky. Together with
their entire festive congregation, they will parade through the open sky.
They will at this point behold another summit formed from numerous jewels
and a variety of elements. This mountain rises out of the sky and surpasses
all the others. In this way, the gods will keep exploring [F.201.a] Vast
Garlands of Bliss, its majestic peaks, and its delightful surroundings. This
triple-peaked mountain is far higher than any other in the Heaven Free from
Strife.

4.C.- “As they explore these mountainous regions, the gods will notice how the
1645 bright light of the mountain illumines the entire sky in the most delightful
way. They will then journey around Vast Garlands of Bliss and arrive at the
back side of the mountain. There they will discover a gorgeous woodland
lush with colorful trees that sparkle like jewels. Some of the trees have trunks
of beryl that extend into canopies of golden leaves, others have gold and
sapphire trunks and bear leaves of gold, and there are many additional
stunning trees. In this way, on the back side of this mountain grow so-called
pillar trees that have well-proportioned roots, trunks, branches, leaves, and
canopies made of the seven precious substances. From their roots grow
trunks of such precious materials. Some of the trunks are beryl and others are
ruby, gold, crystal, coral, and karketana. The trunks and branches all display
their own beautiful features—from their roots to their branches, leaves, and

canopies, everything shines radiantly with the light of the seven precious substances. As soon as they see these pillar trees, the gods will go to frolic among them. [F.201.b]

4.C.-
1646 “As they advance toward the trees, they will notice a row of mansions that shine like the sun does in the human world. As the gods approach the garland of mansions, they will find that they number in the hundreds of thousands. The mansions move and change size according to the gods’ wishes and they also yield whatever the gods may wish for. There are also lotus pools flush with lotus flowers on long stalks, and other sparkling lotus ponds that are adorned with gems. Around the flowers hover beautiful bees with bodies made of the seven precious substances. The birds inhabiting the region are distinguished in three ways. First, there are aquatic birds, such as swans, ducks, and geese.⁴⁶⁰ Second, there are also birds inhabiting the dry land on the mountain’s back side, such as delightful speakers, that sing to each other and frolic continuously.⁴⁶¹ While the heavenly birds occupying dry land sing in this way, the calls of peacocks can also be heard. Third, the heavenly birds living in the forest include pheasants, peacocks, *yakṣiṭa*, *all seers*, *ever-open eyes*, *roamers*, *truth speakers*, and *constant speakers*. In this way, birds associated with the realms of both humans and gods can be heard singing in many delightful ways while frolicking in the forest. There are also extremely gorgeous alpine birds. [F.202.a]

4.C.-
1647 “Some of the birds flying in the sky above the back side of Vast Garlands of Bliss will sing in the following way to the gods who are conquered by their thoughts:

4.C.-
1648 “ ‘Those who are devastated by thinking,
Fooled by objects,
And deluded by existence
Are captured by the ruler, the Lord of Death.

4.C.-
1649 “ ‘Attached to sense pleasures,
They do not know what is and is not the path.
Those objects that are called pleasures
Make beings deluded.

4.C.-
1650 “ ‘They journey to different realms
Because of their different karmic actions.
Due to different ways of thinking,
Beings wander through the five realms.’

4.C.-
1651 “Upon seeing the gods, the birds will instruct them in this way, just as before. Yet the gods will have no regard for their words. Careless and enraptured by objects, they will continue to enjoy themselves and celebrate

until finally their completed and accumulated virtuous actions have been exhausted. Then, it is only a matter of time before they die and transmigrate from their divine world. Once that happens, they will, in accordance with their karmic actions, be born in the realms of hell beings, starving spirits, or animals. Should they instead be born with the general lot in life of a human they will, due to karmic actions to be experienced in other lives, be perfectly happy and possess vast intelligence. With their extremely joyous minds, they may also be born among the gods who are fond of frolicking or those who are filled with joy. Alternatively, they may be born among the wealthy people on Suvarṇadvīpa or Siṃhala, or they may become householders according to their karmic actions.”

4.C.- *This completes the account of the tenth⁴⁶² realm, Moving in Mixed Environments.*
1652

· The Gods in Endowed with Migration ·

4.C.- “As the monk who has knowledge of the effects of the ripening of karmic
1653 actions continues to examine the realms of the Heaven Free from Strife, he will apply insight derived from hearing and thus perceive a realm of the Heaven Free from Strife known as Endowed with Migration.⁴⁶³ [F.202.b] Wondering what karmic actions cause beings to take birth there, he notices how some people who observe extremely pure discipline and have virtuous minds may give up killing and stealing, just as explained before. As for giving up sexual misconduct, such people will give up reminiscing about females they knew in the past. Upon the disintegration of their bodies, such virtuous and disciplined people with pure and well-trained minds will go to the joyous higher realms and be born among the gods in Endowed with Migration within the Heaven Free from Strife.

4.C.- “Once born there, they will experience the effects that accord with their
1654 own previous actions. Within forests, parks, pools, and lotus groves filled with playful songbirds, they will enjoy the bliss of divine substances surrounded by companions endowed with perfect bodies, ornaments, and attire. Happily playing to the tunes of the five types of instruments, they will become infatuated with all the incomparable sounds, textures, tastes, forms, and smells. Like the ceaseless descent of five rivers into a lake, their five cravings associated with the five senses continuously flow into the lower realms without ever pausing for a single day, and yet their senses are never satisfied. [F.203.a] Like five bonfires fanned by the wind—five ferocious mountains of fire that continuously grow the more firewood they are fed—their senses constantly crave, and they are fanned by the winds of thinking. The firewood of the objects is lit upon the mountaintops of their incorrect

mental engagements, and so the fires of their craving five senses burn even stronger. The more firewood of objects this fire is fed, the more intense it becomes. Like moths plunging into a flame, those who are filled with craving all fall into the fire of objects and die. In this way, all such craving beings are just like moths. Yet, they do not understand this.

4.C.-
1655 “Falling into the burning fires of the five objects, the moth-like gods go gallivanting through the forests and parks. Surrounded by divine ladies, they rove from lotus grove to lotus grove, nectar field to nectar field, beverage vase to beverage vase, while the fire of the objects keeps growing, as when oil is poured onto flames.

4.C.-
1656 “When a god is born there, he will perceive a land adorned with the seven precious substances and filled with hundreds of thousands of enchanting and beautiful gods and goddesses. There is not a single spot in that realm without such joyous beings draped in ornaments and fine costumes. [F.203.b] Nor is there ever any interruption to those gatherings of gods and goddesses, who are so absorbed in their mutual enjoyments and play. Thoroughly comingling with each other while adorned with diverse ornaments and costumes, they experience great joy.

4.C.-
1657 “Throughout this divine abode the music of the five types of instruments can be heard. Those among the gods whose karmic actions are of the most inferior kind still wear full ornaments and apparel and are followed by a retinue of ten thousand. Accordingly, other gods are attended by thirty-two thousand, others by forty thousand, still others by fifty thousand, and so on, up to a hundred thousand attending gods. No one in the retinue ever becomes weary, and, consequently, whenever a god makes love to a goddess, every goddess will tell herself, ‘I must make sure that this god finds nothing but pleasure with me!’ In this way, the gods spend their time in insatiable sensual craving. Glowing with mutual affection, they never have enough. Careless and passionate, they enjoy themselves in the forests and parks among the ponds, trees, bushes, rivers, and pools. There is no group of gods that is not attended by goddesses.

4.C.-
1658 “Roaming in this way, the gods will arrive at the Swan Forest, which amazes the visiting gods and goddesses with its tremendous joys. The forest is home to dazzling swans, [F.204.a] some having feathers of silver and shining⁴⁶⁴ gold, ruby legs, and bright ruby bellies. Some have backs of shining gold, wings of silver, and legs of karketana. Their nests are also like that. Some have backs of crystal, wings of coral, eyes and beaks of pure gold, and legs of sapphire. Some have mixed plumage, displaying all the bright colors of the seven precious substances. Some display colors of silver, crystal, gold, coral, and karketana. Thus, in accordance with the karmic actions created by the mind, these swans sport a great variety of splendid

colors. They also frolic with female swans similarly adorned with feathers of the most gorgeous colors. The swans play in the waves of the lakes and in the pools and lotus groves into which flow cascading waters from the mountains. They also enjoy themselves in flower meadows where the ground yields to their steps and bounces back when they lift their feet. The swans enjoy themselves together in many ways, just like the gods. Together with their throngs of beautiful goddesses, the gods will enter among the swans of the forest. As they see the swans, they are struck with wonder and become overjoyed. Thus, they begin to explore the area, letting their eyes wander everywhere. [F.204.b]

4.C.-
1659 “Endearing to the goddesses, the joyous gods then will explore the Swan Forest, that spectacular and delightful woodland. The heavenly Swan Forest is very extensive and utterly enjoyable and beautiful. It is lush with many different trees and is the source of numerous precious metals and jewels. In this manner, the forest sparkles and possesses perfect qualities. Its many trees grow on a mountain slope that is also adorned with numerous beautiful lotus ponds. Within these ponds grow hundreds of thousands of lotus flowers, so numerous that no one even knows all their names.

4.C.-
1660 “Within this forest, which is the source of hundreds of thousands of these lotus flowers, lives the king of swans, known as Auspicious Time. He is to the swans what Musulundha is to the gods of the Heaven Free from Strife. He frolics, celebrates, and enjoys himself within the lotus pool called Utter Vastness. Even Musulundha, ruler of the Heaven Free from Strife, comes to see him there. He and the great bird then enjoy themselves and celebrate together in a way that no one else in the divine congregations can fathom. Nor does anyone among the assembled gods know the reason why such great mutual joy exists between Auspicious Time and Musulundha.

4.C.-
1661 “ ‘Therefore, please consider those reasons. God, please proceed in our company.’⁴⁶⁵

“Having seen those words in their entirety, the gods will depart, and the newly born god who has properly heard the king of birds proceeds to follow them in attendance. [F.205.a] The gods will tell one another, ‘Let us go to where we can meet both the king of swans and the ruler of the Heaven Free from Strife.’

4.C.-
1662 “Then the goddesses and gods will proceed to that place in the forest. On their way they will find many different groves of magnificent trees. Among them live many beautiful types of deer, and the forest is full of birds. The herd leaders display numerous beautiful colors, and the different species of animals all live together happily, partaking of delicious food. Enjoying the divine grasses in the heavenly forest, the deer, which are beautified by the

seven precious substances, frolic and call within the jungle, on the banks of the rivers and lotus pools, among the ponds and flatlands, and within the crannies of the mountains.

4.C.-
1663 “The sight of the deer captivates the eyes and minds of the gods and fills them with great joy and wonder. As the gods journey through the Swan Forest while taking in the amazing sights, accompanied by their hosts of goddesses, they will come across hundreds of thousands of peafowl that frolic among the trees and bushes. Some of the birds make melodious calls while others display their plumage to each other as they play and dance about. Other birds can be seen sitting individually in giant trees, [F.205.b] where they play within the foliage, where their luxuriant plumage displays the colors of the seven precious substances. Following the birds, the gods will also see many other heavenly sights outside the forest. In this way, many billions of delighted gods tour the Swan Forest.

4.C.-
1664 “The newborn god will also see other divine forests where rivers flow with splendid and excellent water and numerous gods assemble on their banks. Some of the rivers brim with milk endowed with seven qualities. Known as Pleasurable Water, Excellent Water, Joyous Flow, and Non-Intoxication, those rivers with their delicious waters are home to all types of pleasures and birds as they flow through the great and delightful forests. When the birds that inhabit the rivers have drunk from their cool waters, they will sing these verses:

4.C.-
1665 “ ‘In the past they understood the path of liberation.
Though this understanding may be recent,
The peacocks take rebirth when their actions are exhausted
And thus pass into the world of the gods.

4.C.-
1666 “ ‘Through past and recent actions of the three kinds,
Three kinds of effects occur.
Carrying old actions with them while pursuing new ones,
They are born in the Heaven Free from Strife.

4.C.-
1667 “ ‘Those who understand the terrors of the future
Have no craving for the present.
They are also unattached to the past
And will soon be free from attachment altogether.

4.C.-
1668 “ ‘With minds that are not influenced
By pleasure and pain,
We use our excellent intelligence
To arrive in this world of the gods.

- 4.C.- “ ‘Those who squander their old actions
1669 But fail to create any new ones
 Will witness the depletion of their positive actions
 At the time of their death. [F.206.a]
- 4.C.- “ ‘Led on by objects,
1670 The minds of the gods are obscured.
 Minds endowed with fine qualities
 Do not pursue objects.
- 4.C.- “ ‘Those who perceive present pleasures
1671 As completely flawed
 And do not become fooled by enjoyments
 Should be known as steadfast.
- 4.C.- “ ‘Those who, fearing its flaws, have no craving
1672 And are not swayed by pleasures
 Will destroy what is unwholesome
 And should thus be known as steadfast.
- 4.C.- “ ‘A mind propelled by pleasure
1673 That does not see the terrors of unwholesomeness
 Will become utterly obsessed by enjoyments
 And thus be destroyed in its own delusion.
- 4.C.- “ ‘Once you have gained the power to find joy,
1674 Why should you be brought down by pleasures?
 There is nothing auspicious about relying on pleasures,
 For it brings about the immense lower realms.
- 4.C.- “ ‘The world is like a flash of lightning or a mirage,
1675 Or it is akin to a city of gandharvas.
 Because they deceive everyone,
 Pleasures are said to be terrible.’
- 4.C.- “ ‘The birds on the riverbanks sing in this manner when they see the newly
1676 born gods lost in utter carelessness. However, mesmerized by their objects,
 the newly born gods do not understand them and instead just wonder,
 ‘What are those birds saying?’ Hence, without paying any further attention
 to their helpers, the gods will instead venture farther into the Swan Forest.
 There, infatuated by the pleasures of numerous different objects, they relish
 the exceptional enjoyments within the Swan Forest, which they first saw to
 be swathed in a lattice of vines.

4.C.- 1677 “As the gods proceed among such unsurpassable and enjoyable features, they will notice from afar the so-called Jewel Forest. However, because of the hundreds of thousands of light rays that shine from the jewels in that forest,⁴⁶⁶ the gods cannot see it clearly. The same goes for the lower gods in the Heaven of the Thirty-Three and the Heaven of the Four Great Kings—nowhere [F.206.b] is there anyone who is endowed with such splendor. The jewels, however, shift according to the wishes of the gods, and if the gods so please they may turn into mansions that the gods can enter and use for flying in the sky. In that case the jewels will open up and, when the gods in pursuit of entertainment have entered them, they will then ascend into the sky. In this way, based on the gods’ wishes, the jewels turn into mansions that float in the sky.

4.C.- 1678 “Due to the gods’ former positive actions, the jewels also contain rivers, waterfalls, and ponds; forests, parks, and lotus ponds; groves and jungles; and beautiful landscapes and mountains where birds sing melodiously. So, in any way they please, the gods can frolic joyfully in the sky, accompanied by music of the five types of instruments and enjoying the six sense pleasures.

4.C.- 1679 “If the gods should form the wish to go to the same heaven they visited before, the jewels will instantly transform and turn into that region in the Heaven Free from Strife. Furthermore, the gods themselves may also transform in accordance with their wishes and become dazzling spheres of light. The goddesses will then extol the newly born gods for their light rays. Then again, the noose of further pleasures will pull the gods away from the supremely delightful Swan Forest. Led on by objects, the singing gods will admire the nearby Jewel Forest. [F.207.a] On the outskirts of the Swan Forest, they will observe how it sparkles with hundreds of thousands of blue, yellow, red, and white light rays. They shall proceed to enter their jewel mansions and approach the Jewel Forest together with their goddesses.

4.C.- 1680 “As they watch the dazzling and colorful jewels, the gods will wonder, ‘Perhaps we should enter other divine jewels? We could then use them fly through the sky to explore the heavens.’

4.C.- 1681 “As soon as a newly born god entertains this notion, the jewels around him will turn into divine mansions that take off into the sky. Inside the jewel mansions the gods and their celebrating retinues can then behold delightful sights in accordance with their own previous karmic actions: rivers, cascades, ponds, forests, parks, lotus groves, gardens, mountains, and forest-clad summits. They will behold one enchanting landscape after another. While happy birds chirp, the gods visit lands of beautiful colors and shapes that are carpeted with fragrant flowers. Elsewhere, they will see deer and birds that frolic by the most exquisite rivers. At still other places, they

will find, in complete accord with their wishes, vast gatherings gods and goddesses who laugh, pose, and put on shows for entertainment. [F.207.b] Seeing all those environments for the first time, the newly born gods will enjoy themselves there, together with the goddesses, in careless abandon.

4.C.-
1682 “However, driven by an insatiable craving for pleasures, they will at some point proceed elsewhere. In pursuit of food they will then arrive at places that abound with nectar. Once they have feasted on the foods in accordance with their former positive actions, the burning fire of the objects will make them, and their companions, proceed to rivers where they can drink. Carried away by waves of immense craving, they will thus go to enjoy elixirs, drinking these inebriating liquids from vessels made of many different jewels. In their wine-induced ecstasy, their craving for objects now blazes even more intensely, just as when oil is poured onto a fire, causing an unparalleled outburst. In this manner, thoroughly deluded by their objects, the gods proceed to dance and enjoy themselves with the goddesses.

4.C.-
1683 “When they have frolicked by the rivers, they will decide to play in water, and with that idea in mind they go to visit the lotus pools. Infatuated by the objects, they will then frolic in the water and, together with the goddesses, experience supreme divine pleasure beyond compare. Then, due to their intense infatuation, they will also want to satisfy their ears, and so, pulled by unparalleled objects, they will crave the music of the five types of instruments. The gods will then join in the music, singing [F.208.a] as well as listening to the songs of others. It is not easy to find a way to indicate the way their ears and minds become enchanted by the music of the five types of instruments.

4.C.-
1684 “Still, although they continue enjoying the five sense pleasures in this fashion, they are never satisfied. Those tormented by a mindset of craving⁴⁶⁷ can never be satisfied by craving. Just as fire can never be quenched by fuel, those craving for pleasure can never be satisfied by pleasure. Hence, when they have played and frolicked in numerous different ways for a long time, they will again enter the Swan Forest by means of their jewel mansions. Accompanied by their attending retinues, they will proceed to explore other areas that they have not yet seen.

4.C.-
1685 “Wherever they look, the pleasures of the forest abound, and their faculties never tire of the objects. Since in that way there is always more to see, they are unable to take in everything. Thus, they behold all the cascades, ponds, woods, parks, groves, and the many assemblies of gods and goddesses. Accompanied by the music of the five types of instruments, they playfully proceed through the forest together with their goddesses. In this way, they will approach the vast pool that is the residence of Auspicious Time, king of those who soar through the sky.

4.C.- 1686 “At this point, they will see many hundreds of thousands of singing gods and goddesses who enjoy numerous forms of pleasurable divine substances. There is no example that can in any way illustrate the character of what they encounter—even the sun that illumines the entire world would not even resemble a firefly in comparison. [F.208.b] Such is the radiance of what they behold. How then to indicate all the other aspects of their experience? In short, the gods are sustained by objects for which there is no example.

4.C.- 1687 “That is also the case with the tastes they enjoy. Honey, wine, sugarcane, and meats may be delicious to humans, but even if one were to have all the most exquisite dishes prepared from such things, that would not compare to just one of their peaches with its red juice. What human example for taste could apply here? When it comes to taste, no human experience can match even a sixteenth of the gods’ enjoyments.

4.C.- 1688 “Nor is it possible to indicate the fragrances of what they experience. Items such as sandal, aloeswood, incense, perfume, nikhusti,⁴⁶⁸ magnolia, screw pine, delightful flowers, nutmeg, summer flowers, blue lotus, common flowers, nitsula,⁴⁶⁹ and the like may be considered fragrant by humans. Yet, even if all of those were gathered in one place, they would not match even a sixteenth of a single leaf of the nimba flower, which is the most inferior among all the gods’ flowers. Hence, there is no fragrance that can serve as an example.

4.C.- 1689 “The textures experienced by the gods are also incomparable. The character of how they feel cannot be comprehended by humans. Silk, raw silk, dukula cloth, wool, cotton, and the like may for human beings constitute the most supreme textures. But, although such things may be satisfying to humans, they do not compare to even a sixteenth of the most inferior among all divine textures, namely the divine vajra substance that causes pain within existence. Therefore, the gods’ textures also defy all comparison.

4.C.- 1690 “Divine sounds are likewise beyond compare. [F.209.a] For humans, the most delightful sounds may be of those of the vīṇā, sakāśa,⁴⁷⁰ flute, earthen drum, singing, and the like. Yet, even if all those cherished tones were gathered together, they could not compare to even a sixteenth of the sound of the gods’ perfect adornments. The sounds the gods hear are also incomparable. Those that can be exemplified belong to the Heaven of the Four Great Kings and the human realm. Even the pleasures in the Heaven of the Thirty-Three cannot be used to illustrate those in the Heaven Free from Strife. The difference between them is like that between the pleasures of humans and the gods in the Heaven of the Four Great Kings, or the difference between the Heaven of the Four Great Kings and the Heaven of the Thirty-Three. Just as the objects in the Heaven of the Four Great Kings differ from those in the Heaven of the Thirty-Three due to the higher levels

of pleasure found in the Heaven of the Thirty-Three, and because of those gods' exalted karmic actions, the qualities of the divine objects that pertain to all six classes of gods in the Desire Realm become progressively more glorious. The gods are endowed with abundant pleasures for which there are simply no examples.

4.C.- "While playing around in the Swan Forest, the gods will draw closer to the
1691 king of those who soar in the sky. Together with his attending retinue he frolics within a lotus grove, known as Vastness. As the gods arrive at that lotus grove, they will assemble on its shores. Even a single lotus in this pool measures a league across, and the flowers are of substances similar to the seven precious substances. They have anthers of vajra that are delightful to the touch, and their scents and colors are unsurpassable, defying description as they shine with radiant luster from their hundreds of thousands of petals. The king of swans resides in the center of this lake, teaching the Dharma to Musulundha and others. By the power of his aspirations, he is born there among the gods in the Heaven Free from Strife in order to benefit beings and bring them happiness. [F.209.b] He teaches them the Dharma so that they may give up carelessness.

4.C.- "Eventually, the newly born god will arrive by this lotus pool. When
1692 Auspicious Time sees him, he will sing these verses:

4.C.- " 'Insatiable in their pursuit of desire
1693 And tormented by craving,
The mind and faculties billow
While time passes and is gone.

4.C.- " 'Tied by the five bonds
1694 And obscured by the six,
People remain in delusion
While time passes and slips away.

4.C.- " 'Although they are kept incarcerated
1695 They do not become weary.
Careless and obscured by objects,
They let time slip away.

4.C.- " 'Excited, shameless, and attached,
1696 They are attracted to physical beauty
While their minds remain insatiable.
And thus their time runs out.

4.C.- " 'Corporeal beings are attached
1697 To impermanent and unachievable pleasures.

- Swooning at the sight of women,
They let time slip away.
- 4.C.- " 'While ruled by birth and death
1698 And obscured by craving,
Childish beings
Let time slip away.
- 4.C.- " 'Sinking into the darkness of ignorance,
1699 Plundered by desire, and insatiable in their craving,
They are bound by the chains of anger,
And thus they let time slip away.
- 4.C.- " 'Not comprehending their inauspicious fall
1700 And destroyed by their thoughts,
Beings whose minds are attached
Let their time come to an end.
- 4.C.- " 'They may have enjoyed themselves for a while,
1701 But at the time of ripening it makes no difference.
Thus, people attached to pleasure
Let their time slip away.
- 4.C.- " 'Unaware of their past suffering,
1702 The gods are fond of pleasures
Without comprehending their impending loss.
And thus time elapses.
- 4.C.- " 'Bound by the net of karmic actions
1703 And acting with miserliness,
People fall from the true path,
And thus they let time slip away.
- 4.C.- " 'Obscured and mindless,
1704 They do not understand the flaws of existence.
Fading in the darkness of ignorance,
They let time slip away.
- 4.C.- " 'Bound by the single noose of karmic action,
1705 They are alone, without companions.
Yet, deluded by their attending goddesses, [F.210.a]
They let time slip away.
- 4.C.- " 'They are led on by their senses
1706 And deluded about the true path.

- They do not know the nature of women,
And thus they let time slip away.
- 4.C.- “ ‘Not understanding what it means to be restrained,
1707 They develop plenty of ill will
And destroy the path of proper restraint.
And thus they let time slip away.
- 4.C.- “ ‘Unable to separate the beneficial and the useless,
1708 And obscured about what is and isn’t meaningful,
They are like playing children,
And thus they let time slip away.
- 4.C.- “ ‘By rivers, cascades, and springs,
1709 In forests and in parks,
They pursue happy play,
And thus they let time slip away.
- 4.C.- “ ‘In their mansions and by the pools,
1710 In lotus groves and lakes,
They happily enjoy themselves,
And thus they let time slip away.
- 4.C.- “ ‘Beings who do not bother
1711 About karmic actions and their ripening,
But are wholly attached to food,
Will let time slip away.
- 4.C.- “ ‘Within these three realms they are always
1712 Surrounded by the winds of karmic actions
And spin constantly, like a wheel.
Yet childish beings do not understand that.
- 4.C.- “ ‘Lofty beings do have doubts,⁴⁷¹
1713 But they suffer an inauspicious fall.
Ignorant, they do not endeavor
To bring an end to these flaws.
- 4.C.- “ ‘Giving up these and other
1714 Enjoyments and pleasures,
The steadfast protectors who are free from desire
Attain the transcendence of suffering.
- 4.C.- “ ‘Such is the unsurpassable, auspicious goodness
1715 That is virtuous in the beginning, middle, and end.

The able ones who attain this state
Travel in peace, free from mortality.

4.C.- “ ‘The highest bliss of existence, arisen from pleasure,
1716 Culminates in the inauspicious fall.
There are no pleasures at all
That do not bring a painful ripening.

4.C.- “ ‘Therefore, never give rise
1717 To any concern for pleasures,
For they are a terrible cause
For the return of pain.’

4.C.- “Upon seeing the newly born god, the swan speaks these verses,
1718 disparaging objects. Still, just as the swan has explained, so it will eventually
transpire for the god. Deluded by objects, he will not pay any attention to
these well-spoken words. [F.210.b] Rather, he will decide to enjoy the games
and delights that are before him, and thus he will proceed to frolic in the
water. As he enters the pool, he will pull out the lotus flowers and play with
the divine ladies, for he is deluded by the delightful divine objects that
surround him. Although he hears the beneficial words, he will nonetheless
continue to enjoy himself, for he is governed by pleasures.

4.C.- “The king of the garuḍas will at this point exclaim to the obscured gods,
1719 ‘Your minds are deluded by objects, so you did not hear my helpful advice!
Still, although you did not hear anything, I shall make you understand.’

4.C.- “Once the king of the garuḍas has said this, the gods will hear an
1720 enchanting and captivating divine sound in the distance. This sound, which
is produced by positive former actions, surpasses all the song and music
produced by kettledrums, vīṇās, and other instruments.⁴⁷² Upon hearing it,
all the gods who are playing in the lotus pool will turn in the direction from
which the sound is emanating. The sound comes to them from afar and is
accompanied by enchanting melodies produced by divine singers in a
hundred thousand mansions. The delightful, clear sound resembles a lovely
moon amid the planets, stars, and other celestial bodies. The accompanying
gods in their hundreds of thousands of mansions are all resplendent and
radiate lights that capture the minds of the other gods. In their midst is the
dazzling ruler of the Heaven Free from Strife, surrounded by a hundred
thousand chorusing goddesses. He resides in the delightful heart of a
ravishing lotus flower endowed with a hundred thousand petals of the
seven precious substances. [F.211.a] He will arrive at the residence of the
bodhisattva Auspicious Time, the king of the garuḍas, together with his
festive retinue, wishing to listen to the Dharma.

4.C.- 1721 “When the bodhisattva king of those who soar the skies observes that they are approaching, he will rise with great haste. Along with a retinue of female swans and hundreds of thousands of male swans, resplendent in the colors of the seven precious substances, he will ascend into the sky and come forth to receive the ruler of the Heaven Free from Strife, while all the swans produce melodious calls. In this way the divine king and the swan king will respectfully meet, bowing to each other with reverence.

4.C.- 1722 “The bodhisattva Auspicious Time, who took birth by the power of his aspirations to conquer the carelessness of the gods in the Heaven Free from Strife, will then proceed to inquire of the ruler of the gods, ‘What brings the lord of the Heaven Free from Strife to this lotus pond of Vastness after such a long time? Other gods have conveyed to me that Musulundha steers clear of carelessness and thoughtlessness and that he has gone to pay homage to the six stūpas in the realm of Moving in Gatherings. I was told that Musulundha reads the discourses that are miraculously written upon the stūpas of the six thus-gone ones, and that he explains those discourses to the gods. For my part, I have come to this lotus pool to teach the frolicking gods the Dharma. I have come to bring them lasting benefit by advancing the ultimate truth, virtue, and freedom from carelessness. Your Majesty, that is the reason I did not come before you myself. Please understand this and do not be displeased. Now, let us be in harmony and venerate the Dharma.’ [F.211.b]

4.C.- 1723 “Having heard these words, Musulundha will reply, ‘Holy being, I am aware of your qualities; please do not be concerned. You are the spiritual teacher of the gods of the Heaven Free from Strife. With the Blessed One’s blessings, please go forth as the king who rules the garuḍas.⁴⁷³ Let us now proceed to the lotus pool, Vastness.’

4.C.- 1724 “Having thus addressed each other, the king of the garuḍas and the ruler of the Heaven Free from Strife will proceed together to the lotus pool accompanied by hundreds of thousands of gods in their mansions, and vast flocks of swans. As music, drums, and singing fill the air, they travel in a perfectly virtuous, joyful, and stainless state of mind, which is careful as well. Radiating bright rays of light into the realm of carelessness, they will enter the lotus pool of Vastness to the sound of music.

4.C.- 1725 “When the ecstatic gods who play in the pool notice their arrival, they will break into joyous celebration. Yet, they all hear the deep sound that fills the air. The sound is enchanting to them, and therefore, without feeling in any way adverse to it, they will become captivated by the sound. For a short while, they will become free from their attraction to the pleasures of the lotus pool and fall silent. They will no longer be carried away by the divine objects, and their scattered minds will become reverent toward the Dharma. In this

manner, their minds will find rest and become unwavering. [F.212.a] The gods will lose their fondness for playing around in the water and among the lotuses, and thus, without letting their completed actions go to waste, they will look ahead.

4.C.-
1726 “At that point, the lord of the Heaven Free from Strife will say to the king of those who soar in the skies, ‘Now the time is right for Auspicious Time to teach the Dharma well. The gods are free from their infatuation. The time is excellent for teaching the Dharma to the gods and the others who are present here.’

4.C.-
1727 “Recalling his previous births, the king of the garuḍas will then bring to mind a discourse he heard in the presence of the blessed Krakucchanda. For a short while, he will remain silent, and then he will begin to teach:

4.C.-
1728 “ ‘Listen, gods. Five factors are despicable, because they cause carelessness and are unacceptable flaws in any god or human. What are these five?

4.C.-
1729 “ ‘First, the careless who act carelessly may in their distraction say one thing while thinking another. Such people are useless in their activities, which are without meaning. They confuse the order of things, and they cannot focus their minds on anything. Why is that? Because carelessness makes their distracted minds unable to understand. They wonder, “What shall I say, how shall I say it, and to whom shall I speak?” In this way, their minds remain distracted and unstable, no matter who they are speaking to. They are fickle, gullible, and make for unpleasant company. Others will rebuke them and, like grass in the wind, they bow to everyone. Such is the first among the flaws that bind the careless and lead them to birth in any of the three lower realms. This is the first flaw of the careless. [F.212.b]

4.C.-
1730 “ ‘There is also a second flaw of carelessness. What is that? Not knowing what is needed and what is not needed. Those whose minds are spoiled by carelessness do not understand that. They wonder, “What constitutes a good action? And which actions should one refrain from? What effects ripen from such actions?” In this way, they comprehend neither karmic actions nor their ripening. They are deluded about karmic actions and their effects and, when their bodies disintegrate, the flaws of their carelessness will make them suffer an inauspicious fall into the lower realms, where they are born in the hells.

4.C.-
1731 “ ‘There is also a third flaw of carelessness, which both gods and humans swayed by carelessness suffer from: keeping company with wicked friends, that is to say, companions who do not serve the Three Jewels, who are not pursuing insight and discipline, who do not follow spiritual masters, who do not understand the difference between good qualities and flaws, who fail to understand the suffering of cyclic existence, who fail to understand the character of diverse karmic actions, and who are disinclined to give up sleep

and muster diligence in the evening and early morning. When such people die, the flaws of their carelessness will make them suffer an inauspicious fall into the lower realms, and they shall be born in hell.

4.C.-
1732 “ ‘There is also a fourth flaw of carelessness. What is that? For humans and gods who are born in this way, there comes a point at which the formations for their lives and their positive karmic actions are exhausted. That is the point at which the Lord of Death arrives and all the things that those careless beings have relied on will be taken from them. They will simultaneously lose four things. What are they? Youth, health, life force, and fine circumstances. [F.213.a] Those four must be abandoned all at once. Even the learned cannot extend them, and the careless certainly cannot hold on to them. Since carelessness is one’s enemy, one should never indulge in it. Anyone taken in by carelessness, be they gods or humans, will be destroyed. Therefore, it must be relinquished.

4.C.-
1733 “ ‘There is also a fifth flaw of the careless. What is that? Putting one’s trust in a source of terror—and there is no greater source of terror and no one more untrustworthy than women. Still, miserable people who are swayed by carelessness place their trust in women. Moreover, whenever there are some that they do not trust, they will hide that in their heart for as long as they are alive. Just as fire is always hot, women are born with minds that are flawed by pretense, craving, deceit, offensiveness, pride, disgracefulness, and ingratitude. And still, those miserable people that are carried away by carelessness are overcome merely by the words of women, and thus they put their trust in them. When that happens, they develop yearning and their minds become aroused.

4.C.-
1734 “ ‘In short, those who are lost in carelessness have five great flaws. When further discerned, there are infinitely many. Therefore, whether you are gods or humans, apply yourselves diligently so that you may give up carelessness! Carelessness bolts the door to the transcendence of suffering. [F.213.b] By resorting to, becoming habituated to, and increasing carelessness, one ends up in hell. Those who remain careless will also be born as starving spirits or animals.

4.C.-
1735 “ ‘Being careful, on the other hand, involves five qualities that are praised by the careful. What are those five?

4.C.-
1736 “ ‘First, such a person will have carefully guarded conduct, an excellently composed mind, mental equipoise while carrying out activities, helpfulness in all regards, and relinquishment of carelessness as if it were poison. This will be recognized during the three times.⁴⁷⁴ This is the first among the qualities of those fond of carefulness.

4.C.- “ ‘Those fond of carefulness also possess a second quality. What is that?
1737 Understanding the weight of karmic action. Following holy people, they
perform their activities with knowledge of karmic actions and their effects.
They do not follow unholy people, nor do they engage in any inferior
actions. They give up any actions that are subject to criticism and due to
which flaws are observed. Instead, they pursue those acts that carry
observable good qualities. In this way, those who possess good qualities
and a fine understanding of good qualities will not incur anything
unwholesome.

4.C.- “ ‘Those who give up carelessness and practice carefulness also possess a
1738 third quality. What is that? Not falling under the sway of women, even at the
cost of their lives. Such people will not trust the words of women. They
always take into account the nature of women. Women are a source of
bondage in this world as well as the next, and, with that understanding,
such people do not allow the appearance of women to confuse them and do
not place any trust in what they say. Their understanding is in perfect
accordance with reality and they are not led astray by the dances, songs,
poses, or ornaments of women. In this way, careful and thoughtful people do
not become involved with such ways of carelessness. [F.214.a] Even their
retinue becomes restrained, and they too are not led astray by women. They
also encourage others to practice such relinquishment and carefulness.

4.C.- “ ‘There is also a fourth quality of carefulness. What is that? Those who are
1739 careful are not concerned with enjoyments or pleasures. Every once in a rare
while, they may take some satisfaction from pleasures, but they do not
constantly think about pleasures, or concern themselves with them, because
pleasures are in no way permanent, reliable, or trustworthy. Rather, they
lead to decline and are subject to imminent destruction. Similarly, the careful
do not put their trust in good health because those who are free from disease
are all eventually overcome by illness. Neither do they place any trust in
youth because youth is always conquered by aging. Hence, they do not try
to maintain their youthfulness and do not develop any conceit based on
youth. Likewise, they do not work at staying alive, nor do they become
excited or go through hardships to stay alive. Why not? Because the Lord of
Death is going to take the lives of everyone. Hence, those who practice
carefulness do not indulge in such things. They do not become careless with
regard to conditioned phenomena.

4.C.- “ ‘Those who carefully practice carefulness also possess another set of five
1740 qualities. What are they? Learning, following noble beings, delighting in
wakefulness, respecting the Three Jewels, and developing skill in discerning
the subject matter they learn. Hence, they remain aware of the time of the
Lord of Death. They also recognize the marks of suffering and death. They

comprehend the signs of a god's death and transmigration on the basis of what they have heard. [F.214.b] They understand the omens of a person's impending death and passage to the lower realms and thereby recognize that they too are heading for the lower realms. They also understand what is to be done. They develop strong faith. As soon as such a frame of mind arises, the signs of going to the lower realms fade and instead signs of going to the higher realms appear. Such are the supreme effects of carefulness—effects that overcome even the most painful bondage. Such are the five flaws of carelessness and the five qualities of carefulness.'

4.C.- "At this point, Auspicious Time will recite these verses of Krakucchanda:

1741

" 'The careful who give up pleasures
Are praised by the buddhas,
Whereas the careless languish
In the trap of old age and death.

4.C.- " 'The careless are not free;

1742 The careless are destined to suffer.

Those dying in carelessness
Will have their vulgar minds cut short.

4.C.- " 'The careful will journey

1743 To the divine realms of virtue,

Whereas those who live carelessly
Will once again fall.

4.C.- " 'Careless beings will not

1744 Be freed from cyclic existence.

Such corporeal beings are bound
By the ropes of carelessness.

4.C.- " 'To them, the pointless appears meaningful,

1745 And the meaningful always appears pointless.

Those who lack carefulness
Misperceive everything.

4.C.- " 'They fail even in terms of worldly matters,

1746 So how could they achieve the definitive good?

The wise go beyond such a state of mind
And have no praise for carelessness.

4.C.- " 'Therefore, people should not indulge in carelessness

1747 Because it is the foremost harbinger of the lower realms.

Giving up the suffering of wandering through a thousand lives,
The steadfast proceed to the supreme beyond.'

4.C.- "In this way, Auspicious Time will teach the Dharma before Musulundha
1748 and his retinue of a hundred thousand gods, for he pursues what is
beneficial and wishes to benefit gods and humans.

4.C.- "The king of the garuḍas will then continue his teaching of the supreme
1749 Dharma to Musulundha: [F.215.a] 'There are five remedies against
carelessness. First, careless people suffer more than others. Each of the flaws
of carelessness is a source of suffering. However, when one understands
that carelessness is flawed, one will give it up. Those who are able to
distinguish between good qualities and flaws—who can tell a good quality
from what is not—will give up carelessness. Hence, what they do will not be
meaningless, and they will not suffer. There will be no increase of
unvirtuous actions and they will live conscientiously. That is one remedy for
carelessness.

4.C.- " 'What is the second remedy for carelessness? Seeing things as they
1750 really are. People who see things as they truly are will have a complete
understanding and see reality as it is. Those who know reality comprehend
the flaws of carelessness and cannot be led astray by carelessness.

4.C.- " 'The third remedy for carelessness is this: associating with those who are
1751 fond of carefulness—observing discipline in their presence, considering
one's conduct, training in the proper deeds of body and speech, living with
those who observe discipline in the same manner, and understanding the
flaws of carelessness in order to give them up and eventually become free
from them.

4.C.- " 'What is the fourth remedy for carelessness? Constant and deep
1752 appreciation of those who possess wakefulness and discipline in order to
crush carelessness and practice carefulness. Those who overcome
carelessness become happy and distance themselves from suffering. They
also see the flaws of carelessness for what they are and give them up
accordingly. [F.215.b] That is the fourth remedy for carelessness.

4.C.- " 'The fifth remedy for carelessness is this: witnessing how those who are
1753 flawed by carelessness are punished by kings or royal ministers. Seeing how
such people are punished with execution, having their property confiscated,
mutilation, or amputation due to their carelessness, one becomes
apprehensive of other forms of carelessness. The very presence of such fear
makes one give up all stains of carelessness, and so one will overcome
carelessness and practice carefulness. Considering this, one will think, "May
I not be born in hell!" and thus abstain from unvirtuous actions. Still, those

gods who are so fond of carelessness continue to engage in unwholesome actions. But this is the fifth remedy for carelessness. In this way, carelessness is not becoming, either for gods nor humans.'

4.C.-
1754 "Upon hearing this discourse, many gods will become totally disenchanted and give up carelessness. Filled with appreciation and delight for the explanation of the king of the garuḍas, Musulundha will then return with his divine retinue, ascending into the sky in the same manner that he arrived. Some of the remaining gods will go back to playing within Vastness, whereas other gods will return to frolicking in the forests and parks. In this way, they will continue to play and enjoy themselves within that heavenly realm until their completed and accumulated positive acts with desirable, attractive, and delightful consequences have finally been exhausted. Once that happens, they will die and leave their divine world, [F.216.a] only to take birth among hell beings, starving spirits, or animals, in accordance with their karmic actions. Should some of them instead be born with the general lot in life of a human, they will be tremendously happy. In accordance with their karmic actions, they will maintain their livelihood with sincerity and insight, they will be favored by the king, and they will possess great prosperity."

4.C.-
1755 *This completes the section on Endowed with Migration.*

· The Gods in Emanation of Light Rays ·

4.C.-
1756 "As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the realms of the Heaven Free from Strife, he will by means of knowledge derived from hearing accurately perceive a realm known as Emanation of Light Rays.⁴⁷⁵ Wondering what karmic actions cause beings to take birth there, he will perceive the way some holy people are endowed with learning and discipline, in possession of the supreme right view, completely free from animosity, and honest and sincere. Such people may give up killing and stealing in the same way as before. They may also give up sexual misconduct, such that they, out of fear of sexual misconduct, do not regard women with even the slightest inappropriate form of mental engagement. Their karmic actions, means of livelihood, and modes of conduct are therefore all extremely pure. When the bodies of such people disintegrate, they journey to the joyous higher realms and are born in the divine world of Emanation of Light Rays.

4.C.-
1757 "Once born there, they will enjoy objects of divine substance and find themselves surrounded by hundreds of thousands of ladies. Infatuated by the five sense pleasures, which manifest due to their former pure conduct, they will fall under the power of the six sense faculties. When these careless

beings then begin to investigate the forests and parks, they will soon discover many further divine pleasures, and thus they will begin to wander carelessly, consumed by the urge to pursue those divine objects. [F.216.b]

4.C.-
1758 “They will explore this realm’s delightful, even ground that yields to one’s step but bounces back when the foot is lifted. The ground is soft yet brilliantly studded with the seven precious substances, providing an extremely enjoyable surface, and the trees that grow there have a texture that feels just the same as the ground. Hence, when the gods climb the trees, they feel extremely smooth and soft textures, and the trees’ leaves and fruits, which are made of gold from the Jambu River, provide the gods with food of any taste, fragrance, and color they may desire. Likewise, a god may think, ‘I wish the fruits would yield such and such a supreme drink of perfectly exquisite taste, color, and texture.’ This will then occur at that very moment, and from the excellent fruits will flow delicious and colorful drinks of unprecedented quality. The gods will then proffer their jewel chalices and enjoy these drinks together with the goddesses. The color, taste, and fragrance of the drinks come in inferior, intermediate, and superior variants, depending on the gods’ unique karmic backgrounds. The particular quality of their former positive actions manifests in the taste of the fruits they enjoy.

4.C.-
1759 “Once the gods have drunk, they will traipse through the forests and parks, exhilarated but scorched by carelessness. Burned by their restless gaze, they will proceed on a great tour of the forests and parks while dancing, singing, joking, and fooling around with each other. Wherever they go, they encounter a profusion of unparalleled forms of divine substance. They also enjoy the various types of tastes that appear to them and thereby experience numerous varieties of delicious tastes. Similarly, all the smells that they register are enchanting, and thus they enjoy a diverse array of beautiful fragrances. [F.217.a] The textures they feel are also just as they may please, and so the gods touch an array of supremely delightful textures that are all strictly in accordance with their wishes. The many different sounds they hear are also all agreeable and in accordance with their wishes. In this way, the gods will enjoy the effects of their supremely virtuous discipline as they experience the most exquisite five kinds of objects. Moving about with their minds lost in such games, for a long time they will be insatiable with respect to their pleasurable objects.

4.C.-
1760 “At some point they will see the so-called Forest of Joy. Many hundreds of thousands of trees grow within it, and this forest is also adorned with many parks. The joys of the Forest of Joy are as follows. The roots, branches, and twigs are all different. Thus, one part of the forest has a brilliantly white color and radiance. Due to its colors and hues, that area is given the name Forest of Silver Trees. It illumines the environment with a shining light that

resembles the rays of the full moon in Jambudvīpa. Each of the trees in this forest shines with such a light. The forest appears more delightful than any other object, and thus it is enchanting even to eyes that are accustomed to joyous sights. Another part of the forest is gorgeous like karketana. Everything there has a supreme red color and shines with a light of the same gorgeous hue. Red birds sing happily among the red leaves, and all the many different parts of the forest illumine the sky with their radiant red light. [F.217.b] In a third part of the forest, everything is of the same blue color, and there the forest also shines with an exceptional brilliance. A deep blue, sparkling light illumines the entire environment. This light also lends a gorgeous blue color to the sky, illumining the atmosphere with a beryl color like that of the sky above Jambudvīpa. Still, nothing is more magnificent within the Forest of Joy than the park of crystal that shines with the most dazzling light. The trees in that park are enormous with their spreading roots, leaves, branches, and twigs. The park also contains many exquisite streams, cascades, and ponds. Another splendid section of the forest is lush with sapphire trees. The entire woodland—with its roots, branches, leaves, and anthers—possesses a beautiful blue color. There are many enchanting vines, the forest is full of birds that sing lovely, captivating songs, and there are also gorgeous lotus pools.

4.C.-
1761 “With their luminous bodies, which are adorned by the light caused by karmic action, the gods will proceed to this forest, longing to see its sights and play there. Wishing to frolic in the forest and parks, they will go there, tied by the ornaments of their continuous craving and pulled along by their insatiable thirst for sense pleasures. In this way, they joyfully and playfully proceed to the Forest of Joy.

4.C.-
1762 “The forest is also very colorful—it is adorned with numerous kinds of flowers in many different colors. [F.218.a] The trees are laden with fruits and emit the most gorgeous fragrances. Bees alight on the flowering vines and flocks of birds live among the lovely creepers that glow in an aura of light. The forest is adorned with beautiful waterfalls, canals, ponds, houses, wetland thickets,⁴⁷⁶ arbors, vine houses, and beds of flowers. Resplendent with its many special features, this vine-clad king of forests thus manifests as an abode of tremendous joy. Hundreds of throngs of gods visit there again and again to enjoy themselves among the vines, houses, lotus pools, riverbanks, waterfalls, groves, and glades. There the gods sing, dance, joke, and strike poses while their jewelry rings out in captivating ways and their songs fill the forest. The flowers in the forest sway to please the gods; as the breeze stirs the flowers, these floral ornaments move as if they were dancing. Such are the brilliant features of this most special place.

4.C.- 1763 “When the gods enter the forest, they become struck with amazement and totally enraptured. Animated by the beauty around them, they will befriend one another and dance, laugh, and sing in their shared pursuit of excitement. Constantly inclined toward objects, their minds dart carelessly about, and in this way they frolic with the goddesses within the dense forest. [F.218.b]

4.C.- 1764 “As they roam about through the woodlands, they will come to a forest of ruby studded with the seven precious substances. This is the innermost and most essential part of the forest—the royal forest, so to speak. There they will approach a gorgeous lotus pool that shimmers with a light more splendid than a hundred suns. Among some mandārava trees in the center of the pool resides the peafowl king known as Resplendent. His feathers are adorned with seven brilliant circles and the enchanting tones of his voice fill the forest. This bodhisattva has taken birth by the power of his aspirations and is there for the sake of conquering the carelessness of the reckless gods.

4.C.- 1765 “When he sees the gods, who have stepped into the center of the flames of the five objects and are burning with the fire of desire, he appears from the branches of the trees with a steadfast gait and speaks to them with a loving heart: ‘The gods are indeed the epitome of carelessness. They are lost in carelessness and yet they have no sense of this. They will have to leave all these pleasures behind. These are all momentary and do not last. All their enjoyments thus become their great downfall. The gods rush forth like cascading water off a steep cliff. None of them understand this, however, and thus they all go on pursuing their intense cravings.’

4.C.- 1766 “The peafowl king Resplendent will then proceed to proclaim these verses:

“ ‘Like the contents of a dream,
Bubbles of water,
Or a city of gandharvas,
Such are the actions into which the gods fall.

4.C.- 1767 “ ‘Their craving produces this apparent world,
Which eventually crushes them.
Even while their light shines brilliantly,
The gods, in the midst of their pleasures, fall.

4.C.- 1768 “ ‘Like torrents cascading off a cliff,
Plummeting with great force,
The gods are carried by the force of their desire
Into the five lower realms.

4.C.- 1769 “ ‘The gods fall into desires that are like
The moon’s reflection upon waves [F.219.a]

- Raised by a storm,
Or the agitated churning of a waterwheel.
- 4.C.- “ ‘Like a flash of lightning or a waterwheel,
1770 Or like a mirage
Or a bursting bubble without any substance,
Such are the pleasures into which the gods fall.
- 4.C.- “ ‘The gods fall to the sound
1771 Of the drum that titillates all ignoble beings,
Who are like the saying trunk of an elephant
Or the leaves of the plantain tree.
- 4.C.- “ ‘Like kimpāka fruits,
1772 Bait on a hook,
Or magical illusions,
Such are the impermanent pleasures in which the gods fall.
- 4.C.- “ ‘Even the delightful ladies
1773 Are terrifying harm doers.
The five objects are utterly empty
And particularly fleeting.
- 4.C.- “ ‘Craving sweet drinks,
1774 The gods fall.
Tasting nothing but the flavors of carelessness,
The causes for bondage in existence,
- 4.C.- “ ‘The gods fall swiftly in the midst of their terrible pleasures
1775 And enter the lower realms.
The delightful ladies
Are terrifying harm-doers.
- 4.C.- “ ‘Among such pleasures that resemble
1776 Poison, fire, and weapons, the gods fall.’

4.C.- 1777 “In this way, he continuously instructs the gods who have entered the Forest of Joy. The peafowl king Resplendent is filled with supremely virtuous thoughts and has taken birth into this heavenly realm by the power of his aspirations. Rather than speaking of divine substances, he illustrates his words with examples that those who have been humans will have seen. Those among the gods who succeed in hearing a bit of what he says will, as they take it in, remember their past lives. When they then recollect the effects of karmic actions, they will keep them in mind and no longer be completely absorbed in the pursuit of pleasures. Even if they still pursue them, they will at least feel regret, just like humans. In this regard, those among the gods who hear this account of the flaws of pleasures will recollect their past lives. [F.219.b] Thereby remembering the way karmic actions bear consequences, they will for a short while abstain from carelessness. They will also be mindful of what is virtuous. In this way, they will gain happiness and be benefited for a hundred thousand lives. All of this goodness is due to the explanation that the bodhisattva Resplendent, who practices what benefits others, has provided in his verses.

4.C.- 1778 “Then the gods will once again be lured by their senses and begin roving the forest. With radiant lotus garlands around their necks and adorned with divine substances, they will indulge themselves to the infatuating tunes of music from the five types of instruments, and thus they will gaze upon magnificent trees, fruits, rivers, waterfalls, pools, and springs within the forest. All are exquisite, extraordinary, and delightful to behold. The careless gods are only focused on pleasure and thus lose all fear of birth, aging, and death.

4.C.- 1779 “As they move onward, dancing, the gods will come to another forest known as Garlands of Flowers. It is lush with hundreds of thousands of śāla trees, clad with vines and numerous kinds of flowers, with spectacular colors, scents, shapes, leaves, sprouts, and anthers. The flowers grow everywhere among the vines, and around them hover gorgeous bees the colors of the seven precious substances, humming in the most delightful ways. [F.220.a] Within this forest of Garlands of Flowers, the gods will use their garlands of numerous open flowers to play with the goddesses in all sorts of ways. As they adorn each other, the beauty of the goddesses increases tenfold and becomes absolutely astonishing. Highly elated and without causing each other any harm, the goddesses share a single pursuit within this forest of Garlands of Flowers. Among the woodlands and parks, they pick flowers from shining pine trees, some of which emit a fragrance that can be sensed across five leagues, and others across ten, twenty, or thirty leagues.

4.C.- “Bearing supremely fragrant flowers, the infatuated gods and goddesses
1780 passionately frolic, and they proceed in this fashion toward the so-called
River of Carelessness. The flowing waters of this river make a perfect sound
and have an exquisite texture, taste, and appearance. Overjoyed by the sight
of the river, the gods will approach its banks, longing to drink and quench
their thirst. However, on the banks of the River of Carelessness lives the bird
called *constant infatuation*, and this bird now warbles these verses to the gods:

4.C.- “ ‘Sinking in the River of Carelessness,
1781 Led along by objects,
And with your minds in delusion,
What will you gain from intoxicating drinks?’

4.C.- “ ‘Scorched by the fire of the sense objects,
1782 Incapable of knowing what is meaningful from what is not,
And craving within the forests and parks,
What will you gain from intoxicating drinks?’

4.C.- “In this way, the bird known as *constant infatuation* sings these verses of
1783 instruction upon seeing those gods who are so attached to those
intoxicating waters. But the gods do not listen to them and instead continue
to drink. [F.220.b] The ecstatic and exquisitely radiant gods thus spend long
periods engaged in numerous, unique kinds of intoxicating activities within
the forest of Garlands of Flowers. Having insatiable craving for objects, the
five sense pleasures make them careless, and so they will continue to dance
together to the tunes of the five types of instruments.

4.C.- “At one point, they will come to a place known as Flower Homes. Dancing
1784 and singing to the music, the excited gods advance in celebration. As they
look around in this forest filled with great and exquisite flowers, the gods
will be struck by its unprecedented sights. Noticing the delightful woods,
parks, lotus groves, and mountain peaks of the seven precious substances,
they will be struck with amazement, make cries of wonder, and look around
with big eyes, yet still they will not be satisfied. As the gods and goddesses
see things they never saw before, they will give rise to a hundred thousand
agitated and clinging thoughts.

4.C.- “Upon seeing Flower Homes, they become elated and stimulated, and
1785 thus they will begin to dance, laugh, and sing as they enter among the vine-
clad houses found there, enthralled in their carelessness. The homes in this
part of the forest are covered in many types of gorgeous vines with brightly
colored leaves made of gems. The houses covered in vines made of beryl
have a canopy of leaves of blazing gold. [F.221.a] The houses covered in
golden vines have beryl leaves and beautiful fruits the color of karketana.

The houses adorned with vines of sapphire are covered in silver leaves. The vines made of crystal carry fruits of gold, and the houses enveloped in karketana vines are adorned by sapphire leaves and beautiful golden fruits. Other houses draped in crystal vines feature gorgeous leaves of gold and fruits of sapphire. Lovely bees hover around the houses and make enchanting sounds. In such ways, the forest of Flower Homes is a site of perfect joy. There, the intoxicated gods will pursue their shared quest for pleasure.

4.C.-
1786 “Outside the forest can be found the following supreme delights. There are pools of lotuses with petals of gold and anthers of blue beryl and sapphire. The entire environment is made of silver. Swarms of bees also adorn this forest, while the enchanting calls of ducks, geese, and kādamba birds can be heard. The forest is vastly beautified by such surroundings. In this way, the great forest of Flower Homes beautifies the outskirts of the lotus forest of Flower Garlands. [F.221.b]

4.C.-
1787 “In the woods that surround this series of lotus groves live flocks of enraptured deer and birds that subsist on the roots of the trees or by eating the lotuses. The fruits, flowers, and roots in this divine forest are wonderfully fragrant, colorful, and delicious, and the supreme gods saunter into these woods with their companions to enjoy themselves. When the deer and birds hear the amazing divine sounds of the gods, they become enchanted, and thus they listen to the divine songs with strong attachment, enjoying the sounds while their ears and eyes remain wide open in wonder and infatuation. Some of the bucks turn toward the does and drop the excavated roots that they hold in their mouths. Staring at each other, they call out to the others as they prance around joyfully on the forest floor, which yields to their steps but bounces back as they lift their hooves. In this fashion, the bucks and does enjoy themselves within that inhabited forest that glows with the light of the seven precious substances and radiates spheres of sparkling light.

4.C.-
1788 “The deer and birds are of many different species and come in all sorts of colors and shapes. They are perfectly serene and enjoy themselves in numerous different ways. Some pick up lotuses in their mouths as they listen to the songs. Some dance and make merry as they joyfully twirl in circles with their mates. Some gather in flocks and sit amicably together with their feathers arrayed in full display, while they hearken to the sounds of the forest. Some fly about and roam different areas, carrying radiant jewels in their beaks. [F.222.a] Some birds display their plumage and brandish their feathers in the light that shines from the jewel summits. As they stir their plumage, they become attracted to the songs they hear, and thus they fly ecstatically to Flower Homes, whence the tunes emerge, producing happy

noises with their beautiful wings as they course through the air. Some birds with very colorful feathers will arrive from other forests, carrying blooming vines in their beaks as they journey to Flower Homes. Male and female swans living in other forests will, upon hearing the singing, help each other pick up jewel garlands and carry them, and thus they fly through the sky adorned by brightly colored lights and land in Flower Homes. In this way, both inside and outside the forest live numerous kinds of deer and birds with the most gorgeous forms, appearances, and shapes. The forest is also adorned by a corresponding population of beautiful gods.

4.C.-
1789 “Accompanied by the music of the five types of instruments, the gods are attached to this forest. However, at some point, their scorching, insatiable craving will drive them to move on to a forest known as Joyous Birdsong, and so they will begin their journey, dancing with their companions. Some of them travel unassisted through the sky, others mount swans and ride them, still others ride peacocks, [F.222.b] and some take their seat in the center of a lotus flower and ascend into the sky. Some ride on the backs of birds of the seven precious substances, beautiful in the open sky, as they approach the forest of birds. As they draw near, adorned with their numerous beautiful features and possessions, the so-called *truth speaker* birds will sing these verses:

4.C.-
1790 “ ‘Beings ride the mounts of karmic action;
There is no other ride than that.
Riding the mounts of karmic action,
Beings roam through the three realms.

4.C.-
1791 “ ‘However they are adorned
Is precisely how
Their karmic actions
Are coming to maturity.

4.C.-
1792 “ ‘The designs of the mind of karmic action
Are engraved with mental causes.
Yet, even though they may persist for a long time,
There is nothing to observe in terms of attainment.

4.C.-
1793 “ ‘Appropriated through karmic action,
All the different enjoyments
May be many and diverse,
But they are all destroyed with the exhaustion of karmic action.

4.C.-
1794 “ ‘Therefore, for as long as your enjoyments
Of karmic actions have not been exhausted,

You should engage in other actions
That ensure you are bound for happiness.

4.C.- “ ‘The lazy mind
1795 Is defeated by carelessness.
That unfailing progression
Causes downfall and destruction.

4.C.- “ ‘The passing and loss of all enjoyments,
1796 The arising of great pain,
And the cessation of the elements and aggregates
Are what is known as the Lord of Death.

4.C.- “ ‘He will be here soon,
1797 Severing the life force of the living.
Yet you do not see this
Because objects have made you deeply obscured.’

4.C.- “With these words the birds instruct the gods who possess positive past
1798 karma. Yet, the latter will pay no attention and disregard these words.
Tormented by their craving for objects, [F.223.a] they will traipse on gleefully
through the forests and parks. Intent on entering the forest of Joyous
Birdsong, they all eagerly look ahead.

4.C.- “The gods will then enter that forest, which is naturally filled with jubilant
1799 birdsong. In that woodland grow trees of gold, beryl, silver, crystal, sapphire,
and ruby. The trees are radiant like lamps, and among them frolic many birds
with gorgeous shapes and colors. It is not easy to indicate the shapes and
colors of their brilliant feathers. Why? Because their many brilliant colors are
the products of many different karmic actions. Those brilliant colors created
by such actions are not easy to convey—it is not easy to fully describe the
bright colors that cause the mind to become so engrossed in their beauty.
Here, we offer only a slight indication of these heavens, so that one may
gain an understanding of karmic actions and their effects.

4.C.- “The utterly careless gods experience ravishing objects in the form of
1800 forests, parks, cascades, ponds, mountains, summits, lotus groves, birds,
bright jewels, and gatherings of ladies. Those are all effects produced by
karmic actions. Such actions serve as causes that create the pleasures of the
heavens. Unless the ripening of the effects of positive karmic actions is
revealed, one will not gain an understanding of the ripening of completed
actions. [F.223.b] This is the second cause that brings one closer to
happiness.

4.C.-
1801 “Again, in exactly that way, the euphoric gods, whose luminous bodies are adorned with various flower garlands, powders, and ointments, begin to gaze around them in the forest of Joyous Birdsong. Among its trees, which are adorned with the seven precious substances so that they resemble a blazing light, they will see many different birds and hear their delightful singing. What they hear are the most delightful songs that continue as long as the gods listen to them—a ravishing, diverse, and unfailing symphony that gratifies all the gods. That is how the birds sing as they move among the trees, lotus pools, flowers, and ponds in the forest. As they hear this great lushness of tones, the enchanted gods will no longer pay any attention to the chorusing of the goddesses and instead will listen exclusively to the singing of the birds, which only grows all the more enrapturing the longer they listen. Resounding from the mountaintops, the tunes of the birds fill the environment. When the deer inhabiting distant mountains hear the singing, they respond with their natural fondness for song, coming in herds of hundreds, if not thousands. Some come with their eyes and ears fixed in unwavering attention. Some listen from within their own forests. Some leave their abundant lotus flowers and instead come to listen to the songs. Such is the lovely singing of the birds within the forest of Joyous Birdsong. [F.224.a]

4.C.-
1802 “That forest, so enchanting to the ear, also features numerous kinds of gorgeous flowers. The colorful highlights of the forest combine with its rich fragrances and melodies. Together with the lovely sights and fragrances of the forest, the sounds, which include the tunes of the gods’ flutes, earthen drums, *vīṇās*, and songs, as well as the birdsong, all produce a great enchanting symphony.

4.C.-
1803 “The objects of the forest are absolutely captivating to each of the senses. As for the stunningly delightful objects that manifest to other senses, the tastes that can be enjoyed in this forest are rich and delicious, and its fruits, drinks, and heavenly medicinal substances provide divine flavors in precise accord with one’s preferences.

4.C.-
1804 “That forest of copious joys is endowed with an exquisite splendor that is truly overwhelming, and thus many other special features are also found there. The mountain peaks are draped in nets of vines and feature many shining mansions made of the seven precious substances. Their walls are richly adorned with fine murals with numerous motifs—the mansions and their walls are thus beautifully embellished. With such opulent adornments, in addition to the other exceptional splendors of the forest, the whole area shines brightly. Moreover, the characteristics of the many perfect qualities of the woodlands and parks have already been explained. Another delight of that mountain is its beryl mines, [F.224.b] which yield sevenfold qualities of the most exquisite kinds—a perfect array of desirable sounds, textures, and

tastes that manifest in superb richness. Such are the perfect features and exquisite sounds that the gods encounter. All these extremely beautiful qualities on that mountain are seen by the gods, even while they are seized by ignorance.

4.C.-
1805 “The *truth speaker* birds are just like parents to the gods. Therefore, whenever they see the gods, they offer them advice out of a genuine wish to help. Yet, the gods are carried away by objects, so they are unable to keep the birds’ guidance in mind. Obscured by objects, they therefore ignore the birds and instead they are swallowed up by their fascination with all the objects, unable to escape the jungle of craving. Accordingly, they are struck by torturous consequences, falling into the hands of the enemy horde of lustful desires. Regressing from the path of holy beings, they are led astray by pleasures that are, in fact, not conducive to happiness, and yet they never notice this.

4.C.-
1806 “Although the birds offer them prolific words of advice, the gods only listen to the enchanting tunes of other birds that inhabit the threefold environment where the birds live. There are aquatic birds of divine shapes and colors that are studded with the seven precious substances and adorned with brilliant drops of water on their bodies. Swans, ducks, geese, and the like thus join one another in performing a delightful concert on the water. Listening to their enchanting music, the gods dance joyously, consumed by an intense and intoxicated state of bliss. [F.225.a] They all listen to these birds that cause such joy, as well as to other birds that join their delightful choir.

4.C.-
1807 “Likewise, within the forest, peafowl, pigeons, and other such birds circulate among the beautiful trees, mountain slopes, and jungles, permeating the place with their melodious songs. Within the deep forests and among the exquisite mountain peaks, the birds produce these rich melodies, and to the gods they display their bodies, which shine in the bright colors of the seven precious substances. The birds are infinitely ravishing to behold and extremely captivating to listen to. Their decorative ornaments produce a radiant glimmer that lends them a unique beauty. In this way, the birds produce a constant ecstasy in those who see and hear them, causing the greatest delight as they reveal ever-fresh and magnificent sights and sounds.

4.C.-
1808 “As the gods listen to the various distinct voices, they will notice some that twitter, some that warble, some that provide background tunes, and some that sing in a variety of melodies. Lavish and diverse, the great avian concert is continuous and uninterrupted. As the voices of the birds keep chorusing in ways that are utterly sublime, the gods take it all in with immense desire. The gods will gather and listen with great delight for a very

long time before finally their enormous craving makes them look for nectar to drink. At that point, they will notice heavenly streams of superb taste and aroma flowing among the cavernous mountains in their divine world, adorned by swarms of bees, and so they begin to drink from those streams. [F.225.b]

4.C.-
1809 “Absorbed in their common pursuit of excitement, the gods will also visit other groves where lotus nectar can be found. Within those groves the lotus buds yield an elixir of supreme divine substance that has perfect taste, fragrance, and texture—an inexhaustible source of precisely the flavor they desire. There, the gods go to dance and sing with their retinues of goddesses. Laughing and flirting, they will befriend and accompany one another in a single infatuated quest, gallivanting through the forest engaged in a wide variety of games.

4.C.-
1810 “Not fulfilled by that place alone, they will next proceed to a mountain of beryl. Studded with jewels, this sparkling blue mountain is surrounded by forests and parks and, for a distance of ten thousand leagues, everything has a blue tinge. The mountain reaches a height of three hundred leagues, and its copious forests, parks, ponds, and waterfalls are utterly enrapturing to behold. This mountain is home to some cheerful birds that live among its various exquisite plateaus, glens, caverns, canyons, jungles, forests, lakes, lotus groves, and flowering meadows. On its slopes, swans, ducks, and geese call out. They are white like crystal and adorned with drops made of the seven precious substances. The mountain is resplendent, draped in cascading streams and brilliant waterfalls, and its blooming flowers emit the most delectable fragrances. [F.226.a]

4.C.-
1811 “Loudly engrossed in a multitude of joyous activities and adorned with golden flowers from the lotus groves, the gods will approach the beryl mountain. It is an amazing sight, and the gods’ rapture only increases the closer they come to this magnificent, glimmering mountain that is endowed with the most amazing sounds, tastes, sights, and fragrances. This lofty mountain is a brilliant source of pleasure for the six sense faculties of the gods as they approach, tormented by lustful craving. They sing and dance, drape themselves in lotus garlands, and enjoy themselves in ecstatic infatuation, constantly enraptured by the five objects and desirously indulging in their joyful attractions. They will move ahead—scorched in the five fires and caught in the muck of craving—and in that way they will reach the heights of that mountain. Yearning for objects, they are eager to explore the mountain, and thus they begin scaling this massif, which is a haven of copious joys.

4.C.- 1812 “As they begin the ascent, they will discover the most delightful beryl caves, numbering ten thousand in all. Glistening with a blue light, the caves function as highly delightful lamps that emit the most wonderful light as an offering to their surroundings. The gods will then enter the caves of this lofty mountain to enjoy themselves. As they enter, however, the caves will begin to shift, [F.226.b] so that whatever the gods may wish for, the caves will deliver. As the wishes of the gods are fulfilled, they great enjoy themselves within these caves. The mere names of the goddesses, too, rouse insatiable pleasure in the gods, and thus they carouse with their consorts, who wear delightful ornaments and costumes. Due to their past virtuous actions, some are exceedingly splendid and absolutely enchanting—adorned with beautiful jewelry and raiment, youthful, passionate, flirtatious, singing, and dancing—and thus they will cavort passionately together.

4.C.- 1813 “At the entrances to the caves, Musulundha, ruler of the Heaven Free from Strife, has written some instructional verses for the benefit of the gods. They read:

4.C.- 1814 “ ‘The Lord of Death swallows up life,
Old age swallows up youth,
Disease swallows up health.
Yet worldly folk do not understand.

4.C.- 1815 “ ‘Born in a variety of ways,
People also fall in many ways.
Those born here will age.
They will die, transmigrate, and be reborn.

4.C.- 1816 “ ‘Even though one may show this to all,
The people of the world fail to understand.
Everything will be exchanged
Without a moment to hold on to.

4.C.- 1817 “ ‘Those who⁴⁷⁷ are released suffer there,
Yet the world does not understand.
Life assumes many forms and the gods are fooled by objects.
Still, the world does not understand.

4.C.- 1818 “ ‘This trap that is the wheel of existence
Is set in motion by craving
And fueled by lustful desire.
Still, the world does not understand.

“ ‘Understand that your soaring thoughts

- 4.C.- Bring you great flaws.
1819 The world fails to understand
This wide river of craving.'
- 4.C.- "These are the verses written on the entrances to the caves for the benefit of
1820 the gods. When reading them aloud, some of the gods will recollect their
past lives and, with sadness, will briefly stop their heedless wandering.
[F.227.a] That mere instant, in which their minds become suffused with
positive karmic action, destines them for happiness in hundreds of
thousands of lives to come. This is because the factors of goodness are
powerful, whereas unwholesome factors are less so. And so, the power of
that mere moment will last throughout hundreds of thousands of their lives.
- 4.C.- "In any case, all the gods—those who see the verses at the entrance and
1821 become saddened and stop being careless, as well as those who do not
notice the verses—will enter the caves together, and within them they will
pursue all manner of amusements, consumed by carelessness. As they look
around, they will see heaps of glittering gems—vajra, sapphire, great
sapphire, and other precious stones—and that the caves themselves are also
naturally resplendent and incandescent. Since their own bodies are also
naturally luminous, they now celebrate within this triple light. Enraptured,
the gods will dance and laugh ecstatically. Free from all anguish regarding
the terrors of the beyond, they will enjoy themselves and partake of the
pleasures of the five senses together with their companions. Free from pain,
disease, or discomfort they blissfully experience their karmic inheritance.
[F.227.b] Seeing themselves reflected on the jewel floors of the caves, they
will dance ecstatically, sing, and celebrate loudly to the sound of music. In
this way, the crazed gods enter the caves.
- 4.C.- "Inside the caves, they will find rivers of a richly fragrant, inebriating
1822 drink that is also delightful to touch. Along them live flocks of beautiful birds
such as *the exhilarator* or *constantly infatuated*, *the none other*, *the taste relisher*, *the*
constantly proud, *the displeased with other*, and *the inebriated by drink*. These and
other species of birds enjoy themselves ecstatically along the inebriating
rivers where, inspired by positive karmic actions, they warble these verses:
- 4.C.- " 'The taste of delightful inebriation
1823 Ripens into something very toxic.
The ripening of unwholesomeness
Causes birth in hell.
- 4.C.- " 'Drinking causes delusion,
1824 And delusion causes unwholesome action.
In this way, with attachment in their hearts,

Childish beings rush into hell.

4.C.- “ ‘First the feeling is exhilarating,
1825 But the ripening is extremely miserable.
 Craving first enslaves you
 And subsequently tortures you.

4.C.- “ ‘First they are debilitating to the speech and body,
1826 And later debilitating to happiness.
 Therefore, steadfast people should not
 Imbibe intoxicants.

4.C.- “ ‘The addictive substance of wine
1827 Creates the delusional perception
 Of soaring like a garuḍa
 And should thus be avoided like a terrible poison.

4.C.- “ ‘Those who see wine as equal to poison
1828 Will come to witness the supreme level.
 Those who drink it with attachment
 Will end up drinking red-hot molten copper.

4.C.- “ ‘The drinking of alcohol
1829 Is solely a source of unwholesome actions.
 Hence, it will make the mind feel revolted;
 Abstaining from that is the mind’s foundation. [F.228.a]

4.C.- “ ‘Alcohol does not make the mind one-pointed,
1830 Nor does it cause it to discern phenomena.
 Monks who imbibe alcohol
 Will not be happy in the wilderness.

4.C.- “ ‘Alcohol distracts the mind,
1831 Disturbs the heart,
 And causes aversion for the Dharma.
 With alcohol there is no success in this world or the next.

4.C.- “ ‘With no awareness of proper conduct
1832 Or knowledge of the right time for teaching,
 Alcohol causes conflict with the sacred Dharma.
 Therefore, what could a teacher possibly say?

4.C.- “ ‘Unless you understand this yourselves,
1833 What point is there for us to talk about it?
 How could the sharp weapon of harsh words

Ever cause others to understand?

- 4.C.-
1834 “ ‘Alcohol causes failure in the world
As well as in terms of the Dharma.
Those who partake of burning alcohol
Are seen as ruined.
- 4.C.-
1835 “ ‘Without any recollection of the past,
Awareness of the present,
Or thought of the future,
You squander all three times due to alcohol.
- 4.C.-
1836 “ ‘Alcohol destroys the physique
As well as the minds of embodied beings.
Alcohol generates all of life’s flaws,
And inculcates aversion to the Dharma.’
- 4.C.-
1837 “Thus speak the ever-happy birds that live in the caves, instructing the gods
in a way that is inspired by their sublime karmic actions, which are rooted in
teaching the Dharma. Upon hearing their words, those among the gods who
previously engaged in particularly excellent karmic actions will recollect
their previous lives and recognize the flaws of alcohol. They will therefore
refrain from drinking alcohol and will thereafter refrain from carelessness.
Those who drink will continue their ecstatic play to music of the five types of
instruments, relishing such captivating melodies of exceptional beauty.
Finally, after a long time spent enjoying the supreme divine substances of
the caves, [F.228.b] reveling in all their enchanting features, the gods will
again emerge from the caves in the same way they had entered.
- 4.C.-
1838 “Once outside, those who roam carelessly due to their craving for objects
will enjoy exploring the forests and parks, and thus they will celebrate
together with their companions by the lotus groves, rivers, and dense
forests. Experiencing the effects of their positive actions, the gods will enjoy
the most exquisite divine pleasures. However, they never become satisfied
by the objects because they are afflicted by the flaws of distraction—they
roam within the darkness of distraction without ever realizing it. Never
fulfilled by the pleasures of their objects, and within a state of distraction,
they are never free from craving. Their heavenly pleasures of the five senses
only increase every single day, continuously bringing forth ever greater
wonders. Yet, despite their indescribable enjoyments of wondrous qualities,
they are never satiated, just as rivers can never fill up the ocean. In this way,
the gods keep enjoying themselves with their fellow gods, enjoying
sumptuous pleasures as they deliriously meander with their companions
through the forests and parks, carried along by the delightful rivers.

4.C.- 1839 “This goes on until at some point their completed and accumulated acts with desirable and attractive consequences have been exhausted. Once that happens, they will die and leave their divine world. As they transmigrate, they will proceed in accordance with their karmic actions, tied by the ropes of karmic actions. [F.229.a] Then, as their enjoyments disintegrate, they will once again be reborn among the hell beings, starving spirits, and animals. If, due to positive karmic actions to be experienced in other lives, they should instead be born among humans, they will be born into perfect happiness in Jambudvīpa as members of a very noble family, where they will be entertained by dance, singing, laughter, and excitement. They will be exceedingly happy and have an exquisite physical appearance. They will be draped with flower garlands, entertained by the music of vīṇās, and adorned with the finest ornaments and apparel. They will be born as kings or royal ministers in a supreme land such as Kāśī, Kosala, or on the subcontinents. In this way, they will be born in accordance with their former karmic actions.”

4.C.- 1840 *This completes the concise summary of the gods in Emanation of Light Rays, the seventh level.*⁴⁷⁸

· The Gods in Controlled Movement ·

4.C.- 1841 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the realms of the Heaven Free from Strife, he will by means of knowledge derived from hearing accurately perceive a realm known as Controlled Movement. Seeing what karmic actions cause beings to take birth there, he will perceive the unfailing enjoyable effects of the ripening of perfectly pure and unblemished actions—the desirable, attractive, and delightful consequences of generosity and special insight, which delight noble beings, as they ripen in the heavens.

4.C.- 1842 “Such desirable, attractive, and delightful effects that manifest as godly life are achieved by people whose minds are supremely virtuous and whose conduct is utterly pure. With minds suffused with respect, they give up killing and stealing in the same way as before. The way they give up sexual misconduct is such that they do not dwell on any arousing accounts of sexual experiences in the past or in previous lives. [F.229.b] They are not ruined by the activities of a desirous mind, nor are they carried away by the craving for objects or the relishing of pleasures. They do not keep such objects and pleasures in mind and do not entertain any thoughts about them. Moreover, if others do so, they will try to stop them. When the bodies of people who engage in such utterly pure karmic actions disintegrate, they journey to the joyous higher realms and are reborn among the gods in the realm of Controlled Movement within the Heaven Free from Strife.

4.C.- 1843 “Once born there, they will enjoy an opulent array of objects that are fragrant, delicious, and delightful to touch, as they traipse through the forests there. Excited by the dazzling heavenly substances and mesmerized by hundreds of thousands of goddesses, they will spend their time among the forests, parks, pools, and cascades. Without a single moment of displeasure, they will enjoy totally unprecedented and indescribable pleasures. As their faculties and minds insatiably take in these pleasures, they are attended by lovely goddesses.

4.C.- 1844 “When the goddesses who play in the forest come upon a newly born god, they will approach the newcomer in a playful mood, drunk with passion. The goddesses will come to serve him, draped in their flower garlands. When the newborn gazes at the approaching goddesses, he will be consumed by the enjoyments of the five senses, and thus he will also approach them. In this way, the goddesses and the newly born god will come together to cavort in a single infatuated venture, dancing and laughing. [F.230.a] Finding the goddesses to be intoxicatingly⁴⁷⁹ gorgeous, the gods will think of the goddesses as their own and thus they will all develop mutual desire and attachment. Offering each other relief, and without any sense of competition, everyone will laugh, sport, and devote themselves entirely to joyous frolicking. As they roam among the forests, mountain peaks, ponds, lotus pools, vine-draped houses, groves, and lakes, they will eventually arrive at a lake with beryl-like water. The lake is populated by innumerable swans, geese, and ducks that call out delightfully, and it delivers anything one may wish for. In this way it delights the minds of the gods, who play in its richly flavorful and fragrant waters. To the accompaniment of dance, song, and music the newly born god and his retinue of goddesses will go to join the ecstatic gods who play there. When those gods see the newly born god, they will exclaim these verses:

4.C.- 1845 “ ‘Newly born one, enjoy yourself
With your divine retinue
Among these delightful rocks, lotus groves,
Mansions, and mountain peaks!

4.C.- 1846 “ ‘Among these golden cliffs,
The peaks of beryl,
The groves, and elsewhere too,
Enjoy yourself with your divine retinue!

4.C.- 1847 “ ‘Leaving behind the delightful wish-fulfilling trees,
Streams, waterfalls,
And ponds, [F.230.b]
O god, enjoy yourself with your retinue!

4.C.- " 'By mountains and rivers,
1848 Upon slopes and other praiseworthy places,
Studded with the seven precious substances,
O joyous one, enjoy yourself among us gods!

4.C.- " 'In mandāra thickets,
1849 And groves of blue lotuses
Where songbirds frolic,
Enjoy yourself with your divine retinue!

4.C.- " 'In various areas,
1850 In forests filled with jewel mines,
And in palanquin mansions,
O god, enjoy yourself with your retinue!

4.C.- " 'Where music of the five types of instruments
1851 Pleases and inundates the mind
In a dance of constant happiness,
O god, enjoy yourself with your retinue!'

4.C.- "In this way, the other gods arouse the newly born god. However, when
1852 their words have subsided, certain birds that speak the truth will recite these
melodious yet sobering verses:

4.C.- " 'In forests, parks,
1853 And lotus groves,
The childish are deluded by craving,
And thus the god and his retinue will fall.

4.C.- " 'To the beryl summits
1854 On mountains of gold
They have been propelled by virtuous karmic actions,
And thus the god and his retinue will fall.

4.C.- " 'They have wish-fulfilling trees
1855 And enjoy rivers and streams,
Yet when their virtues are exhausted,
The god and his retinue will fall.

4.C.- " 'In various areas
1856 Within forests that abound with jewels,
They constantly pursue what is not virtuous,
And thus the god and his retinue will fall.

" 'To the mesmerizing tunes

4.C.- Of music from the five types of instruments

1857 The enchanted gods pass their time,
And thus the god and his retinue will fall.'

4.C.- "In this way, the birds impart these beneficial and sobering verses.

1858 However, although their words enter the ears of the gods, [F.231.a] the latter are carried away by carelessness to such a degree that even those gods who have already spent a long time in this heaven will not hear a single word of those verses. What need, then, is there to mention that those gods who have only recently been born there will also totally ignore the verses as they heedlessly roam around. Consumed by carelessness, they will pay no attention to the verses whatsoever, and thus, obscured by the powerful poison of carelessness, they will continue to dance ecstatically in the parks. Dancing on the various surfaces in the forests, they will sing and play music, mutually infatuated by their objects. In this way, celebrating and partaking of the divine pleasures, these resplendent beings will approach a mountain known as Mountainous Garland.

4.C.- "Mountainous Garland is a great source of numerous precious elements,

1859 and thus it illuminates the environment with tremendous beauty. The mountain is adorned by a hundred thousand lotuses that shine with an orange color like the sun, and there are billions of lovely cascades. The four faces of this delightful mountain constitute four distinct environments known respectively as Flow of a Hundred Lakes, Great Bright Light, Gorgeous Mount, and Mountainous Environs. These four great woodlands are situated on that supreme mountain, Mountainous Garland. Flow of a Hundred Lakes is lush with wish-fulfilling trees and a hundred thousand minor lakes. Jewels in colors of gold, silver, sapphire, and karketana adorn the shores of the sparkling, clear, cool lakes filled with water that transforms into whatever one may wish for. [F.231.b] Swans, geese, ducks, and teals call out in the most delightful ways from the gleaming blue waters in these spectacular forests and parks. When these birds that instill tremendous joy in all childish beings see the gods, they will utter these verses:

4.C.- " 'Nothing remains during life,

1860 And youth has no duration.
The whole world is impermanent,
Yet the world does not understand.

4.C.- " 'Tied to the strings of karmic action,

1861 Everything lasts but a moment.
Everything in the past was gradually destroyed,
Yet the world does not understand.

4.C.- “ ‘Although trillions of gods may live
1862 Within these forests and parks
They last no more than the wink of an eye,
Yet the world does not understand.

4.C.- “ ‘The six classes of gods in the desire realm
1863 Carelessly crave enjoyments.
Every single one of them is destroyed,
Yet the world does not understand.

4.C.- “ ‘Resembling bursting bubbles,
1864 Pleasures are like the stuff of dreams.
Soon everything is over,
Yet the world does not understand.’

4.C.- “With these words, the gorgeous birds on that mountain address the gods in
1865 order to benefit them, inspired by the gods’ positive former deeds. However,
since the gods are so obsessed with their objects, they do not pay any heed.
It is as if they are blind to the true path and thereby fail to see reality.

4.C.- “Next, the gods will go to play in the second forest, known as Great Bright
1866 Light. The wish-fulfilling trees and jewels there shine with a radiance greater
than a hundred suns. [F.232.a] Endowed with the most exquisite qualities,
the forest is resplendent. Bathed in a threefold light,⁴⁸⁰ the forest of Great
Bright Light is gorgeous indeed. As long as their karmic actions endure, the
gods will enjoy themselves there, among the streams, waterfalls, pools, and
wish-fulfilling trees that adorn this forest. While their aggregates remain
together and assembled, the gods will have fun together and play to the
accompaniment of music, song, and dance, while their positive karmic
actions become depleted. Like mad elephants, they will frolic upon that
supreme mountain. Infatuated by the objects, they will end up spending a
very long time in that forest.

4.C.- “At some point, however, these restless beings will proceed to yet another
1867 forest on Mountainous Garland known as Gorgeous Mount. Infatuated by
the objects of the senses and deluded by the enemy, carelessness, the gods
are unable to comprehend the unstoppable horrors of death and
transmigration. Carelessly, they pursue only the delightful sounds, textures,
flavors, and scents in this region, going wherever these may lead them. With
their minds utterly constrained by craving, they will now perceive yet
another forest surrounded by lotus pools and adorned by wish-fulfilling
trees and hundreds of thousands of the most gorgeous flowers. The
beautiful trees are fragrant, and glittering streams and cascades rush among
the trees. [F.232.b] Flocks of colorful deer and birds live in this forest, which
is formed from the seven precious substances. It also features gorgeous

mansions. Cuckoos, songbirds, and other birds warble delightfully, and precious currents beautify the rivers. As they arrive in this forest, the gods will engage in hundreds and thousands of dances and songs, joining in the festivities and enjoying themselves for a long spell. Together with their consorts, they will serve one another according to their insatiable desire for objects, and thus they will continue to delight in the numerous features of Mountainous Garlands.

4.C.- “*In their carelessness, the gods will also behold other things, and so on
1868* that delightful mountain they will next arrive at another forest known as Mountainous Environs. In this fragrant forest, the trees are wreathed in flowering vines and golden vines. The most fragrant lotus flowers cover the waters, the forest abounds with mandāra trees, and the fragrances of its many different flowers are wafted by the breeze across a hundred leagues. Sensing and drawing in all those wondrously exquisite fragrances, the gods enter the forest. With their fabulous beauty, the gods will grow infatuated with each other, and they will gallivant through the forest in their insatiable quest for the pleasures of objects. Roaming and reveling in so many ways, they will head toward the upper reaches of Mountainous Garlands. [F.233.a] From there they will gaze hundreds and thousands of times out at the vast environment that extends across five hundred leagues and is studded with perfectly delightful mansions of gold, silver, beryl, refined gold, and coral. The gorgeous mansions, which are connected by avenues in a square pattern, have beautiful upper stories and beautifully proportioned portals. The surroundings are sprinkled with lotus groves. Such are the features of the city into which the gods now enter. Enraptured, they will enjoy these superb sense pleasures within their gorgeous caverns, parks, ponds, vine-covered mansions, flowering forests, lotus groves, grounds, flower meadows, caves, mountainous retreats, jungles, and deep valleys. The city on that mountain is therefore a forest within which the gods gather in numerous different festive parties, enjoying themselves to the enrapturing tunes from the five types of instruments. However, while the gods celebrate in their mansions, some birds will sing these verses to them:

4.C.- “*When the virtues of the gods
1869* Are exhausted,
They will know the bitter
Fruits of their carelessness.

4.C.- “*With their minds attached to pleasure,
1870* They care for nothing but enjoyment. [F.233.b]
But when their happiness comes to an end,
They will meet the great horror of their fall.

4.C.- “ ‘Those who chase the pleasures of objects,
1871 Who are constantly lost in thought,
 And who are crazed by ogling women,
 Are going to suffer an ominous fall.

4.C.- “ ‘The terrible pain of their downfall
1872 They will realize only then.⁴⁸¹

4.C.- “ ‘Their female companions
1873 In carelessness and desire
 Will be lost entirely
 At the time of death.

4.C.- “ ‘There is no one among the gods
1874 Who does not move toward death,
 And their karmic actions
 Will keep shadowing them.

4.C.- “ ‘Always adhere to positive actions
1875 And give up those that are flawed!
 Dispel carelessness
 And delight in being careful!

4.C.- “ ‘Carelessness, that root of existence,
1876 Is pacified by being careful.
 This explains the characteristics
 Of being careless and careful.

4.C.- “ ‘These verses should be heeded always.
1877 Engage in acts that lead to happiness!
 People who practice the Dharma
 Will never encounter suffering.’

4.C.- “ ‘The birds constantly warble such beneficial words to the gods. But the
1878 gods, distracted as they are by their carelessness, do not hear them. Thus,
 blinded by their objects, they continue to wander among the forests and
 parks and to enjoy themselves within the supreme city.

4.C.- “ ‘When the gods have played for a long while at Mountainous Garlands,
1879 they will approach the mountain’s thousand peaks. Wishing to explore the
 region, they will go there to enjoy objects of divine substance and to
 experience divine pleasures, which are all produced by the cause of karmic
 actions. On the mountain, they will behold an ever-increasing array of
 delightful circumstances, as they come upon a plethora of sublime pleasures

such as constantly blooming flowers and fruits, cascades, streams, ponds, and lotus groves. [F.234.a] Gazing upon all these delights, the roving gods behold the sights of that mountain with its unsurpassable wonders.

4.C.-
1880 “The great mountain of Mountainous Garlands is actually an environment comprising rows of mountains. On the many peaks formed from various precious substances are found a wealth of delightful forests, parks, ponds, lotus groves, rivers, refreshing streams, and drinks. On its precious summits, flocks of birds sing. The variegated warblings of the birds that adorn the mountain, as well as their forms and shapes, are all enchanting. The entire environment is bathed in hundreds of thousands of light rays that shine forth from precious substances so that everything is perfectly brilliant and resplendent. In the center of these jewel mountains towers a great glittering peak that reaches into the sky, as if on a painting. The gods will all go to play on the slopes of this magnificent, dazzling peak. Exuberant, they will approach the mountain leisurely and playfully, mutually infatuated in their shared pursuit. Crazy and infatuated, they will dance to music from the five types of instruments. The goddesses will also join the gods in impassioned celebration. The gods travel any way they please. Thus, some also travel through the sky. Some come surrounded by retinues of female companions and consorts. With their unwholesome minds attached to the five kinds of objects, they are carried off by the river of craving [F.234.b] without being able to halt it for even a moment.

4.C.-
1881 “That which is thoroughly and uniquely delightful will also be delightful and beneficial beyond this world. Yet, the gods give it all up and instead remain attached to another kind of happiness, which is like being attached to honey mixed with poison. They develop desire for a form of happiness that in fact causes them to fall and which is only a semblance of pure happiness. Such is their enjoyment of pleasures. That is how they assemble to play around to the music of the five types of instruments. And, as they gather, everyone will behold the delightful mountain. The luxuriously expansive and delightful environment is lush with trees, rivers, birds, lakes, forests, parks, and ponds. In all, a hundred thousand groves can be found there, bathed in a brilliant light that shines from the seven precious substances. The gods and goddesses will go there to enjoy themselves together and fool around. Wearing many different ornaments and costumes, they will go there without any other thought in mind, united in their carelessness. Unable to give up such carelessness, these radiant beings fritter away their time in the company of sublime, beaming ladies who are adorned with numerous ornaments and garments. Leisurely and at ease upon that supreme mountain, they enjoy all they wish for.

4.C.-
1882 “Experiencing the unambiguous ripening of their own former positive acts of exceptional discipline, the gods enjoy themselves and frolic among the many forests, parks, ponds, streams, and cascades. [F.235.a] Assembling on the summit of Mountainous Garlands, they will rove the majestic mountain with burning desire, listening to delightful music of the five types of instruments. Free from all sickness and fear, they frolic while their minds are bound by intense infatuation. Reveling in this way, they will repeatedly explore the mountain, moving wherever they please. As they rove about according to their wishes, they will indulge in invigorating physical and verbal activities.

4.C.-
1883 “However, the swan Auspicious Time harbors concern for the gods dwelling on the majestic mountain of Mountainous Garlands, who are so thrilled by the bright lights of the jewels and so consumed by carelessness. As he beholds the gods, Auspicious Time knows that the remainder of their positive actions will soon be exhausted and that their lives are coming to a terrifying end. This bodhisattva, who pursues the welfare of all the gods, who is endowed with supreme virtues, and who practices virtuous action, thus will arrive at the summit of that mountain. Residing there, he will call out in a way that is steadfast, resounding, and clear, transporting the gods out of the darkness that oppresses their minds. His voice completely drowns out the other sounds on the mountain, and thus he will proceed to sing these verses so that the gods may abandon the carelessness in their hearts:

4.C.-
1884 “ ‘With their hearts attached to pleasure,
The gods always take their objects to be most important.
In this way they fail to comprehend
What is of ultimate benefit.

4.C.-
1885 “ ‘Only a bit of merit remains for them,
And death and transmigration are imminent.
Thereafter, faced with the effects of their own actions,
The gods will be heading elsewhere.

4.C.-
1886 “ ‘The thousands of lives to come
Are a continuous path—a line laid down.⁴⁸² [F.235.b]
Since corporeal beings are always tied by karmic action,
You should know what food is good for you.

4.C.-
1887 “ ‘Those who are constantly attached to pleasures,
While also engaging in virtuous actions,
Are letting harmful causal factors
Penetrate their deluded hearts.

- 4.C.- “ ‘People who are deluded by pleasures
1888 May enjoy themselves, but the Lord of Death is watching.
 Those who know of discipline and austerities
 Will not be taken away from⁴⁸³ truth and generosity.
- 4.C.- “ ‘Those who enjoy themselves while the Lord of Death watches
1889 Are deluded by their pleasures.
 Failing to comprehend the ripening of karmic action,
 They find no joy in eliminating their flaws.
- 4.C.- “ ‘Those who enjoy themselves while the Lord of Death judges them
1890 Are deluded by their pleasures.
 They fail to see
 The unbearable suffering of loss.
- 4.C.- “ ‘Once they have enjoyed themselves, the Lord of Death will know
1891 That such people are deluded by their pleasures.
 As their hearts yearn for female company,
 They have no concern for their future existence.
- 4.C.- “ ‘Once they have enjoyed themselves, the Lord of Death will know
1892 That such people are deluded by their pleasures.
 They never feel saddened
 By destitution, suffering, and disease.
- 4.C.- “ ‘Once they have enjoyed themselves, the Lord of Death will know
1893 That such people are deluded by their pleasures.
 They engage in the horrors
 Of keeping unwholesome company.
- 4.C.- “ ‘Once they have enjoyed themselves, the Lord of Death will know
1894 That such people are deluded by their pleasures.
 With their untrained minds,
 They pay no attention to reality.
- 4.C.- “ ‘Once they have enjoyed themselves, the Lord of Death will notice
1895 How such people are deluded by their pleasures.
 They remain fearless no matter what,
 Unaffected by the terrors of cyclic existence.
- 4.C.- “ ‘Once they have enjoyed themselves, the Lord of Death will judge
1896 That such people are deluded by their pleasures.
 They never pay attention
 To what is meaningful and what is not.

- 4.C.- 1897 “ ‘Once they have enjoyed themselves, the Lord of Death will judge
That such people are deluded by their pleasures.
Their minds never appreciate
Offering help to all beings.
- 4.C.- 1898 “ ‘Once they have enjoyed themselves, the Lord of Death will know
That such people are deluded by their pleasures.
Their pursuit of physical enjoyment [F.236.a]
Is a delusion that ruins the Dharma.
- 4.C.- 1899 “ ‘Having a one-pointed mind,
Diligently doing what is virtuous,
And always giving up what is unwholesome—
Such are the characteristics of the wise.
- 4.C.- 1900 “ ‘Those who lack generosity, discipline, and austerity
And have no concern for their actions
Are fooled by carelessness.
Soon they will suffer an ominous fall.
- 4.C.- 1901 “ ‘Those who are led to believe
That the future is far away
Will later be helplessly burned
In tormenting flames.
- 4.C.- 1902 “ ‘Those who are bound to experience
That unavoidable terror
Will be captured at the moment of death—
Understand this and do what is wholesome!’
- 4.C.- 1903 “With these words, the swan instructs the gods in the most delightfully
resonant, clear and resounding tones. The song of the bodhisattva is
endearing to the gods. His rich voice drowns out all other heavenly sounds
with its overwhelming beauty, so delightful, magnificent, resounding, and
clear. Hearing his song, the enraptured gods on this mountain, which is
filled with flowers in constant bloom, delicious fruits, and lush lotus groves,
will gather around the swan together with their vast retinues of joyfully
singing goddesses, who are adorned with sparkling jewel garlands and
colorful garments fashioned from the seven precious substances. From the
gorgeous forests, groves, pools, and bannered platforms, which are all
formed from the seven precious substances, will emerge hundreds of
thousands of delightfully singing gods and goddesses playing the
delightful heavenly music of the five types of instruments. They accompany
the ruler of the Heaven Free from Strife, who himself resides on a stunningly

beautiful lion throne that befits magnificent beings. [F.236.b] The throne will be placed within an incomparable palace with a hundred thousand pillars of beryl, sapphire, silver, and gold that is able to travel through the sky. The ruler of the Heaven Free from Strife is beautiful and is endowed with unsurpassable splendor as he receives the worship and praise of a hundred thousand singing gods who stand with joined palms. In this way they will travel, as if bursting out of the sky, toward Mountainous Garlands. These enraptured beings all wish to see the king of swans, Auspicious Time, who has taken birth there due to the power of his aspirations and his wish to benefit the gods.

4.C.-
1904 “Since he is able to recollect past lives, the ruler of the Heaven Free from Strife feels deep respect for Auspicious Time, and thus will think to himself, ‘I must go before Auspicious Time to listen to the sacred Dharma so that the gods and I may benefit, gain happiness, and avoid an inauspicious fall due to carelessness.’

4.C.-
1905 “At that moment the gods and their companions will all be busy enjoying themselves and frolicking throughout Mountainous Garlands among the many different gardens, parks, forests, woods, mountain slopes, groves, lotus groves, ponds, lofty reaches, houses, jewel mansions, mountainous summits, rivers, jungles, far-flung areas, flowering forests, natural orchards, woodlands, wish-fulfilling trees, and trees of gold and silver. However, all the gods occupying these many different places will now become highly restless and dance with excitement, swaying with great agitation and passion, [F.237.a] as they now see the lord of the gods sitting amid the indescribable divine pleasures in his majestic palace.

4.C.-
1906 “All the gods are overjoyed by the sight of Musulundha, and they cannot take their eyes off of him. As they behold Musulundha, the gods will say to each other, ‘There is Musulundha, ruler of the Heaven Free from Strife, and he wishes to hear the sacred Dharma from the king of swans, Auspicious Time. He wishes to listen to the Dharma from the king of swans, Auspicious Time, whom we have not yet seen. We too should go to see him and offer our worship.’

4.C.-
1907 “Having come to that understanding, the gods, who possess such sense pleasures and who bear divine garlands, will all approach the ruler of the gods. Accordingly, all the gods who have arrived from the sky together with Musulundha, as well as all the gods who enjoy themselves and frolic among the thousand peaks of Mountainous Garlands adorned with divine garlands, will now worship the lord of the Heaven Free from Strife and joyfully dance and sing before him.

4.C.- 1908 “In this way, everyone will accompany the lord of the Heaven Free from Strife on a journey to meet that bodhisattva who has such supremely sharp insight and who has taken birth in the Heaven Free from Strife due to the power of his aspirations to dispel the gods’ carelessness. Watching from afar, the lord of the Heaven Free from Strife feels deep respect and will thus proceed from his palace. Together with the gathering of gods, he hears the Dharma words that emerge from that teacher of the great Dharma. All the gods are struck by the splendor of the swan that so excellently presents the glory of the Dharma. [F.237.b] Seeing him from afar, the ruler of the Heaven Free from Strife feels deep reverence and respect for the Dharma. Accordingly, he will descend from his mansion and, together with the gathering of gods, he will approach that Dharma teacher who emits the sound of the Dharma.

4.C.- 1909 “Endowed with the splendor of the Dharma, the swan possesses, even amid all these gods, an extraordinary beauty that is due to the glory of the Dharma. Upon seeing Musulundha, this bodhisattva swan now addresses him respectfully with the words, ‘Welcome, ruler of the Heaven Free from Strife. Are you and your companions all well? Have you fallen prey to carelessness? Having attained a realm of such perfect happiness, it is indeed a great wonder that you have not been caught by it. Since you are the lord of the gods, your pleasures and enjoyments are a hundred times greater than theirs, and yet all those pleasures have not led you astray. That is another great wonder. Why? Because you are still under the power of both positive and painful conditions.’

4.C.- 1910 “Remembering his past lives, Auspicious Time will then proceed to teach Musulundha a discourse of the Dharma-Vinaya that he once heard from the buddha Śikhin: ‘Musulundha, you possess great wealth and you roam heedlessly. Still, you came here because you heard my Dharma words, so that is a great wonder. [F.238.a] Therefore, O ruler of the Heaven Free from Strife, listen to this. Once, when I was a human king, the blessed Śikhin taught me this Dharma discourse known as *The King Who Practices the Dharma*. Now, listen with perfect attention, and I shall explain it to you. When a kṣatriya king, who has received royal anointment on the crown of his head, properly serves his people, he benefits them and brings them happiness. He will therefore also be praised, and upon the disintegration of his body, he will go to the joyous higher realms and become the ruler of the gods in the Heaven Free from Strife. What are the qualities possessed by such a kṣatriya king, who has received royal anointment on the crown of his head, as he takes care of all his people? In his present life he will receive great praise,

and upon the disintegration of his body, he will journey to the higher realms and become the ruler of the Heaven Free from Strife, thus obtaining great miraculous powers, great strengths, and great wealth.

4.C.-
1911 “ ‘Now, a king endowed with thirty-five qualities who serves his people will obtain great wealth and great power, and he will be undefeatable by any enemy army. When his body disintegrates, he will go to the joyous higher realms and rule over the gods in the Heaven Free from Strife. What are the thirty-five qualities? (1) Honesty toward one’s people, (2) scrupulous taxation, (3) patience, (4) impartiality, (5) veneration for the gurus, (6) giving at the earliest, (7) giving later in the same way as before, (8) not upholding non-Dharma, (9) not relying on unwholesome companions, (10) not being swayed by women, (11) not believing what everyone says, [F.238.b] (12) seeking to be praiseworthy while being disinterested in wealth, (13) being free from wrong view, (14) being open handed, (15) being conciliatory and using pleasant words, (16) speaking truthfully, (17) not being haphazardly capricious due to confusion,⁴⁸⁴ (18) knowing the different characters of people, (19) teaching at the proper time, (20) being free from sleepiness, (21) not being lazy, (22) being a steadfast friend, (23) not following useless people, (24) being on guard against the power of anger and restless excitement, (25) not having excessive craving for food and drink, (26) keeping wholesome things in mind, (27) not procrastinating for a long time, (28) establishing people in the Dharma, (29) practicing the ten courses of virtuous action, (30) explaining causes and conditions, (31) worshiping the gods, (32) bringing up sons and daughters in happiness, (33) continuously cultivating insight, (34) not being led astray by objects, and (35) giving properties to those that are employed by him.⁴⁸⁵ When a kṣatriya king, who has received royal anointment on the crown of his head, possesses these thirty-five qualities, he will receive great renown. He will come to possess great wealth, and his retinue and material circumstances will be magnificent. Upon the disintegration of his body, he will journey to the higher realms and become the lord of the gods in the Heaven Free from Strife, for such are the effects of those positive actions.

4.C.-
1912 “ ‘In what ways does a prosperous king, who acts righteously toward his people, benefit them by establishing them in wholesome conduct? He protects the distinct approaches of religious traditions. He keeps his promises and does not break them. [F.239.a] He bans what does not benefit the ruler, encourages what is beneficial, and guards his realm through the Dharma. What he says is helpful and fruitful, he is timely, and he does not laugh at honest people. His servants cannot make him do what is not beneficial. He is not led astray by desire and pride. He never strays from the Dharma, regardless of the circumstances. He facilitates discussion of

transworldly matters. He does not disregard the terrors of cyclic existence and the ripening of karmic actions. He gives up the three types of flawed action and does not let himself become habituated to them. He does not condone punishment. Without any extraneous concerns, he engages others and himself in positive actions and makes such actions increase. By such means that are beneficial both in this world and beyond, he serves his realm and takes care of both himself and others. When the body of such a king disintegrates, he will go to the joyous higher realms and become the ruler of the gods in the Heaven Free from Strife.

4.C.-
1913 “ ‘There is also another way in which a king may sustain his realm such that upon the disintegration of his body he will be become the ruler of the gods in the Heaven Free from Strife. What is that? Scrupulous consumption of what is produced. *Unscrupulous* here means to diverge from a timely and consistent regimen of taxation applied to a given land, city, town, or market. [F.239.b] Without the king having encountered any loss of income, he may, due to troubled times or other difficulties, gradually take possession of what the people produce in unreasonable ways, whether by using incorrect measures or other such cunning forms of deceit. Hence, the king’s taxation of products should be scrupulous. In that manner, he will not only avoid harming the people but will also sustain his realm. When the body of such a king who loves his people disintegrates, he will go to the joyous higher realms and become the lord of the gods in the Heaven Free from Strife.

4.C.-
1914 “ ‘There is also another factor whereby a king may serve his realm and be appreciated by all the people. What is that? Patience. If due to some circumstance he should become angry, the king should let go of his anger. Although he is the master, he will not give commands. He does not find the wealth of others intolerable. He does not inflict harm on cities even though they may be at fault. He does not speak harsh words in the presence of his friends. Even if he does become angry, he thoroughly pacifies it. He speaks pleasant words, and once he has spoken, he does not make the citizens of the city unhappy or upset. In every way, he is at all times and on all occasions compassionate—and naturally so, not because of some ulterior motive. The causes and conditions that are associated with such patience will, upon the disintegration of his body, cause the king to go to the joyous higher realms and become the ruler of the gods in the Heaven Free from Strife.

4.C.-
1915 “ ‘How does a kṣatriya king, who has received royal anointment on the crown of his head, rule impartially so as to be of benefit in this world and beyond? [F.240.a] With an unsurpassably virtuous concern for everyone, the king is like a mother and a father to all inhabitants of the realm. He makes no distinction based on concerns for wealth, benefit, family, past favors,

personal connections, rulers, or generals, and he is therefore always impartial. When administering his rule, he treats his friends and those who are not his friends in the same manner. Such a king will not bring his country down, nor will his fame diminish. His city will not find itself without a ruler, there will be no fear of foreign armies, other kings will not offend him, and he will rule for a long time. When his body disintegrates, he will go to the joyous higher realms and become the ruler of the gods in the Heaven Free from Strife.

4.C.- 1916 “ ‘There is also another factor that should be cherished by a kṣatriya king, who has received royal anointment on the crown of his head. It is a factor that is beneficial in this world and the next and that ultimately destines one for the transcendence of suffering. What is that? Veneration of gurus. *Guru* here refers to someone who correctly teaches the truth; who possesses discipline, insight, and the capacity for austerities; who is engaged in benefiting others; whose acts are unequivocally virtuous; whose physical and verbal conduct is serene and stainless; and who is engaged in the practice of accepting others. The king will keep the words of such people in mind and will act in the same way as them. When a kṣatriya king, who has received royal anointment on the crown of his head, worships such people, it will always be of benefit. [F.240.b] When his body disintegrates, he will go to the joyous higher realms and become the ruler of the gods in the Heaven Free from Strife. Such is the power of those virtuous causes and conditions.

4.C.- 1917 “ ‘There is also another factor that reaps benefit in this life and the next and is dear to a kṣatriya king, who has received royal anointment on the crown of his head: giving later in the same manner as before. It may be that someone, such as an ancestor, a forefather, or someone else, used to practice a certain form of regular generosity, which did not disrupt any undertakings or finances, and which was not done with an impure motivation, and therefore was beneficial and utterly pure. In such cases, the king will rejoice in that generous practice, condone it, and praise it. He will also encourage others to engage in the practice of giving. When a kṣatriya king, who has received royal anointment on the crown of his head, adheres to and practices such generosity, those causes and conditions will, upon the disintegration of his body, cause him to become the ruler of the gods in the Heaven Free from Strife.

4.C.- 1918 “ ‘For a kṣatriya king, who has received royal anointment on the crown of his head, there is also another factor that is meaningful, beneficial, and enjoyable in this world and the next. What is that? Generosity. *Generosity* here implies giving in all situations, to everyone, in all regards, at all times, with intelligence, and in a way that is beneficial and brings happiness. If the king in this way eradicates hunger and thirst throughout the realms of hell

beings, starving spirits, and animals, it goes without saying that he benefits humans and gods as well. Such generous kings will also ripen results in his current life. [F.241.a] How so? As his cities and lands celebrate the king's fame, they will be prosperous and not forsake him. Even other countries will offer him unconditional tribute. Facing him, no enemy army can subdue him. No adversary can create the slightest obstacle. Such possession of perfect lands and cities is an effect of generosity that occurs during his present life, even without it having to be cultivated. What need, then, is there to speak of the effects that manifest in the case of a king who practices generosity toward perfect recipients, with perfect entities, and with perfect intent. He will be unequivocally happy, guarded against the gateways to the lower realms, and involved in delightful karmic ripening.

4.C.-
1919 “ ‘There are several ways of being generous. What are they? One may give material things, protection from fear, or the gift of the Dharma. When a kṣatriya king, who has received royal anointment on the crown of his head, practices such generosity toward mendicants and brahmins, he will, upon the disintegration of his body, journey to the higher realms and become the ruler of the gods in the Heaven Free from Strife. Such are the effects of those causes and conditions.

4.C.-
1920 “ ‘For a kṣatriya king, who has received royal anointment on the crown of his head, there is also another cherished factor that is beneficial in this world and the next. What is that? Not accepting those who do not practice the Dharma. Indeed, a kṣatriya king must be righteous and follow the Dharma. It would therefore be a mistake if he were to allow and accept people who do not practice the Dharma. Those who do not practice the Dharma speak impurely, and with their wrong view they allegedly liberate wild animals from cyclic existence.⁴⁸⁶ [F.241.b] Thus, they perform sacrifices and kill cattle. These are vile people who have misguided morals, and they also have no respect for their parents. Such people the king will not accept in his realm. Due to the errors that follow from associating with such companions, the virtuous intentions of others will be squandered. When those intentions are wasted due to the flaws of associating with such people, the ruler will also become weakened. Rain will fall out of season, the gods will create intense heat out of season, the crops will ripen in untimely ways, and the land will be destroyed. Such are the great flaws that are associated with evildoers.

4.C.-
1921 “ ‘Therefore, kings must employ people who follow the Dharma. Due to the ever-wholesome conduct of such people, the gods will dispense rain in a timely manner, the winds will blow in a timely manner, the crops will ripen on time, the realm will not be destroyed, and people will be free from fear, anguish, and misery. When the land is ruled by people who follow the Dharma, they will bring an end to the sufferings attending any activity. The

essential point in supporting and associating with those who follow the Dharma is to practice pure conduct. That is the way to associate with and care for people who follow the Dharma. An intelligent kṣatriya king, who has received royal anointment on the crown of his head, will therefore associate with people who follow the Dharma. Doing so is beneficial both in this world and the next. Upon the disintegration of his body, he will journey to the higher realms and become the ruler of the gods in the Heaven Free from Strife. Such is the power of those karmic causes and conditions.

4.C.- 1922 “ Those who refrain from unwholesome companionship should avoid the following eight types of unwholesome companions. The first type of unwholesome companion is a nihilist who declares that there is no reason to present fire offerings, [F.242.a] or to be generous, and that there is neither this world nor the next. The second kind of unwholesome companion is someone who feels entitled to go anywhere he likes and for whom there is no such thing as pure conduct. Such people seek out women at all times and occasions and by any means. The third kind of unwholesome companion is someone who prevents the distribution of that which has already been donated to sentient beings or committed to the fire. The fourth kind of unwholesome companion is someone who claims that there is only this life, the period one is alive, and that after death virtuous and unwholesome actions will no longer persist, just as when clouds and mist evaporate. The fifth kind of unwholesome person is someone who separates from his parents and shows them no⁴⁸⁷ respect. The sixth kind of unwholesome person is someone who argues that certain beings should be killed, namely the elderly, beggars, the homeless, and the destitute, because when they die, they will be happy in another world. The seventh kind of unwholesome person is someone who exposes himself to the wind or burning flames, claiming that if one dies consumed by the wind or due to the five torments, one’s mundane existence will end and be exchanged with something else. The eighth kind of unwholesome person is someone who claims that everything is produced by God and hence not a product of karmic actions and their effects. All these eight types of unwholesome companions should be abandoned and relinquished. They should not be admitted into the country, and one should not seek them out. Rather, one should care for those who correctly speak about karmic actions and their effects. [F.242.b] Through them one may receive the sacred Dharma. A king who in this way does what is good both for this world and the hereafter will, upon the disintegration of his body, journey to the higher realms and become the ruler of the gods in the Heaven Free from Strife.

4.C.- 1923 “ ‘What does it mean for a king to fully pursue the Dharma? It means not being swayed by women. If even ordinary men who become swayed by women are scorned by worldly folk, there is no need to mention that this is also the case for a king, who has been born into a supreme and great family lineage. By their very nature, women are divisive. They will separate the king from his subjects and his entire realm. As he is overcome by desire, his companions will criticize him. He will pursue wealth and stop being generous. Overcome by desire, he will pamper all sorts of indolent women. His mind will churn with desire, and he will fail to accomplish his own objectives. Although a man’s concerns may be truly for the Dharma, women can make him give it all up. They are a source of separation, divisiveness, pride, and jealousy and thus make men become like that as well. When women influence one’s livelihood, it is like encountering a poisonous black snake, and one will thereby be destroyed. Therefore, a king who lets women influence his livelihood is objectionable. The subject matter here is what is known as women. Those who base their life on women go to ruin. Such individuals will stray from devoting time to the Dharma, which is the correct path for everyone, and thus decline. Men who are obsessed with women will suffer and their youth will be ruined. [F.243.a] Because of their flaw of obsessing over desires, they will always be shunned by everyone.

4.C.- 1924 “ ‘Women will even fool themselves. The nature of such muddled women is such that they jump at novelty, have no sense of gratitude, and easily abandon others when they become weary of them. They are highly selfish and jealous and will not give men any respite. Whoever becomes influenced by women will be criticized by those who live in the towns, cities, villages, districts, and markets—even more so, in the case of a king. Therefore, women should not be pursued. Rather, those who are frightened by women and view them as a flaw will, upon the disintegration of their bodies, journey to the higher realms and become the ruler of the gods in the Heaven Free from Strife.

4.C.- 1925 “ ‘There is also another factor that a king should avoid. What is that? Believing what everyone says. Living beings all have their own distinct identities. Their minds are generally divergent, their natures differ, and so do their objectives, causes, and impure dispositions based on their personal character. They always fight, argue, and have different opinions. They have different friends and are of different natures, and their ways of creating problems for the country differ as well. Their minds are fickle and governed by circumstances, and thus they try to covertly undermine each other or overtly conquer one another. The king must never let the words of such people influence him. They all belong to different families and have different backgrounds. [F.243.b] They may have conflicts, harbor mutual malice,

defend opposing factions, and argue in favor of divergent desired outcomes. They will argue under the influence of the help and harm done to them in the past. They may even seek to ruin others financially. Such are the reasons why they supplicate the king. Such are the factors that underlie their angry words. The king should therefore not place his trust in what they say. In that way he will not bring ruin to his country. He will avoid being influenced by people's character or becoming unjustly angered. He will not believe those who create schisms. A king of this kind possesses excellent qualities, and he will not be swayed by external circumstances but will follow through on his own aspirations. Since he has little anger, both the people and the gods will be in harmony with him. Such a ruler, who examines matters carefully, follows the Dharma, is honest, and cherishes his cities will, upon the disintegration of his body, journey to the higher realms and be born among the gods in the Heaven Free from Strife.

4.C.-
1926 “ ‘For a kṣatriya king, who has received royal anointment on the crown of his head, there is another factor that, upon the disintegration of his body, will make him journey to the higher realms and become the ruler of the gods in the Heaven Free from Strife. What is that? Striving to be praiseworthy. A king should not crave wealth or hanker after it. He should never be closefisted, nor should he frown, glare, or scowl. He should not abruptly become angry or aggressive but maintain a stable composure. Such a person will then be praised and will prosper. [F.244.a] He will be disinterested in wealth and instead work to earn praise among his people. Such a king will never be defeated or overtaken by enemies.

4.C.-
1927 “ ‘Ten factors make such a king renowned. What are those ten? Speaking pleasantly, having a joyful nature, not being thoughtless, enjoying pleasures based on careful consideration, practicing generosity in a timely manner, being considerate with servants and assets, supplying provisions to good people and those who lack protection, practicing pure conduct, not causing harm, and not harboring wrong views. By those ten causal factors, he achieves renown. Those who adhere to those factors and encourage others to do the same will achieve renown. They will also serve their subjects, follow the Dharma, be impervious to attacks, and find happiness. When they have ruled in the world of humans for a very long time, such causes and conditions will, upon the disintegration of their bodies, make them become the ruler of the gods in the Heaven Free from Strife.

4.C.-
1928 “ ‘For a person of princely family who, having received royal anointment on the crown of his head, provides for his people, there is yet another factor, the abandonment of which will grant him constant renown in the present life and upon the disintegration of his body will cause him to journey to the higher realms and become the ruler of the gods in the Heaven Free from

Strife. What is that factor? Wrong view. Wrong view is the basis for all flaws. It is a false and mistaken orientation that makes one criticize and disbelieve all causes and conditions. [F.244.b] One will therefore not adhere to that basic outlook but instead rail against it, criticize it, and give it up. A king who harbors wrong views will be at odds with the entire populace, and because of such disagreement, everyone in his realm will abandon him and not tolerate him. All righteous gods will likewise forsake him. A king who is abandoned in this way will find little happiness.

4.C.-
1929 “ ‘Therefore, a king who does not harbor wrong views but instead possesses the true view benefits his people. He is venerated by the people of his realm, and the righteous gods will not abandon him. He will have no disagreements with the populace. All his ideas will be excellent. All his intentions will turn out splendidly. Naturally, he will not have regrets. Then, when he has ruled his realm flawlessly for a long time, such causes and conditions will, upon the disintegration of his body, make him become the ruler of the gods in the Heaven Free from Strife.

4.C.-
1930 “ ‘There is also another factor that a kṣatriya king, who has received royal anointment on the crown of his head, should pursue. What is that? Generosity. For a king, generosity is the root of the highest form of civility. It accomplishes the path of mundane welfare and brings benefits both in this world and beyond. In this regard, if someone, be it a king or a royal minister, practices generosity, everyone in his realm will naturally appreciate him tremendously. They will not forsake, scold, or criticize such a benefactor, nor will they migrate to another country. [F.245.a] Those who have relocated to other countries⁴⁸⁸ will move back due to the renown of the generous king. Society flourishes in such a land, and the entire society will protect such a king and prevent any harm being done to him. There will be a natural increase in prosperity, and due to such wealth enhancement the country will be well maintained and thoroughly safeguarded. Therefore, generosity is renowned for its accomplishment of worldly objectives.

4.C.-
1931 “ ‘Generosity is also renowned for the accomplishment of transworldly objectives because the gods will look after generous donors and benefactors. The glory of these latter will be immense, and they will be magnanimous, wealthy, and powerful. Those who are generous to mendicants, brahmins, the weary, and the destitute will be distinguished beyond this world, and in their current lives their appearance will be beautiful. Why? Because when the mind is imbued with faith, one’s being becomes pure. When people’s minds are pure, the luster of their faces is bright, and when their faces are bright, their appearance is magnificent.

4.C.- 1932 “ ‘When donors practice generosity they thus achieve splendor, but there are also other qualities that emerge from generosity. What are they? Generosity conquers pride, lustful craving, envy, and ignorance. Generosity fosters faith in causes and conditions, as well as in their ripening. [F.245.b] Generosity ensures that one does not ignore what lies beyond this world—it makes one worship gurus, it softens the mind, it makes the mind composed, it trains the mind, it enables one to let go of things, it generates the causes of great wealth, it overcomes stinginess, and it plants the complete⁴⁸⁹ seeds of generosity in one’s worldly existence with regard to the triple field of qualities, discipline, and both.⁴⁹⁰ Someone who thus trains his mind well and achieves supreme purity of mind will have a long rule. For a long time, he will enjoy possessions that are free from harm and flaws, he will have no fear or anguish, and upon the disintegration of his body he will become the ruler of the gods in the Heaven Free from Strife. Such are the causes and conditions associated with his past actions.

4.C.- 1933 “ ‘There is another quality in which a king should train diligently. What is that? Being conciliatory and speaking pleasantly. When a king speaks in a conciliatory and pleasant manner, the ways of the Dharma are properly maintained. Everyone will naturally hold him dear. What conciliatory and pleasant words can accomplish cannot always be achieved through material gifts. There is no swifter way to make the entire nation rejoice and to quickly satisfy the minds of all its inhabitants than through pleasant words. It is for these reasons that one should speak pleasantly. Moreover, when people’s minds have first been inspired by pleasant words, people will also communicate this to others. [F.246.a] Due to pleasant words, they will appreciate the message. A kṣatriya king, who has received royal anointment on the crown of his head and who possesses such causes of pleasant speech, will be victorious in the presence of others. He will be naturally happy, and because his pleasant words are true and accompanied by generosity, they will also lead to further happiness. Since a king who speaks pleasantly will even be offered friendship and respect by his enemies, it goes without saying that strangers will offer him their friendship too. In the court of the king who speaks pleasantly, everyone will gather as one, and the court will be a place of friends, not of strangers. Everyone will rejoice naturally, offering the highest veneration, and the king will rule for a long time. Upon the disintegration of his body, the causes and conditions associated with his pleasant speech will cause him to become the ruler of the gods in the Heaven Free from Strife.

4.C.- 1934 “ ‘There is also another factor that a king should diligently pursue and rely on. What is that? Speaking the truth. This is the cause of deliverance for all beings bound to cyclic existence—a priceless cause of deliverance, an

inexhaustible wealth, a source of exceptional treasures, the substance of the most essential truth, the most splendid great jewel, the practice of all holy beings, a refuge both within and beyond this world, a gatekeeper for those who strive to transcend suffering, the universal link to inexhaustible qualities, the destroyer of all flaws, the instiller of trust, and the eliminator of poverty. Truthful speech has no form, yet it surpasses all form, [F.246.b] because the light of truth illumines everything. Even someone of the most inferior family may succeed before someone of the highest family because all the people will side with those who are illumined by the goodness of the truth. Everyone will regard such a person as their friend. Wherever they may go, they will be venerated as a king or a mother. Even the most treacherous situation will become a delight. Kings will even assist such people by granting them the best of lands.⁴⁹¹ When they visit towns, cities, villages, or markets, the inhabitants will all venerate them. Even minor villages will offer them supreme veneration. Where people have not yet met them, the gods will spread their fame in advance.

4.C.-
1935 “ ‘When the king or a royal minister in a country speaks the truth and acts virtuously, the banner of his renown will be raised and held high throughout the lands. Those who thus do what is virtuous will always be attended to and worshiped by the gods. Gods will also make an end to their nightmares. Even the greatest of the gods will worship them as gods. The very moment they speak the truth, the people will become entirely persuaded, stand up, and follow them. All that such people set their minds on will turn out splendidly. Leisurely, they will be capable of pacifying contagious diseases and, as they consume the elixir of the truth, their vitality will be replenished. They will also develop miraculous powers. The truth will also lead to actions that produce great strength and longevity. The entire populace will regard the tenets of religion as wholly valid. [F.247.a] People who are not oppressed will come forward and reveal their hidden wealth to such a king. Referring to him as “one who speaks the truth,” they will not part ways with him. They will be unwavering in all regards and will not be led astray by their friends, or by anyone else. They will never vacillate. A person with a truthful tongue is joyous because truth is satisfying to the mind and makes one happy. As one reflects repeatedly on the joy created by the wealth of the truth one will not be led astray by anger or gloating.

4.C.-
1936 “ ‘Supreme sages who do what is beneficial both in this world and the hereafter never transgress the line of the ambrosial truth. Even if they have run out of water, they will still be perfectly pure from bathing in the pure springs of the truth. Even if they have no clothes, they will always and continuously wear the great robes of the truth, perfectly white and made of unwoven fabric. Even if they have no fragrance, the fragrance of their

beautiful discipline will spread in all directions. Everyone will be their friends, even if they haven't met before. They become friends at first sight. They can even cross the summit of Mount Sumeru, and their bright light blazes with piercing radiance. Even their senior citizens will venerate such kings as their fathers, referring to them as "the elder." They engage in actions that promote long life. Since the actions they engage in propel them toward the wisdom of true and complete awakening, it goes without saying that those actions will also make them ruler of the Heaven Free from Strife. [F.247.b] Upon the disintegration of his body, a kṣatriya king, who has received royal anointment on the crown of his head, who speaks the truth will become the ruler of the gods in the Heaven Free from Strife.

4.C.-
1937 " 'There is also another factor that will make a kṣatriya king, who has received royal anointment on the crown of his head, become the ruler of the gods in the Heaven Free from Strife. What is that? Not being haphazardly capricious due to confusion. Such a king will be steadfast. With his insight, he has a peaceful mind that comes from knowing the proper state of things as well as the principles of religion. People who examine things carefully will rule as kings—not those who do not pay attention. A king who is easily influenced by deception will not be able to rule as king. If he does, his reign will be short-lived. He will be a king in name only because he does not investigate matters properly. He will be small minded and fickle, and his mind will be restless and shallow. He will not trust the advice of his ancestors. People will become unhappy with such a fickle and deceptive king, and thus they will install another king in his place. Therefore, understand these flaws and do not speak any lies. Lying is good for neither this world nor the next. Understand that in this present life lying brings that many flaws, so you shouldn't lie.

4.C.-
1938 " 'Whenever a king first and foremost follows the Dharma, the associated causal factors will make the populace flourish to the same degree as he does, because to the populace, the king is the foremost leader. A king who always exclusively speaks truthfully will influence the populace, and thus his authoritative royal lineage will be joyfully maintained in all respects. [F.248.a] The Dharma is rooted in the truth. If the ruler does not speak the truth, there will be haphazard capriciousness due to confusion. When the ruler does speak the truth and remains gentle, there will not be any haphazard capriciousness due to confusion. His supporters will not leave him and go elsewhere. They will not become unhappy with him. Instead, they will regard him with affection, as if he were their father or mother. He will always find joy and happiness. Upon the disintegration of his body, such a king with a steadfast and unwavering mind, whose mind is devoted to one aim

only and who delivers happiness will go to the joyous higher realms and become the ruler of the gods in the Heaven Free from Strife. Such are the effects of those causes and conditions.

4.C.-
1939 “ ‘There is also another factor that a king should work diligently and repeatedly to understand and practice. What is that? Knowing the different characters of people. He who understands the different characters of people possesses great knowledge. A king in possession of such knowledge becomes competent in all affairs. No one can best him, and he can perform any type of activity. He will never fail in any of his projects, nor will he suffer economic decline. He will keep advancing the Dharma.

4.C.-
1940 “ ‘A king who understands the ways people differ will not support people who do not follow the Dharma. Therefore, those who are disinterested in work, those who are indolent, those who let their efforts go to waste, those who get angry at worldly people, those who have wrong view, those who are deceitful, and those who take credit for the good qualities achieved by others—all such people should be employed by other kings. [F.248.b] A king should not support any inferior people, such as those who do not fit in, those who lack knowledge of proper place and time, those who are difficult to rule, those who always engage in gravely unwholesome acts, those who are highly distracted by objects, those who play deceitful tricks, those who are disinterested in genuine friendship, those who do nothing to benefit the world, those who engage in unwholesome deeds, the arrogant, the hostile, the troublesome, those who speak rudely, and those whose minds are impertinent.

4.C.-
1941 “ ‘On the other hand, a king should support the following kinds of people: those who are righteous and honest, those who are free from pride, those who speak the truth, the insightful, the earnest, the steadfast, those who do not torment others, the truthful and trustworthy, those who venerate the Three Jewels dearly, those who are content, those who are in control of their minds, those who are continuously active, those who are in harmony with the people of the world, the compassionate, those desiring renown among the people, those who have the genuine view and a spiritual teacher, those who engage in pure conduct of body, speech, and mind right from birth, those who do not profess to nonexistence, those who pay careful attention to causes and conditions and understand the ripening of karmic actions, those who are not careless, those who are not prone to falling asleep, those who follow spiritual teachers, the generous, the disciplined, and the insightful—such people a king should always support, knowing their specific characters.

4.C.- 1942 “ ‘The rule of a king who always associates with such people can never be brought down by others. [F.249.a] Such a king can never be conquered and will always be wealthy. He will be prosperous and, as an active follower of the Dharma, will practice generosity, engage in meritorious acts, and worship the Three Jewels. Upon the disintegration of his body, he will go to the joyous higher realms and become the ruler of the gods in the Heaven Free from Strife. Such are the effects of those causes and conditions.

4.C.- 1943 “ ‘There is also another factor that all kings must cultivate. What is that? Teaching at the proper time. A king who teaches at the proper time will rule for a long time and others will not tire of him. Such a king understands the ways people differ. He does not engage in non-Dharma. His realm is powerful and overcomes poverty. A king who emphasizes the right view with respect to causes will be endowed with material prosperity and will master the means for building wealth. Endowed with such a character and in possession of wealth, a king of this kind will not fall under the power of others. He will also follow the Dharma. As a follower of the Dharma, he worships mendicants and brahmins and, as he listens to the Dharma from them, his own involvement in the Dharma will become ever more illustrious. The more involved in the Dharma he becomes based on such teachings, the greater his wealth will be. And the greater his wealth becomes, the more generous he will be. His actions are meritorious, and he is endowed with discipline. No one can subdue him as he manifests all those qualities. Therefore, a king should always explain things accurately. [F.249.b] A king who always explains things accurately will, upon the disintegration of his body, go to the joyous higher realms and become the ruler of the gods in the Heaven Free from Strife. Such are the effects of those causes and conditions.

4.C.- 1944 “ ‘There is also another factor that a king must by all means rely upon. What is that? Not being fond of sleep. A king who is not prone to sleepiness keeps sound objectives in mind. He does not become utterly attached or very muddled. Enemies cannot attack him. His mind is one-pointed and concerned with meaningful matters that he subjects to careful examination. As he discerns matters carefully, the objectives that he aims for will all ripen excellently. Before long, his objectives will be accomplished, and everything will soon be perfected. He is careful and, because he behaves carefully, he will live long. Keeping exceptional objectives in mind, such a wholesome thinker does not lose heart. He will be served by the entire populace, the inhabitants of the cities, and his ministers. He will be prosperous. Since the king uses his wealth to support multitudes of people, the fortune of his wealth will remain, and so he will use this fortune to practice further

generosity. He also observes discipline. When his body disintegrates and dies, such causes and conditions will make him go to the joyous higher realms and become the ruler of the gods in the Heaven Free from Strife.

4.C.-
1945 “ ‘There is also another factor that a king should diligently pursue. What is that? Being free from laziness. A king who is not lazy will muster stable diligence and in this way be able to expand all his activities. [F.250.a] He will complete and accomplish them. He will be in control. He will not be swayed, and yet everyone will appreciate him and feel care and affection for him. All his lands, cities, towns, villages, and markets will be in a superb state. Whatever such a king, who is free from laziness, endowed with stable diligence, and able to defeat all opposition sets out to achieve, it will be accomplished. Why is that? Because being free from laziness allows him to engage in a suitable manner with respect to place and time. Such a king who is not lazy will be able to accomplish anything, be it mundane objectives, or supramundane endeavors that culminate in the transcendence of suffering. So, what need is there to mention the other aims he may pursue when free from any attachment to place and time? Obviously, he will be exceptionally successful with respect to all of them. All that he does in the world will be successful, and so will any supramundane pursuit that he may undertake through insight, be it the practice of generosity, discipline, or insight. Even a mere trace of these factors will ensure that upon the disintegration of his body at his death he will go to the joyous higher realms and become the ruler of the gods in the Heaven Free from Strife. Such are the effects of those causes and conditions.

4.C.-
1946 “ ‘There is also another factor that kings must cultivate. What is that? being a steadfast friend. A king who is a steadfast friend will be highly acclaimed and therefore able to maintain his rule for long time. He will be unstained and unharmed by others. Like a tree surrounded by many others, he will not waver and cannot be shaken by unwholesome people. [F.250.b] The king who is a steadfast friend is like such a forest in the wind. His nature is excellent and so people come to see him with great joy.

4.C.-
1947 “ ‘Those who possess the quality of being a most steadfast friend are also endowed with the following thirteen mundane qualities. (1) When someone is under attack,⁴⁹² they will quell⁴⁹³ the attack, thus protecting against all hardships and total ruin. Why will they do so? Because even their friends’ friends are also theirs, and thus they will think, “This is a friend of my friend,” and befriend him. (2) They will disclose how much wealth they have at home and put any useful surplus to good use, thus being of service in all ways and regards. (3) They will never forsake their friends, even if the situation is extremely difficult or if there is a risk to their own lives. (4) They will do everything possible to be accommodating in all regards. (5) They will

share anything in their possession, even if it is not much. (6) Whenever their friends' circumstances are ideal, they are delighted. (7) Whenever their friends suffer, they suffer with them. (8) Even if they are in foul mood, they do not show it. (9) Even if they are overshadowed by their companions, they rejoice with them. (10) When others are in their home, they aspire not to cause them any offense. (11) Whatever they have in their homes they give to their friends without any hesitation. (12) They disclose every little thing in their home to their friends. [F.251.a] (13) They divulge accounts about themselves by themselves.⁴⁹⁴ A friend is someone endowed with those thirteen qualities.

4.C.-
1948 " 'A king who possesses even just one of these qualities of mundane friendship will be powerful and endowed with great strength. Therefore, a king who possesses many of them will obviously be indomitable. With joy for the supramundane path, he will accomplish his objectives. He will properly explain the ripening of karmic actions. Those who have entered wrong paths he will establish on the correct path. He will part company with those who have even slightly flawed discipline. He will cause others to heed their parents' words. Diligent at all times, he will achieve the definitive good. He who acts in such a way is a friend in supramundane affairs. He protects against all that is unwholesome and is like a parent. Such a true friend eliminates negative factors in all that he does. No flaw will be incurred by staying close to him. He is a supreme friend in terms of the beyond, not in terms of this world. Therefore, a king should be considered a steadfast friend. When his body disintegrates, he who attends spiritual friends and practices what is virtuous will, after dying, go to the joyous higher realms and become the ruler of the gods in the Heaven Free from Strife.

4.C.-
1949 " 'Moreover, one should not keep company with people who are not such a friend and whose actions do not lead to happiness. [F.251.b] For example, associating with those who always deceive everyone, show wrong paths, and have bad intentions will bring nothing but great misfortune. There are two such causes of destruction: concealing and hiding. *Concealing* is to deceive mundane people. Such people are not gracious beings but hypocritically put on a facade. Resembling fake products, they deceive both themselves and others with non-Buddhist obstacles. Bereft of what lies beyond the world, they assume a highly virtuous demeanor while they in fact engage in nefarious activities. Since one should not even meet or converse with such people, it goes without saying that one should also not keep them as friends. One must by all means steer clear of such company. Since such companions are not even good to themselves, how could they be good for others? Those who give up unwholesome companions should therefore not associate with any tricksters. They should not befriend

imposters but act on the basis of careful investigation. They should not associate with such tarnished people. He who bears the karmic imprints from such behavior will, upon the disintegration of his body, go to the joyous higher realms and become the ruler of the gods in the Heaven Free from Strife.

4.C.-
1950 “ ‘There are two further factors that a king must by all means relinquish. What are they? Anger and agitation. A king who is keenly on guard against anger and agitation will have a stable rule. He will exercise his natural authority so that no one can control him. Such a king does not leave himself exposed to anyone. A king who abstains from anger will not do something that he did not intend. [F.252.a] He will not suddenly act irrationally. He will not rashly beat his servants. He will not expose what should have been kept secret. He will not be unpredictably capricious. He will not become overwhelmed with excitement. Even when he feels dejected, the matters he engages in will not be impacted. He will not retain people who are disingenuous. His mind will be steadfast. In this way, a king who remains guarded against the forces of anger and agitation will be praised in terms of worldly affairs.

4.C.-
1951 “ ‘How will he be praised for being guarded against the forces of agitation and anger in terms of the supramundane path? He who is guarded against anger is guarded against this singular stain of cyclic existence. He who is intelligently guarded against agitation is guarded against the power of desire. He who is guarded against these two stains is also guarded against the power of ignorance. He who is guarded against the forces of those three stains possesses knowledge, patience, stability, and determination. By the ripening of such prior causes and conditions, he will, upon the disintegration of his body, go to the joyous higher realms and become the ruler of the gods in the Heaven Free from Strife.

4.C.-
1952 “ ‘There are also two other factors that must be effectively stopped. What are they? A king must not have excessive craving for food and drink. Why is that? Because a king who yearns for food and drink will be distracted by his cravings. He will be obsessed with filling his belly. With such yearnings, his mind will become just like that of cattle. He will have no thought for anything but food and drink. With such desirous thinking and behavior, he will be wholly preoccupied and will therefore fail to distinguish between Dharma and non-Dharma. [F.252.b] He will not provide for his realm and subjects. He will not investigate the affairs of the realm. He will not exercise his natural authority. He will not ensure his ministers stick to their duties. He will fail to comprehend which matters are important and which are insignificant. He will constantly fail in his pursuits. As he fails in this manner, his wealth will wane so that even the terms *food* and *drink* will

disappear. Becoming a complete failure, he will be repugnant to the people of the world, and he will live in extreme poverty. The distractions of his cravings will hinder his mundane aims and, hankering for food and drink, he will also be reprehensible with respect to supramundane objectives. He who is obsessed and wholly preoccupied with food and drink will be governed by a constant craving for taste. He will therefore be unable to achieve mental equipoise and thus will become careless in terms of mindfulness that pertains to the body. He will also fail to be mindful of what pertains to sensations, mind, and phenomena. For him, there will be no factors of suffering, origin, cessation, and path. He will have no interest in anything but food and drink, and his mind will not be fit to consider anything else. His character will be just like that of an animal.

4.C.-
1953 “ ‘However, those who become free from such preoccupations with finding food and who are no longer attached to food and drink will be able to restrain their physical and verbal conduct, and their faculties will ripen. In this way, they will practice the true path. Their minds will be workable. [F.253.a] They will gain complete knowledge of body, mind, sensations, phenomena, suffering, origin, cessation, and path. Their minds will be in equipoise and their minds and faculties will be very pure. When they obtain food and drink, their bodies will be well, and their bodies and minds will be at ease. As their minds remain at ease, they become able to think of virtuous qualities.

4.C.-
1954 “ ‘Therefore, one should not have strong craving for taste. Rather, as food or drink enter the body, one should regard it as simply something cooling, or something beneficial. In that case one’s mind will become workable and capable of entering equipoise. When the mind is in equipoise, one may examine virtuous actions. When the bodies of those who practice virtuous action are destroyed, they will, after dying, go to the joyous higher realms and be born as the ruler of the gods in the Heaven Free from Strife.

4.C.-
1955 “ ‘There is also another factor that a king should cultivate. What is that? Keeping wholesome forms of conduct in mind. Those who keep wholesome matters in mind will accomplish the objectives of sentient beings, whether they are of this world or the hereafter. Why is that? Because they are qualities of the mind. Hence, those who keep wholesome matters in mind with respect to this world and the next will accomplish supreme happiness. Moreover, they must eradicate all flaws as they keep wholesome matters in mind and remain attentive to them. It should be taught that desire and the other stains always lead to the lower realms. Desire is counteracted by the repulsive, anger by loving kindness, [F.253.b] and ignorance by insight. By correctly considering those three flaws, they will be exhausted. That will not occur by keeping unwholesome matters in mind. Also, mundane qualities

will in the exact same way be accomplished by keeping wholesome matters in mind, and not by being concerned with unwholesome matters. Therefore, at all times and occasions one should give matters the right kind of kind of concern. That will accomplish all one's objectives, and when the body of such a follower of the Dharma disintegrates, he will go to the joyous higher realms and become the lord of the gods in the Heaven Free from Strife. Such are the causes and conditions that are associated with those positive actions.

4.C.- " 'There is also another factor that a king should refrain from. What is that?
1956 Procrastinating. No worldly objective, no beneficial objective in terms of the supramundane, nor any other objective whatsoever can ever be accomplished by putting things off. That can only lead to intolerable situations. For example, if one is about to succumb to a disease, postponing the treatment is a mistake that will prevent one from doing what needs to be done, and thus it will lead to one's ruin. Likewise, there are many other matters that can become utterly unbearable if one does not deal with them quickly. In that way, there will be no path of decisive goodness at all. One will succumb to the disease of the afflictions and descend to the lower realms. Such are the effects of procrastinating—there will be no supramundane path whatsoever. All paths will be destroyed and the factors that are like poisonous sprouts will grow. As they proliferate, they will burn one's mindstream in terrible ways. [F.254.a] That is how living beings come to take birth as hell beings, starving spirits, and animals. Therefore, procrastinating is not becoming for kings, or for monks, or for merchants. Acting this way is never praiseworthy.

4.C.- " 'Those who do not procrastinate act the very moment a flaw occurs, and
1957 thus they relinquish it. They crush, conquer, and destroy the flaw from its root. Having overcome such flaws, they are happy in the end. Whether on a mundane or a supramundane path, they destroy these flaws, which are like poisonous sprouts that proliferate when allowed to grow. Therefore, those who crush all flaws the moment they crop up will quickly reach the abode of excellent happiness. When their current bodies disintegrate, they will after their death go to the joyous higher realms and rule in the Heaven Free from Strife. Such is the power of the causes and conditions that are associated with their past positive actions.

4.C.- " 'There is also another quality that a king should cultivate. What is that?
1958 Sustaining people with the Dharma. A king must sustain his people with the Dharma, not with non-Dharma. A king who has become preeminent due to the Dharma benefits both himself and others. He will not do anything that does not benefit himself. He is disciplined, and those who are disciplined do not sustain their people through non-Dharma. In this way, he benefits

himself. How does he then benefit others? [F.254.b] He connects those beings who do not observe and follow the Dharma with happiness. In this way, he truly sustains his people.

4.C.-
1959 “ ‘Sustaining his people, he becomes genuinely righteous, wealthy, and famous. Since he has already connected others with supreme happiness, how could he ever be unjust? Such a king will also be wealthy. In what way? After the harvest, the king will take one sixth of the grain, but he will use that to provide people with favorable circumstances. As he thus sustains them, the king will feel affection for the whole populace and save them from troubles. Thereby, he becomes endowed with a second quality—fame. A king who genuinely sustains his people and is loved by the people of his cities will become renowned in all directions. Such a king is perfectly righteous, wealthy, and famous. When the body of a king, who in this manner sustains his people munificently, disintegrates, he will after his death go the joyous higher realms and become the ruler of the gods in the Heaven Free from Strife. Such is the ripening of the causes from his past deeds.

4.C.-
1960 “ ‘There is also another factor that a king should diligently pursue through numerous means. What is that? Practicing the ten courses of virtuous action. All of them lead to a supremely delightful ripening. The virtuous courses of action are of three kinds: those of body, speech, and mind. [F.255.a] Those of the body include the relinquishment of killing, stealing, and sexual misconduct. Those of speech are the relinquishment of lying, divisive talk, harsh words, and pointless chatter. Those of the mind are giving up covetousness, ill will, and wrong view. The many courses of action that are included under these ten unvirtuous actions are together known as *the path of unvirtuous action*. On the other hand, unmistaken insight is known as *the path of true virtue*, which refers to such insight. Through such insight, one will correctly arrive at the final transcendence of suffering.

4.C.-
1961 “ ‘Such a king will obtain whatever he wishes for in the worlds of humans and gods and will be able to maintain all of that on his own. He will be like a father or mother to all the people living in his cities, and he will cause them to attain the transcendence of suffering as well as the higher realms. All such wishes of the king will be fulfilled, and he will also be protected by the gods. He will never encounter the terrors of weapons, starvation, or the destruction of the realm. Throughout his realm, the crops will ripen perfectly and on time. The sun and moon will also shine brilliantly in a timely manner, all objectives will be attained, and all his domains will enjoy abundance.

4.C.-
1962 “ ‘When the time is up for a king who has munificently sustained his people in this manner, the nature of impermanence requires him to depart. At that point, he will be born among the gods due to the ripening of his past

actions and will thus enjoy happiness. In short, those who are born among the gods in the Heaven Free from Strife [F.255.b] achieve longevity according to their relinquishment of killing, and in that way they become either inferior, intermediate, or superior gods. Similarly, those who are born among the six classes of gods in the desire realm will have stable wealth based on their relinquishment of stealing, and they will thus enjoy themselves in exquisite forests and parks made of the seven precious substances and among the various mountain peaks. Due to their having given up sexual misconduct, their goddesses will not go to other gods for as long as they live. Throughout their lifetimes, these goddesses will not go to other gods, nor will they even embrace any other. Rather, with all their physical charms and splendor, they will pay exclusive attention to that one god only. However, in the case of those who have not properly given up sexual misconduct, their goddesses will abandon them. In this way, the various individual actions yield distinct ripening. This is how observing, relying on, cultivating, and increasing positive physical actions lead to rebirth among the gods.

4.C.-
1963 “ ‘There is also a second set of factors, divided into four, that involves enjoyable ripening. When practiced, cultivated, and increased, this also leads to birth among the gods. What are those actions that lead to the enjoyments of birth among the gods as they ripen? They are the four types of proper verbal restraint. Having given up lying, one’s voice will be clear, pleasant, and deep. One will always be a highly successful speaker such that whatever one says it is articulated with ease yet captures the subject matter accurately. Such is the situation for these gods, and this is due to the force of having properly relinquished lying. Next, the relinquishment of divisive talk prevents the destruction of one’s realm. [F.256.a] Having permanently given up divisive talk, one will always hear exquisite sounds that are enchanting to the ears as well as the mind—sounds of singing, dancing, excitement, and rapture. Giving up irrelevant talk results in having a tongue that is well proportioned and delicate.⁴⁹⁵ One will be a delight to all the gods. Such are the enjoyments of the effects of virtuous actions of speech.

4.C.-
1964 “ ‘What are the divine mental actions that bring effects experienced in the heavens? By giving up covetousness, all that one desires will be obtained simply by thinking of it, what one acquires will not decay, and other gods will not want to partake of it. Such are the effects experienced by those who give up covetousness, and such ripening is not due to anything else. By giving up ill will, one will be in harmony with everyone else in the heavens. One will also be endowed with an outstanding body. By giving up wrong views, no non-Buddhist will venture into any dispute with you. All events

will turn out in perfect accordance with one's wishes, not in any other way. Never will there be the slightest lack of anything that one wishes for. This is a brief explanation of the ripening of the ten virtuous courses of action.

4.C.-
1965 " 'Generosity specifically yields special wealth, while insight specifically makes everything uniquely outstanding. The reason for this is that all joys are rooted in insight. All that is not enjoyable is preceded by the delusion of existence. [F.256.b] Depending on the mind, time, entities, and one's good motivation, even just one among the virtuous courses of action can lead to birth as a god. Since they even propel one toward the transcendence of suffering, it goes without saying that such actions can also lead to birth among the gods.

4.C.-
1966 " 'Yet, the ripening of karmic actions is extremely subtle. The ignorant are therefore unaware of the ripening of karmic actions and thus, in their delusion, end up rushing toward the hells.

4.C.-
1967 " 'When a king practices these ten virtuous courses of action as just explained, all of his lands and cities will abide by his rule. When the king's body disintegrates, the ripening of these acts will after his death make him go to the joyous higher realms and become ruler of the gods in the Heaven Free from Strife.

4.C.-
1968 " 'There is also another quality that a king should cultivate. What is that? Proper consideration of cause and effect. A king or minister who has proper awareness of cause and effect will not be deluded. His mind will remain composed in recognition of karmic actions and their ripening, and he will not engage with objects carelessly. Here *cause* is like the seed of a fruit. *Conditions* are like the passing of the seasons and the proper soil. Those who do not disregard causes or conditions will perceive the reality of cause and effect. Such people do not engage in unwholesome actions. As with the combination of causes and conditions pertaining to a seed and its sprout, one will be free from delusion regarding karmic actions and the ripening of their effects. [F.257.a]

4.C.-
1969 " 'Both virtuous and unvirtuous actions constitute the path of rebirth. Those actions give rise to the many different forms of pleasure and pain that are encountered in cyclic existence. The continua of living beings are formed by such actions, and that conditioning keeps them confined to the realms of hell beings, starving spirits, and animals, or the realms of gods and humans. In this way, the three realms are produced by virtuous, unvirtuous, and immovable actions. That is to say, life as a god or human is caused by the conditioning of virtuous actions, unvirtuous actions lead to the hells, and immovable actions lead to the form and formless realms. When a king truly sees the mere causes of life in those three realms, he will no longer be deluded within the wilderness of cyclic existence. In short, therefore, all

these conditioned factors are causes and effects. A king who perceives causes and effects will not be brought down by flaws. He will not engage in any unvirtuous actions, influenced by the terrifying horrors of misdeeds. Rather, he will constantly engage in what is virtuous. Upon the disintegration of his body, he will go the joyous higher realms and be born in the world of the gods. The foremost way to engage the mind is known as *proper consideration of conditions*. Therefore, this must be kept in mind by a king who perseveres in these teachings. This is the way of proper awareness of causes and conditions.

4.C.-
1970 “ ‘There is also another factor that a king should diligently pursue in various ways. What is that? Worshiping the gods. Gods that engage in the conduct of positive actions will voluntarily assist in one’s own practice of positive actions, and they will prevent any obstacles to the manifestation of virtuous qualities. [F.257.b] Those who worship such gods during both day and night will receive their assistance. The gods will even reveal good and bad omens in one’s dreams. They will protect the realm from destruction and constantly inspire people toward virtuous actions. Those who practice accordingly will be protected day and night. It is therefore only appropriate to worship virtuous gods in various ways, as if they were one’s father or mother.

4.C.-
1971 “ ‘Hence, a king should always worship the gods. He should do so by means of a ritual that accords with the Dharma and without any involvement in negative actions due to desire or specific precepts. He should do so without causing harm⁴⁹⁶ and without taking any oath based on wrong views. He should worship the gods in a way that is disengaged from the causes and the mindset that create the karmic actions and sufferings of all beings. Due to the quality of the divine assistance he receives, a king who worships in this way will never fail in his objectives. He will never disregard cause and effect. He will not develop wrong views. He will offer constant worship. When his body disintegrates, the causes and conditions associated with such actions will make him go to the joyous higher realms and be born as the king of the gods in the Heaven Free from Strife.

4.C.-
1972 “ ‘There is also another quality that a king should cultivate. What is that? Sustaining the people. A king who truly sustains his people will observe and follow the Dharma and will grant his people freedom from fear, as if he were their mother or father. As he grants them freedom from all fears, a river of virtuous qualities will flow and increase throughout day and night. [F.258.a] The inhabitants of his cities will regard him with fondness and affection and will therefore provide him with wealth and praise. Throughout day and night, they will be concerned with his happiness.

4.C.- 1973 “ ‘A king who practices in this way will expand his sphere of influence, because he is doing what benefits all beings. As his rule expands, the harvests will be bountiful and the population will flourish. As the cities thrive, the king himself will also prosper. A king who sustains the populace in this way will always be righteous, wealthy, and famous. Such an excellent being will continue to nourish his subjects. Since he always wishes to benefit people and is free from ill will and covetousness, he will upon the destruction of his body go to the joyous higher realms and become the ruler of the gods in the Heaven Free from Strife. Such is the power of the causes and conditions he created in the past.

4.C.- 1974 “ ‘A king who practices and adheres to the Dharma should also cultivate another quality. What is that? Providing his sons and daughters with happiness. A king or royal minister who provides his sons and daughters with happiness brings about a continuous increase in many forms of merit. Regardless of his situation, circumstances, or possessions, he will give everything to them whenever he has something to give. [F.258.b] In this way, he enthusiastically provides them with material things, food, drink, and clothing. He will embrace them, speak pleasantly, and make them feel confident, joyful, and fearless. Great merits will blossom from his sons and daughters, and when such great merits emerge from his home in a wide variety of ways, that is what is known as taking good care of one’s children.

4.C.- 1975 “ ‘Without falling prey to miserliness or becoming oppressed by desire, he has compassion for his sons and daughters. As he provides them material things and protects them from violence, they will excel in his presence. Therefore, those who cannot faithfully take ordination should sincerely care for their children. People who have the resources but are so miserly that they do not care for their children according to their means are neither householders nor monks. Therefore, a king or royal minister should take care of his children by giving them material gifts while also instilling in them a sense of discipline. He should establish his sons and daughters in discipline, encourage their practice of generosity, and help them cultivate insight. While sustaining and raising his children in genuine happiness, he should continuously provide for them according to his capacity. In this way a king or royal minister will sustain his children and bring them lasting happiness. When later his body disintegrates, he will go to the joyous higher realms and become the ruler of the gods in the Heaven Free from Strife. Such is the force of those causes and conditions.

4.C.- 1976 “ ‘There is also another factor that a king should pursue diligently and in numerous ways. He must cultivate insight by all means. Cultivating insight [F.259.a] destroys all suffering and is the cause of deliverance from cyclic existence. Hence, a king must by all means train in that. Insight is the lamp

for those who have fallen into the great darkness of cyclic existence and are lost in the darkness of numerous sufferings. It is a jewel for the destitute in cyclic existence, an eye for the blind, strength for the powerless, a friend of the friendless, a protector of the exposed, a medicine for those tormented by disease, a guide for those without a path, a cooling rain for those tormented by craving in the wilderness of cyclic existence, the cause of deliverance for those bound in the prison of cyclic existence, a helping friend for those who have none, clear vision for those who are blinded, and a powerful friend at the time and place of one's execution. When the henchmen of the Lord of Death are near and death is approaching, insight is a powerful friend who leads one away from the terrors of the lower realms. Insight is a friend who takes one by the hand and saves one from treacherous passes and chasms, leading one toward all types of happiness. For those scorched by the sun, insight is a priceless garment. For those tormented by the terrifying heat of flawed discipline, insight is like the cool shade of a tree with many great branches and a dense canopy of twigs, shoots, leaves, and flowers [F.259.b] that brings joy to everyone who sees or touches it. Therefore, insight is most special indeed.

4.C.-
1977 " 'Ah! Whether in this life or the next, there is, and has been since time without beginning, no other way to advance. Insight exclusively possesses such qualities, and by correctly cultivating this knowledge, one comes to realize the true path. By carefully discerning things and keeping insight in mind, one will eventually actualize its qualities. One must develop decisive certainty and extensive knowledge. Insight paints beautiful scenes throughout the beginning, middle, and end. Insight reveals the path of reality. It reveals the city of the transcendence of suffering, free from attachments to any desired objective. Insight should always be cultivated.

4.C.-
1978 " 'A king who cultivates insight will rule for a long time and be appreciated by the people of his cities. Other kings will be unable to conquer him. He will be sustained for a long period and not be subject to suffering. His enjoyments will long endure as he passes from one happy state to the next. When his body disintegrates, he will after his death go to the joyous higher realms and become the ruler of the gods in the Heaven Free from Strife. Such is the condition of the ripening of his causal actions from the past.

4.C.-
1979 " 'There is also another quality that a king should endeavor to cultivate. What is that? Not being led astray by objects. A king who is obsessed with objects will be overcome by sounds, textures, tastes, forms, and smells that are otherwise agreeable and excellent. He will be unable to act virtuously in any way. [F.260.a] Therefore, his objects will fail to bring him any happiness. He will not be able to engage meaningfully with any objects, and while his

mind is occupied with these objects, his righteousness, wealth, and fame will diminish. As he fails in all these regards, opposing kings will be able to damage him. When that happens, the people in his cities will become displeased with him, and thus the king may lose his realm. He will descend into great suffering and may even lose his life. Therefore, one should not become obsessed with objects. A king who is not obsessed with objects, who rules in accordance with the Dharma, and who is even-minded cannot be led astray by sounds, textures, tastes, forms, or smells. A king who takes care of his people in such a way will always be righteous, wealthy, and famous. With such excellent qualities, he will continue to sustain his subjects. Always intent on benefiting the populace and being free from ill will and covetousness, such a king will, upon the disintegration of his body, go to the joyous higher realms and become the ruler of the gods in the Heaven Free from Strife. Such is the force of the causes and conditions of his past actions.

4.C.-
1980 “ ‘There is also another factor that a king should avoid. What is that? A king should not harbor incorrigible people in his country. If a king harbors in his realm incorrigible people, such as evildoers and people with flawed discipline, their severe flaws will soon bring great misfortune. The realm will be destroyed, and the king will lose his reign. [F.260.b] The crops will not ripen, projects will come to nothing, people will not be properly taken care of, and the populace will lose its fondness for the king. The gods of the land will also not be kindly disposed when incorrigible people are harbored in the country. Incorrigible people will corrupt even the most well-trained individuals, because everyone depends on the character of one’s companions. Hence, if people with good qualities associate with people of a different kind, their qualities will be wasted. For such reasons, a king should not harbor incorrigible people.

4.C.-
1981 “ ‘A king who does not harbor unwholesome people who are incorrigible and whose conduct is wicked will not incur the flaws just explained. He will take good care of his people and will not permit people who do not follow the Dharma to stay in his realm. As his people follow the Dharma, he will not appreciate those who act against the Dharma. Those who follow and adhere to the Dharma have excellent intentions. Therefore, his realm will not suffer destruction or any other misfortune. A king for whom the Dharma is the sole refuge, friend, and support will, upon the destruction of his body, go to the joyous higher realms and become the ruler of the gods in the Heaven Free from Strife. Such is the force of those causes and conditions.

4.C.-
1982 “ ‘There is also another factor that a king should endeavor to cultivate in order to be righteous and which will prevent him from being attached. What is that? He should provide land and wealth from his current household possessions to his servants. He should give such things to those servants

that belong to his household. [F.261.a] In this regard, he must not be easily displeased with them. He should also not indulge with his servants, nor should he feel weary of them. By distributing land he ensures that the servants do not leave their places. Such a king will be free from concerns and live in the most excellent way. He will not have to engage in commerce. He will be powerful and utterly unassailable by those of lesser strength. He will not crave for things but be content with what his own karmic actions provide. In his lands, the gods will not bring untimely rains, the sun will not burn out of season, no famine will occur, and there will be no armed struggles. The gods will not abandon his land to go elsewhere, nor will his land be laid to waste and destroyed by other gods. Both humans and gods will flourish due to the strength of humans.

4.C.-
1983 “ ‘A king who understands the flaws of people does not harbor unwholesome individuals. Rather, he will keep in his realm only people who do what is virtuous, who have supreme conduct, and who excel in observing the Dharma, and thus his realm will be sustained and cared for by the gods. Hence, since the gods are fond of his realm and protect it, other gods will be unable to create obstacles. As the king prospers, he will practice generosity within his realm, do what is meritorious, observe discipline, and be insightful. [F.261.b] A king who possesses such excellence and who practices the Dharma in a supreme way will be most beautiful in this world, and, when his body disintegrates, he will after his death go to the joyous higher realms and become the ruler of the gods in the Heaven Free from Strife.

4.C.-
1984 “ ‘A king who observes the thirty-five points just explained will be well protected and come to possess all good qualities. His enjoyments will be exceptional.’

4.C.-
1985 “At this point Auspicious Time, king of the garuḍas, will recite Śikhin’s verses as follows:

“ ‘Surrounded by a pure retinue,
Practicing the Dharma, and with his faculties tamed,
The wise king who practices the Dharma
Will be born in the heavens.

4.C.-
1986 “ ‘He who determines the proper time,
Delights in the Dharma,
And is free from craving
Will excel in the Heaven Free from Strife.

4.C.-
1987 “ ‘He who is patient, speaks in pleasant ways,
And is guarded against anger and agitation
Will rule great domains

- And become the chief among the gods.
- 4.C.-
1988 “ ‘A king who is pure and impartial
Is not overcome by friend or foe.
Because he rules in a most balanced manner,
He becomes suited for the world of the gods.
- 4.C.-
1989 “ ‘He who is delighted by his elders and the gods,
Who worships the masters,
Is free from craving, and has a steadfast mind
Will be resplendent among the gods.
- 4.C.-
1990 “ ‘He who repays the generosity
Rendered by his father
Cannot be harmed by spirits
And will be born a god.
- 4.C.-
1991 “ ‘A king who endeavors to be generous and disciplined,
Who speaks the Dharma and whose senses are subdued,
Will maintain excellence on earth
And become a ruler in the divine worlds.
- 4.C.-
1992 “ ‘He who does not support those opposed to the Dharma
But appreciates those who follow the Dharma
Will, due to his pure Dharma ways,
Become the ruler of the gods.
- 4.C.-
1993 “ ‘A king who is not swayed by women
But always remains a ruler of good people [F.262.a]
With stainless and refined intelligence
Will take birth in the world of the gods.
- 4.C.-
1994 “ ‘He who does not believe everything he hears
Yet drinks the nectar
Of listening to the trustworthy
Will reside as the head of the gods.
- 4.C.-
1995 “ ‘He who wants fame
But not material things
Is free from the stains of craving
And will be the ruler of the gods in the Heaven Free from Strife.
- 4.C.-
1996 “ ‘He who does not harbor wrong views
But is fond of observing reality
Will not be shaken by views

And will become foremost among the gods in the Heaven Free from Strife.

4.C.- " 'He who is constantly generous and disciplined
1997 And always proceeds with insight
Will prevail everywhere on earth
And later become the ruler of the gods.

4.C.- " 'A king whose words
1998 Are most delightful to hear,
Pleasant to listen to, and thoroughly satisfying
Will in the end be born among the gods.

4.C.- " 'He whose words are nondeceptive,
1999 Who is immovable like a mountain,
And who ascends the staircase of the truth
Will in the end reside among the gods.

4.C.- " 'A king who does not cause resources
2000 To suddenly increase or decrease
But issues excellent decrees
Is certain to be born among the gods.

4.C.- " 'He who knows how people differ
2001 And how strength differs from weakness
Possesses great strength of mind
And will be the ruler of the gods in the Heaven Free from Strife.

4.C.- " 'The Three Jewels
2002 Are beyond the three realms.
A ruler who worships them
Will be born among the gods.

4.C.- " 'He who shows when the time is right,
2003 Who delights in benefiting his people,
And who is free from excitement and anxiety
Will be considered by the gods as their lord.

4.C.- " 'He who is free from the stains of sleep,
2004 Who has given up the flaws of being in crowds
And possesses the practice of insight,
Is most certain to become a god.

4.C.- " 'He who is free from the flaws of laziness,
2005 Who is steadfast and subdues rivals,
Will overcome all defects

And proceed after this life to the heavens.

- 4.C.-
2006 “ ‘A king who is a steadfast friend [F.262.b]
Will, in all his activities,
Be surrounded by true friends
And become the ruler of the gods.
- 4.C.-
2007 “ ‘He who does not associate with the deceitful
But steers clear of such people
Will be freed from the realms of destruction
And excel among the gods.
- 4.C.-
2008 “ ‘He who gives up anger and agitation
And has no fondness for unwholesomeness
Washes off the mud of unwholesomeness
And will always rule the gods.
- 4.C.-
2009 “ ‘A holy being who is unattached to food and drink
But constantly attached to virtue
Will see the Dharma clearly
And be magnificent due to his superior mind.
- 4.C.-
2010 “ ‘He who is attentive to wholesome matters
And engages with the sacred Dharma
Will, through the instructions of the sacred Dharma,
Enter among the gods.
- 4.C.-
2011 “ ‘He who does not procrastinate but acts swiftly,
Following the Dharma,
Will soon be free from suffering
And arrive at the world of the gods.
- 4.C.-
2012 “ ‘A king who always sustains
His people with the Dharma
Masters qualities that are highly praised
And, in the world of the gods, will become their lord.
- 4.C.-
2013 “ ‘The one who understands the explanation
Of the ten virtuous factors
And wisely puts them into practice
Will achieve a beauty that is greater than the gods.
- 4.C.-
2014 “ ‘He who sees causes and conditions clearly
And discerns the path from what is not the path
Becomes free from the stains of views

And achieves extraordinary wisdom.

- 4.C.-
2015 “ ‘A ruler who correctly engages
In worship of the gods
Will, through his offerings to the gods,
Become their superior.
- 4.C.-
2016 “ ‘He who with an unblemished mind
Takes care of his sons and daughters
And is content with his wife
Will become lord of the gods.
- 4.C.-
2017 “ ‘The disciplined one who remains unaffected
By the objects that attract all those who are childish
And who observes continuous discipline
Will go to the land of the gods.
- 4.C.-
2018 “ ‘He who always abandons incorrigible beings,
Who follows the Dharma in whatever he attends to,
And who has pure concern for the sacred Dharma
Will possess the full potential to become a god. [F.263.a]
- 4.C.-
2019 “ ‘A king who rules
With laws that are rooted in what is proper
Will receive praises throughout the land
And become the master of the Heaven Free from Strife.’
- 4.C.-
2020 “ ‘In this way, the swan king, Auspicious Time, who was born by the power
of his past aspirations, recollects his previous lives and thus teaches the
words of Śikhin to Musulundha in order to delight him. He then proclaims,
‘This realm is not attained randomly. You have won it by virtue of great and
special qualities. Those who, upon attaining this realm, make sure to avoid
ruin by carelessness will later not have to experience the torment of regret.
When the time of their death arrives, the harbingers of hell with their
grimacing faces will certainly not gather around them.
- 4.C.-
2021 “ ‘Lord of the Heaven Free from Strife, you are not careless and do not
wander carelessly. Therefore, when you heard my voice, you gave up all
objects and came here, overwhelmed by a yearning for Dharma. Those who
practice the Dharma because of suffering accomplish happiness. Those
ruined by carelessness suffer, even as they enjoy heavenly objects.
Musulundha, you are happy here because you are not swayed by desire. The
gods who agree with you and follow you, Musulundha, will experience the
lasting happiness that comes from following a spiritual teacher in this life.
Such gods do not associate with unwholesome companions. That,

Musulundha, is your doing, and thus you have cared for them with affection. Both you and they will therefore genuinely experience the ultimate happiness of the transcendence of suffering. Therefore, you should all now proceed to your own abodes. I too shall endeavor to train the reckless ones so that they may become free from carelessness.' [F.263.b]

4.C.-
2022 “Having spoken these words, the king of swans will then fly off into the sky above Mountainous Garland. Inspired by Auspicious Time’s explanation, Musulundha, surrounded by his retinue of gods, will ascend into the midst of the sky within his mansion that is made of divine substances. The other gods present there will continue frolicking among the thousands of summits of Mountainous Garland. Deluded by the poison of carelessness and destroyed by their craving for objects, they will go on celebrating with one another among the forests, parks, ponds, lotus groves, lakes, and forests of wish-fulfilling trees. Revelling to music of the five types of instruments, they will indulge in rivers of food and drink that are beyond compare. Constantly playing among the flowers, fruits, and birds that sing in the most exquisite ways, the gods will enjoy the pleasures that are manifested by their own karmic actions. All this continues until their completed and accumulated actions with delightful consequences have finally been exhausted. Once that happens, they will, in accordance with their karmic actions, take birth among hell beings, starving spirits, or animals. Those who are instead born as humans and are endowed with the general lot in life of a human will be extremely happy. Living by the sea or near waterfalls, they will become merchants or courageous kings. They will not personally have to ply the seas but will be exceedingly wealthy. All of them will be excellent, friendly, and handsome. This is due to the concordant causes.

· The Gods in Constant Bliss ·

4.C.-
2023 “As the monk who has knowledge of the effects of the ripening of karmic actions continues to examine the realms of the Heaven Free from Strife, he will by means of knowledge derived from hearing accurately perceive a realm known as Constant Bliss. [F.264.a] As he sees the karmic actions that cause beings to take birth there, he will observe how people give up killing and stealing, as was explained previously. In addition, they may also give up sexual misconduct to such an extent that they do not even look at, or think about, the appearance of women. They will no longer entertain any such thoughts. They understand that it is wrong to think, ‘Ah, what an attractive and desirous woman. This lady is an outstanding beauty; her figure is utterly delightful!’ They know that maintaining such desirous mind states will

consume the mind. With that understanding, they fully relinquish the suffering that comes from following the path of such desirous mental activity. Regarding such thoughts as revolting, they give them up. They do not delight in such thinking. Instead, they develop⁴⁹⁷ the understanding that such thinking prevents the attainment of the grounds. They also teach others about the character of sexual misconduct, establish them on the path, and inform them about the flaws of sense pleasures. In this way, they do not become desirous with respect to objects of craving.

4.C.-
2024 “Upon the disintegration of their bodies, those who thus give up sexual misconduct, observe pure conduct of the body, possess right view, and are free from craving will go to the joyous higher realms and be born among the gods of Constant Bliss within the Heaven Free from Strife. Those who are born there will, even in the intermediate state, encounter perfectly satisfying objects of sound, texture, taste, form, and smell, which are the products of their vast and continuous virtuous actions. [F.264.b]

4.C.-
2025 “Subsequently, they will take instantaneous birth in one of three ways: they may be born in the heart of a pink lotus, in the center of the anthers of a blue lotus, or in the middle of a mandārava flower. The splendors of those born in the center of a blue lotus or a mandārava are such that they assume a violet or blue color that resembles the flower they are born within. Similarly, they may also appear with multiple colors. In perfect accord with their respective lotus flowers, the gods’ bodies may be resplendent in the colors of the seven precious substances. How are they resplendent in the colors of the seven precious substances? They may have beryl-colored eyebrows and eyes, silvery nails, teeth of pearl with a reddish hue, bodies that are the color of pure gold from the Jambu River, or body hairs the color of sapphire, and they may have makeup⁴⁹⁸ that resembles the saraka gem. In accordance with their karmic actions, they are born in the hearts of lotuses with such colorful bodies. Many of them have bodies the color of refined gold from the Jambu River, their hair is sapphire, their nails look like rubies, and their perfectly black body hairs resemble musāra. These are just some examples for those who have never seen anything of this sort. The bodies and garments of those born in mandārava flowers are also of many colorful kinds that match the flowers in which they are seated. This somewhat resembles the way insects that are born in a flower⁴⁹⁹ may assume matching colors. [F.265.a] Such qualities are produced exclusively by one’s environment,⁵⁰⁰ which may be either virtuous or unvirtuous. Therefore, everything follows the character of the environment.

4.C.-
2026 “The vast heavenly enjoyments of the gods who are born from such flowers continuously increase and expand, and thus the magnificent divine substances each give rise to a profusion of other such substances every

single moment. Hence, it is impossible to provide any example to illustrate even a single facet of their heavenly enjoyments. This is just to mention a tiny fraction of them—like a single drop of water compared to all the water in the ocean. That explanation is given so that one may understand the causal relationships that constantly arise from completed positive and virtuous actions. When people develop attachment to the ensuing enjoyments, they will also engage in positive actions. They may also develop a mindset that pursues liberation. Considering the way beings in existence are overcome by suffering and destroyed by their craving for objects, they will begin to question whether there is any happiness in cyclic existence whatsoever. Hence, this is an explanation of the effects of positive karmic actions—not an approval of the pleasures of the gods, which is based on attachment to existence.

4.C.-
2027 “The gods born in this realm constantly revel in divine sense pleasures. In the company of hundreds of thousands of singing goddesses, they take in the forests, parks, lakes, and ponds. Enjoying each other’s company as they experience their own karmic actions, they visit the mountain slopes, peaks, [F.265.b] ponds, lotus pools, and forests. There, they enjoy copious pleasures within joyous gatherings of gods and goddesses. Shining in their own light, the congregations of gods and goddesses celebrate together. Moving between all the sites, forests, parks, delightful areas, and mountain peaks of the seven precious substances, they experience insatiable passion. Seeing new lotus pools of unprecedented beauty, hearing utterly enchanting songs, tasting the flavors of heavenly substances, enjoying the textures of divine garments and undergarments, and scenting the delightful fragrances of heavenly features, they continue their journey for a very long time. With their passions roused, they are mutually infatuated. Then, to those gods that are so engrossed in one another, some birds that are known as *awakening from passion* will sing these verses:

4.C.-
2028 “ ‘Everything that happens, without exception,
Is tied to the three aggregates,
And yet childish beings do not
Develop any sadness about cyclic existence.

4.C.-
2029 “ ‘Nothing, nothing at all
That one hankers for in various ways,
Will provide any protection
At the unbearable time when the Lord of Death appears.

4.C.-
2030 “ ‘All the discontinuous pleasures
Become a great source of suffering.

- All that one has will be lost.
Such is he who is known as the Lord of Death.
- 4.C.- “ ‘The source of such terrors
2031 Is an ocean of suffering,
 And yet the minds of beings are deluded.
 Such is he who is known as the Lord of Death.
- 4.C.- “ ‘He severs the life force along with all hope
2032 And destroys the senses.
 He cannot be stopped by anyone. [F.266.a]
 Such is he who is known as the Lord of Death.
- 4.C.- “ ‘Indomitable to all spirits,
2033 Unconquerable by any scheme,
 Crushing all sentient beings—
 Such is he who is known as the Lord of Death.
- 4.C.- “ ‘Encountering him is unavoidable;
2034 He causes the downfall of all embodied beings
 And destroys all harmony.
 Such is he who is known as the Lord of Death.
- 4.C.- “ ‘Gods, yakṣas, and gandharvas,
2035 Piśācas, nāgas, and rākṣasas—
 All are destroyed by the wheel of time.
 Such is he who is known as the Lord of Death.
- 4.C.- “ ‘To the unrestrained and careless
2036 He is like fire,
 And his wrath he is unstoppable.
 Such is he who is known as the Lord of Death.
- 4.C.- “ ‘He destroys the aggregates and sense sources,
2037 And shakes up the factors of life, the elements,
 And mind, as well as time.
 Such is he who is known as the Lord of Death.
- 4.C.- “ ‘All of this passes swiftly,
2038 Leading embodied beings into misfortune.
 Therefore, persevere in excellent virtue
 And do not let your minds be careless!’

4.C.- 2039 “In this way, the bird, which is also known as *timely admonishment*, warbles to the careless gods who are lost in their carelessness, explaining to them that the terrors of the Lord of Death are real and certain to come. Yet, even though they hear this message, the careless gods will continue just as if they had not heard a thing. They will not develop any weariness, for their faculties vacillate by nature, and the faculties of those who experience delightful enjoyments are particularly fickle. In this manner, these gods are constantly driven by enjoyment. Therefore, no matter how much one might inform them about reality and the nature of things, and about what is beneficial, meaningful, and correct, they will not understand. Even if some among them should understand, they will not keep it in mind, because the poison of craving for objects makes them delusional. That is why these gods cannot take note of anything that is true. [F.266.b] Without ascribing them any importance, they keep enjoying their sweet and vast pleasures. Running along their rivers of such luxuriant pleasures, they laugh excitedly as the music of the five types of instruments keeps playing. In the forests and parks, among the pools, and in the thickets, they enjoy themselves together with their divine companions to the accompaniment of song and music. They enjoy themselves in this way due to their own positive past actions.

4.C.- 2040 “In numerous bejeweled locations, and on mountain slopes adorned with the seven precious substances, they traipse around in constant exhilaration, experiencing the most exquisite sense pleasures and enjoying supreme delights. They visit magnificent and beautiful locations and enjoy delightful lands, where they spend their time enraptured within the most delightful parks. Amid their retinues of goddesses, they relish food and drink and revel in the perfect fulfillment of all their wishes. When in the company of the goddesses within the parks, everyone shares the same pursuit without causing anyone harm. Everyone is in mutual agreement, enamored with each other, and in this way they all celebrate to the delightful music of the five types of instruments.

4.C.- 2041 “While thus enjoying such pleasures, the roaming gods will at some point come to the banks of a lake known as Expansive. The lake measures one hundred leagues and is covered with bright lotus flowers in the colors of the seven precious substances. Known as *touchable beryl stems*, these great lotuses are wide open and display their anthers, which are made of extremely fine diamond. Seeing this great, unprecedented sight, the gods will be struck with amazement and delight. [F.267.a] As they take in this most enchanting scenery, the likes of which they have never seen anywhere else in the heavens, they will marvel in wonder and exultation. As their joyous excitement increases a hundredfold, they will look at each other and embrace one another, all the while admiring this uniquely delightful field of

gorgeous, large lotuses, all in full bloom. They will say to one another, 'Gods, look at this! This is the greatest and most enchanting wonder in all the heavens!' What they are witnessing is something that none of them has ever seen before. That place, which is so amazing to behold, has a perfect brilliance and is adorned by gorgeous bees in the colors of the seven precious substances.

4.C.-
2042 "The gods will now proceed to play among the large blooming lotuses, mutually enamored by their looks. The entire lake known as Expansive is covered in the most beautiful manner, and so the gods see only glimpses of its water. On the shores of the lake are embankments of pearl, along with spacious and extremely beautiful terraces of sapphire, ruby, and silver. Surrounded by such embankments, the hearts of the great lotuses grow to measure five leagues high and ten leagues across, but their sizes will adjust to precisely match the wishes of these gods who have previously engaged in positive actions. The gods will play among these flowers that assume any size they may desire, just as they open and close according to their wishes. [F.267.b] Whatever the gods may think, conceive of, or imagine manifests on that lake and among those lotuses in exact accord with their wishes. Therefore, the lake is also known as Joyous Imagination and the flowers as *lotuses of the imagination*. Such are the names that the gods first give to the lake and the lotuses.

4.C.-
2043 "As soon as the gods see the lake, their rapture increases a hundredfold, and so they will begin to dance, pose, and sing on its shores. Embracing one another to the sounds of music of the five types of instruments, they will enjoy their divine pleasures. Based on their own past positive actions, they will keep playing by the lake, enjoying drinks that are free from the negative side effects of inebriation but endowed with all the benefits of inebriation. The drinks are cool and have precisely the fragrance and color the gods prefer, and the gods drink these from jewel chalices that also take on any shape they may fancy. Such are the drinks that manifest from that perfect lake, and thus all the gods who have arrived there take part in the drinking.

4.C.-
2044 "Other gods who have been in the vicinity now also come to join the dances by the great lake. As they arrive, they will discover ambrosial juices endowed with divine scents, tastes, textures, and colors. Delighted by what they see, they will also begin to celebrate. [F.268.a] Whenever they wish to eat, they will imbibe these nectars, scooping them with their hands or with chalices, all in accordance with their individual karmic actions.

4.C.-
2045 "Once they have drunk from these nectars, they will proceed toward the lake and there feast their eyes on the great radiant lotuses that shine with a brilliance greater than a hundred thousand suns. All the jewels in the heavens cannot compare to even a sixteenth of their radiance. When the

gods see these great lotuses, they will become overjoyed. They will proceed to the lake in groups, dancing to the melodious tunes played on the five types of instruments. In this way they will arrive at the banks of Lake Expansive.

4.C.-
2046 “Those who stay by the lake will keep witnessing the most enrapturing wonders. What are the features of the great lotuses? Some among these delightful and marvelous flowers are visited by great bees of myriad colors and shapes. With their wings of the seven precious substances, the male and female bees frolic together. These male and female bees of the seven precious substances together sip the incomparable nectars that flow from the lotuses, and, as they do so, they hum these verses:

4.C.-
2047 “ ‘From many different karmic actions
Arise many different effects,
And thus the mind attracted to entertainment
Obtains the fulfillment of its wishes.

4.C.-
2048 “ ‘All the wonderful items are created by the mind,
And the mind is attracted to such wonders,
Yet the destruction that follows the disintegration of karmic actions
Will occur before long. [F.268.b]

4.C.-
2049 “ ‘The indescribable pleasures
That the gods perceive
Will all soon be overcome
By the force of impermanence.

4.C.-
2050 “ ‘Like foam and bubbles of water,
And resembling magical illusions,
Those utterly transient enjoyments
Will all end in an ominous downfall.

4.C.-
2051 “ ‘Irreversibly and unbearably,
All beings are destroyed.
With a force that no one can halt,
The Lord of Death forges ahead.

4.C.-
2052 “ ‘Crushing all happiness
And slaying everyone alive,
He takes those bound by thoughts and actions
And pulls them off to another world.

4.C.-
2053 “ ‘What awaits people beyond
Will not be perceived as happiness.

Those who desire happiness
Will not find it in the slightest.

4.C.- " 'Pleasures that are mixed
2054 With the poison of craving
 End in an inauspicious fall,
 For they are conditioned, impermanent, and unstable.

4.C.- " 'None of the pleasures of the three worlds
2055 Are praiseworthy in the eyes of those who see reality.
 Such pleasures infatuate the gods,
 But are pointless and cause loss.

4.C.- " 'This body will soon decay
2056 And passes quickly.
 Like dry wood on fire,
 The gods incinerate their good qualities.

4.C.- " 'Since all enjoyments will collapse,
2057 Let your mind engage in virtue.
 When the time for the Lord of Death arrives,
 You should not have any regrets.

4.C.- " 'All the joys that karmic actions
2058 Have produced during thousands of lives
 Are now gone without a trace, just like a dream.
 Are we not all bound for destruction?

4.C.- " 'Like dry wood on fire,
2059 Childish beings are never satisfied by happiness.
 Therefore, attachment to enjoyments
 Never brings lasting enjoyment.

4.C.- " 'Attachment to the flaws of thirst
2060 Leads to the flaws of desire.
 Yet careful practitioners of concentration
 Enjoy stainless happiness.

4.C.- " 'Achieving that state is genuine happiness,
2061 Not the pleasures derived from existence. [F.269.a]
 Craving is like impure honey.
 Such are the "pleasures" of existence.

4.C.- " 'Therefore, do not be attached to enjoyments
2062 And do not constantly search for pleasures!

True happiness must be lasting.
Hence pleasures are said to be non-peaceful.’

4.C.-
2063 “In this way, motivated by positive karmic actions, the bees hum to the assembled gods. Yet the gods pay no attention to their advice, and instead they will continue their exulted and enchanted enjoyment of the lake together with their companions. Celebrating joyfully and passionately, they will sing and enjoy themselves.

4.C.-
2064 “When they have frolicked for a long time in this way, the gods will at some point face the lake and begin to cross it together. Because of the purity of the great lotuses, the buoyancy of the elements, and the force of their karmic actions, they are all able to proceed. They move by the force of their own karmic actions, relishing and craving all the colorful petals of various shapes and hues, yearning for and enjoying the sight of them. In this way, the gatherings of divine companions will move playfully through the lotus grove. Whenever the desirous gods begin to climb the flower petals they open up—the circumstance of their past virtuous actions causes the great lotuses to bloom. Due to the positive actions of the gods, the hearts of the flowers then transform and come to measure two hundred, three hundred, four hundred, five hundred, six hundred, nine hundred, and even one thousand leagues across. [F.269.b] When the innermost parts of the flowers open up, their unfolding spans a hundred leagues. Such is the power of these great lotuses.

4.C.-
2065 “As the divine companions climb among the petals in playful jubilation, they may at some point think, ‘When we revel and gallivant here, it would also be nice to have streams of delicious food and drink.’ The moment the gods entertain this thought, streams of food and drink will begin to flow right where they are, emerging from the petals of the lotuses. The gods will then call out, ‘Look, here is drink and food for us!’ and thus they will feast together on the nectars. They spend a long time this way.

4.C.-
2066 “At some point, however, the gods will have another thought: ‘May a delightful forest appear right here between the petals!’ At that very moment their positive karmic actions will then produce such a forest. Tall trees studded with the seven precious substances will grow forth, filled with many different birds that sing in delightful ways. There will be great mansions draped with vines; exquisite flowers, fruits, and crops that flourish at all times and seasons; exceptionally delightful rivers and waterfalls; enchanting interconnected waterways; gorgeous cascades and springs that make lovely noises; [F.270.a] and many open flower meadows of various kinds, filled with flowers of all sorts of fragrances, sizes, and shapes. In the waters grow other flowers, such as blue lotuses, pink lotuses, amalānā flowers, and nītāna flowers, as well as studded ones, hundred-petaled ones,

immutable ones, perfect ones, labalas, enclosure-like ones, ones that shine, bee-eyed ones, ever-colorful ones, and sapphire-colored ones. These and many other gorgeous water flowers of divine substance grow throughout the forest.

4.C.-
2067 “There are also flowers in many beautiful colors and shapes that grow on dry land, much to the delight of the gods who have entered among the petals of the great lotuses. Some of these flowers growing in that forest on the great lotuses glow with a delightful radiance. Whenever the gods in the Heaven Free from Strife call out to these flowers, the flowers will come before them; whenever a god or goddess calls out to such a flower, it will always come before that god and unfold its luminous heart. The fragrance of those spectacular flowers can be sensed across a hundred leagues and display their many different colors in a constant and most enchanting bloom. Their petals and stems are soft⁵⁰¹ and delightful to touch, and they shine with brilliant light. One never tires of looking at these lovely and enchanting flowers that grow on dry land.

4.C.-
2068 “The trees in the forest also produce flowers, such as mandāra flowers that are easy to pluck and have delightful textures, tastes, scents, and colors. Likewise, there are ketakas, [F.270.b] magnolias, young-nāga-tongues, mature and fresh malikas, delightful ones, and radiant ones. Such fragrant flowers, delightful in all regards, cover the gorgeous mountain ranges and peaks. When flowers appear on the trees, vines, and branches in this manner, it is due to the power of the past positive karmic actions of the gods who now play among the lotus petals. That is the force that causes the gods and their accompanying retinues to enter the lotus grove to play and enjoy themselves among the lotus petals; that is the force that produces the great lotus grove, the other lotus groves, the vast lake, and the blooming of lotuses in accordance with their wishes.

4.C.-
2069 “The gods who have entered among the petals of these lotuses will enjoy themselves for a long time, reveling in the pleasures of the five senses. However, at some point those gods who play among the petals of the great lotuses will have the thought, ‘As we are here for such an extended time,⁵⁰² how nice if we who frolic here would also have some mountains. There should be some dazzling summits, made of many different jewels, where flocks of birds sing beautifully. It should be a delightful place with caves and forests, cascades, sloping sides, and valleys. It should be a thoroughly exquisite place for us to play. Let there be such a mountain for us gods, here among the petals of these great lotuses!’

4.C.-
2070 “The moment they entertain this thought, it happens. Due to the conditions of the gods’ positive actions and the power of circumstances, a magnificent forest will appear [F.271.a] along with parks, pools, mountain

summits, ravines, and delightful slopes. There are jungles and delightful radiant caves studded with the seven precious substances and draped with vines. There are valleys with flatlands, and pleasant alpine regions with hundreds of mountains that are at all times delightful to behold. Everywhere is lush with divine flowers, fruits, and vines. There are also hundreds of thousands of gorgeous caves, slopes, and valleys. This vista makes the gods abandon their round lotus petals. In groups of hundreds of thousands, they will depart, draped in flower garlands that never wither and which possess divine colors, fragrances, and textures. They will proceed accompanied by the lovely songs of divine singers, who sing gently and uninterruptedly. Their songs are captivating and beautiful, and the gods enjoy them without ever being sated, no matter how long they hear these tunes. In this way, endowed with the pleasures of the five senses, they will move, ever so leisurely, toward the mountains.

4.C.- 2071 “As they arrive in this vast realm, they will keenly look around, taking in the joys that lie before them. They will celebrate and serve one another. Eating and drinking from rivers of delicious sustenance, they will partake of food and drink, and when they have thus consumed a rich feast, they will proceed into the mountains. The goddesses have mandārava flowers, lotus flowers, and kuśeśaya water lilies affixed to their bodies, and, draped in garlands of divine substances, they dance and sing. For a long time, everyone will enjoy these sublime sense pleasures. Then, as before, because their minds are so attached to objects and remain utterly insatiable, they will once again be carried away by the river of craving. [F.271.b] The gods and their attending goddesses, with their different looks, ornaments, and costumes, will once again begin to rove in gatherings of hundreds and thousands. Once again, they will arrive by the lotus lake known as Expansive, and thus they will make their way to its great blooming lotus flowers. They will approach the flowers and enter among the great lotuses. Then, in the same way as before, they will experience the exhilarating joys of playing among the lotus petals, driven⁵⁰³ by the imprints of their own karmic actions.

4.C.- 2072 “Then at some point the gods will think, ‘In the hills live many different birds of varying figures and plumages. They play and behave in all sorts of ways, have different shapes, eat different foods, live in different places, perform in different captivating ways, and sing in numerous enchanting styles. Their large bodies have colorful and brilliant designs in the colors of the seven precious substances, and they move unhindered across water and dry land and through the open sky, prancing with joy. How nice it would be for us to be able to ride on those gorgeous birds, traveling through the sky,

together with all our attending goddesses, traveling happily through the center of the sky, touring all the most delightful regions while taking in the sights in perfect comfort.'

4.C.-
2073 "With this thought in mind, the gods look around at their environment, and then they will again play around with their companions. [F.272.a] Yet, as soon as they have had this thought, birds begin to come flying in. They come from the mountain forests, vine-draped caverns, mountain peaks, jungles, hills, and valleys, having all been summoned there by the power of the gods' positive karmic actions. Joyous birds in numerous shapes and guises will now appear, filling the sky. They are colorful, have melodious voices, display rich designs of the seven precious substances, and captivate all the goddesses. Singing playfully, the birds fly in from all directions, approaching the great lotuses in which the gods are playing. Since their avenue is the sky, they fill the sky completely.

4.C.-
2074 "When the gods with their goddesses see the birds approaching, they will become totally enraptured, and they will now wish to rise up into the sky upon the birds, together with their partners. The birds therefore let the gods and their companions ride upon their backs, and as they lift off into the open sky they soar away in all directions. While delightful songs and music played on *vīṇās*, golden nine-stringed sitars, flutes, drums,⁵⁰⁴ and divine cymbals fill their ears, they will tour all the stunning regions with their partners, enjoying all their pleasures. Attached to desirous happiness, their minds are ruined by lustful desire, [F.272.b] and yet they do not realize the disastrous fall that awaits them beyond. However, at that time, inspired by the gods' past positive karmic actions, so-called *truth speaker* birds will sing these verses of instruction to the careless gods:

4.C.-
2075 " 'The lives of embodied beings
Run out very quickly.
Even birds in flight and gusts of wind
Are not as fast.

4.C.-
2076 " 'The wind eventually calms down
And the birds return.
But when life is over,
There is no turning back.

4.C.-
2077 " 'Karmic actions are quickly exhausted
And the end comes soon.
Surely, everything assembled will fall apart,
And yet the gods do not understand this.

" 'The great, unstoppable force

- 4.C.- Is ferocious and destroys everything.
2078 The power of the Lord of Death will certainly be felt,
And yet they do not understand.
- 4.C.- “ ‘The utterly careless gods
2079 Are lost in their pleasures.
Great pain is certain to come,
And yet they do not know it.
- 4.C.- “ ‘All that is conditioned
2080 Is subject to destruction
And prone to deterioration.
Thus, one must pass from one existence to the next.
- 4.C.- “ ‘Youth is overcome by old age
2081 And life will end in death.
All that exists now will be destroyed
By terrible deterioration.
- 4.C.- “ ‘Such are the great horrors
2082 And terrifying torments,
Yet the careless gods
Do not think of that at all.
- 4.C.- “ ‘Those who witness the horrors of the future
2083 With the eye of intelligence
Are known as the wise.
Childish beings, on the other hand, are the opposite.
- 4.C.- “ ‘All obscured beings
2084 Are fooled by their own minds,
And thus they do not see that their karmic actions
Are burning out like candles.
- 4.C.- “ ‘From these delightful places
2085 With such unsurpassable pleasures, [F.273.a]
They will, once their karmic actions are exhausted,
Once again suffer an inauspicious fall.’
- 4.C.- “ ‘In this way, the birds instruct the gods with these verses that manifest from
2086 past positive actions. Yet, obscured by their careless pursuit of objects, the
gods do not understand. Without paying any attention to the birds’ words,
they will keep their focus on the delightful regions filled with so many
pleasures—the wonderful mountains and streams, the green hills, the

cascades, the ponds, the trees, the interconnected forests and parks, the lotus groves, and the lofty peaks where the gods frolic and the songs sung by the most accomplished birds fill one's ears. Having seen all this and more, the gods and goddesses will go to drink precious nectar among the lotus flowers. Following that, they will play together among wish-fulfilling trees to the sound of music from the five types of instruments.

4.C.-
2087 “When they continue their journey, they will catch sight of gods and goddesses who travel in mansions that float through space. The gods wear divine flower garlands, enjoy divine senses pleasures, and celebrate to the sounds of heavenly drums. Those gods and goddesses also notice the arriving gods, and thus everyone comes together to celebrate. In this way, the gods, who ride through the sky on birds adorned with the seven precious substances as well as shining emeralds, will meet [F.273.b] the other gods living in this forest, riding within their mansions, and so everyone plays delightfully in the sky, joyously befriending one another.

4.C.-
2088 “When they have played together in this way for an extremely long time, enjoying such supreme pleasures, they will once again assemble on the alpine peaks and there enjoy various games in the forests and parks. Then they will return to the great lake called Expansive. Filling the sky as they ride on the backs of the birds, they will leave the forests and parks behind and travel back to the great Lake Expansive while their minds are captivated by heavenly music. Finding this lake to be the most enjoyable of all, they will dismount from the birds and take their places on seats of pearl. Then, everyone will once again enter among the lotus petals to enjoy themselves, just as before.

4.C.-
2089 “When they have spent a long time celebrating among the lotus leaves, they will at some point think, ‘While we stay here in this way, it would be nice if there were some vine-draped houses—houses among which infatuated cuckoos emit happy calls, houses adorned with flower garlands, studded with many different jewels, and covered with magnificent leaves and foliage. It would be nice to have such vine-draped houses to play in.’ [F.274.a]

4.C.-
2090 “The very moment this thought occurs, the gods’ past positive actions cause such luminous, vine-draped houses to appear spontaneously. They are spectacular houses that are decorated with exquisite flowers and made of fine gold, silver, beryl, sapphire, ruby, crystal, pure gold, or combinations of such materials. It is the gods’ past positive actions that make this occur so instantaneously. When the gods see those vine-draped houses they become overjoyed, and thus they will begin to play and celebrate in the exact same way as before.

4.C.-
2091 “Surrounded by their attending goddesses, wearing divine garlands, and endowed with all exquisite enjoyments, the gods are free from all hostility. They think in a way that is free from envy or stinginess, and they are not subject to animosity or mental discomfort. Cavorting in perfect happiness, they celebrate to the tune of music from the five types of instruments due to the power of their past positive actions. This music is delightful and flows with gentle and continuous melodies. The gods will then enter the vine-draped houses together with their partners to frolic insatiably. Scorched by the poison of craving, they enjoy the pleasures of the five senses insatiably. In their vine-draped houses, which show no sign of impermanence, the gods will enjoy themselves, experiencing a form of happiness that is tainted by strong attachment.

4.C.-
2092 “The vines that cover the houses are of many different kinds. [F.274.b] There are vines of beryl that have golden leaves and fruits the color of rubies. There are also sapphire vines with silver-colored leaves and crystal-colored fruits, golden vines with sapphire-colored leaves and ruby fruits, vines comprising a blend of the seven precious substances with the same sort of multicolored leaves and fruits, and golden vines with silver leaves and fruits. Some of them grow leaves of the same color as the rest of the plant, and so, for example, some golden vines bear leaves and fruits that are likewise golden. Such are the vine-draped houses that, due to the gods’ past positive karmic actions, appear as soon as they think of them.

4.C.-
2093 “Ecstatically, the gods will enter these houses to frolic with their goddesses. Giving each other pleasure and serving one another, they are maddened by the delights of their many different divine objects, and thus they become insatiable with their pleasures, like fish in water. They are utterly amazed by these houses draped in vines, and so they will celebrate and sing happy songs to music from the five types of instruments.

4.C.-
2094 “At some point, however, they will think, ‘While we are here in these delicate, vine-draped houses, it would be wonderful if some streams of exquisite color, scent, taste, and texture were to spring forth from the petals!’ [F.275.a]

4.C.-
2095 “They form this fervent wish together with their companions, and they all set their minds on that goal. The very moment that wish is entertained, a river with perfect taste, scent, and texture will appear due to the power of their positive actions. The river will flow in a continuous stream from the lotus petals. As the stream gushes forth, the gods and their companions become infatuated and crazed by the wonders they experience. In this way, craving insatiably for further pleasures, they will celebrate and frolic

passionately to the tunes of enchanting songs. Born in a realm of carelessness, they naturally exhaust their positive actions in this way, as will become evident to them at the time of their death and transmigration.

4.C.-
2096 “While they continue their revels with an insatiable craving for objects, they will at some point think, ‘May nectars of supreme scent, taste, color, and texture also begin to drip from the lotus petals!’

4.C.-
2097 “At that very moment the gods’ positive actions will cause nectars of sublime taste, color, scent, and texture to emerge, with features that match the quality of their individual karmic actions, and they will then spend a long time enjoying those.

4.C.-
2098 “Next the gods may think, ‘How nice it would be if among these vines we would find heavenly necklaces and crowns studded with jewels, armlets, and flower garlands of the most delightful kinds!’ [F.275.b]

4.C.-
2099 “The very moment they entertain this wish, such gorgeous heavenly ornaments appear by the power of their past positive actions. The gods now wear these adornments and, together with the goddesses, they will continue enjoying their sense pleasures insatiably. Still, even though they revel for a long time, their craving for objects is never satisfied.

4.C.-
2100 “While living in this way, the gods may at some point get the idea, ‘It would be nice if the breeze would stir the petals to produce gentle melodies that are superior to those brought forth by any musician, along with many different floral aromas.’

4.C.-
2101 “The moment this thought crops up, their past positive actions will animate the wind element such that gentle tunes with exactly those features begin to emerge. As the petals now tremble, they will produce a unique tune that is so enrapturing to the ear that the voice of the foremost singers cannot match even a sixteenth fraction of it. Together with the goddesses, the gods will then enjoy themselves for a long spell, enraptured, singing, and reveling. Yet, how could they possibly be satisfied by their pleasures?

4.C.-
2102 “The gods may then further think, ‘As we languish here, it also would be nice if some mansions would appear—mansions decorated in the colors of the seven precious substances and replete with all forms of exquisite pleasures. Inside them, we could once again explore the regions around the great lake from the sky, in playful celebration, [F.276.a] indulging our pleasures, reveling, enjoying ourselves, and singing songs.’

4.C.-
2103 “Just by virtue of thinking this, the gods will now find such houses before them. The houses are made of the seven precious substances, studded with numerous kinds of jewels, draped with pearl garlands, and designed with gorgeous fences. Some are pulled by swans, some by peacocks, some by pheasants, and some by many colorful birds. In front of the houses gather birds of any kind the gods may desire. Seeing all this, the gods will then ride

whichever vehicle they desire, frolicking and full of desire. In this fashion, they will proceed to tour the region of Lake Expansive. Seeing the full extent of the lake, as well as the great lotuses, spurs them on, and the sight of the giant lotuses fills them with tremendous wonder. The jewel petals on the lotuses shine in many bright colors, filling the atmosphere with light rays of diamond, yellow sapphire, emerald, ruby, beryl, blue sapphire, silver, and gold in accordance with the colors of the petals. The gods enjoy this most enthralling sight.

4.C.- “The gods who thus travel in their houses in the midst of the sky, and the
2104 gatherings of gods who enjoy the lotuses, will then begin play around [F.276.b] and befriend one another. With their hearts set only on intoxication, they will gambol among the lotus petals and sing songs. The skyfaring gods and the gods who live in the great lotuses will immerse themselves in great joyous celebrations of numerous kinds, and there is hardly any example that can capture the character of their impassioned festivities. The sounds of song and music from the five types of instruments can be heard across five hundred leagues as they enjoy an abundance of superlative sense pleasures.

4.C.- “All the gods’ enjoyments manifest due to their own performed,
2105 completed, and accumulated karmic actions, and yet they do not remember this. Therefore, when their karmic actions are exhausted, and their positive actions have been consumed, they will die and transmigrate, and thus everyone must eventually depart. The subsequent realms that manifest and the specific kinds of pleasure and pain that they will experience at that point are all dependent on their individual positive and negative paths of karmic action. In this way, in the realms of hell beings, starving spirits, animals, and humans they will encounter fearful situations, whereas in other realms life does not involve such terrors. Yet the gods do not understand this because their submersion in the darkness of carelessness prevents such an understanding. Once their positive actions have been exhausted and the wind of impermanence causes their inevitable fall, [F.277.a] those who performed, cultivated, and increased acts of carelessness will gradually come to see the adverse effects that are the outcome of their false friends, who only appeared to be friends, and their false boons that only appeared to be boons. At that point they will realize, ‘We have performed, cultivated, and increased acts of carelessness—we have not accomplished anything good!’

4.C.- “Nevertheless, without paying any attention to the activities of their
2106 enemy—carelessness—the gods will just continue to enjoy themselves and sing by the lake. The lake is, as it were, the essence of their karmic actions. They will play ecstatically among the petals of the king of lotuses or tour the

lake from above, traveling through the sky in their mansions. As they are lost in carelessness, the bird called *playing in lake waves* will speak the following verses to the gods, due to the power of their past positive actions:

- 4.C.-
2107 “ ‘The lives of corporeal beings
Billow like waves
And possess no core, like bubbles of water.
Yet, the gods do not understand.
- 4.C.-
2108 “ ‘The aggregates are like foam,
And even long lifespans are but brief events.
Gods do not live long,
For their fortunes are stolen by impermanence.
- 4.C.-
2109 “ ‘When a lamp’s fuel is exhausted,
Its light will disappear as well.
Likewise, when their karmic actions are exhausted,
The pleasures of the gods are destroyed.
- 4.C.-
2110 “ ‘There is no karmic action whatsoever
That does not disintegrate.
Still, beings are deluded,
Though their lives do not last.
- 4.C.-
2111 “ ‘Whatever comes into being,
Its destruction is always present.
This is the reality that applies
To everything conditioned.
- 4.C.-
2112 “ ‘When beings in cyclic existence
Roam around due to their own karmic actions, [F.277.b]
Then what is the point of the world’s delusion?
They are destroyed by carelessness.
- 4.C.-
2113 “ ‘Carelessness destroys happiness.
Carelessness is the strongest bondage.
Carelessness provokes the downfall into misfortune.
Carelessness creates the tortures of hell.
- 4.C.-
2114 “ ‘Carelessness is known
As the single cause of this pain.
Therefore, those in pursuit of happiness
Should give up carelessness.
- “ ‘Those who relinquish carelessness

- 4.C.- Will attain the supreme, immutable stage.
2115 But fondness for carelessness
Means the end of transcendence.
- 4.C.- “ ‘Those upon the stage of carefulness
2116 Will proceed to the supreme transcendence of suffering,
While the careless fall into misfortune.
Such are those well-known causal powers.
- 4.C.- “ ‘All careless people
2117 Appear like madmen.
In this world they are easily corrupted,
And in the next, they are burned by their unwholesome actions.
- 4.C.- “ ‘All careless people
2118 Engage in errors,
And such causal actions ripen
Throughout death, transmigration, and rebirth.
- 4.C.- “ ‘Such vicious carelessness
2119 Leads you toward the hells.
Hence, to be free from the hells,
You must give up carelessness.
- 4.C.- “ ‘Those who overcome carelessness
2120 And find continuous joy in insight
Will sever the ties of affliction
And thus proceed to the stage of happiness.
- 4.C.- “ ‘When the three stains emerge from the five gates,
2121 One will always enter the three realms.
Having defeated carelessness,
The buddhas explain carelessness.
- 4.C.- “ ‘Carelessness is the realm of darkness;
2122 Carefulness is happiness.
Therefore, those wishing for happiness
Should give up carelessness.’
- 4.C.- “ ‘With these words, the bird called *playing in lake waves* conveys verses of
2123 instruction to the careless gods so that they might pacify their carelessness.
Yet, the gods are deluded and thus give no thought to these facts. [F.278.a]
Then, just as before, those who ascended into the sky and those who are
exploring the lotus petals at Lake Expansive will all gaze at each other with

great excitement and pursue their joyous games accompanied by divine music from the five heavenly instruments. Enjoying the enchanting forms and aromas of further objects, they are insatiable. Time and again, they revel in the objects within the forests without ever being satisfied, just as if they were drinking salty water. In this way the gods will keep frolicking and relishing their many pleasures.

4.C.-
2124 “When an extremely long time has elapsed, those gods who have played and called out in the sky above will descend and land by Lake Expansive and the grove of great lotuses. Joining the gods who frolic among the petals of the great lotuses, they will sing joyous songs to music from the five types of instruments, and thus they serve one another in the single pursuit of pleasure. With their minds attached to the six pleasures, they sing and enjoy the most exhilarating games, experiencing a rich variety of many types of pleasure. Their pleasures manifest and are accomplished simply by the mere thought of them—such is the perfection that is accomplished by the power of their virtuous karmic actions. In this way, the gods are swept away by the great river of thought, with its powerful currents and waves of concepts. [F.278.b] They squander a great deal of time in total carelessness.

4.C.-
2125 “The gods who have entered among the lotus petals get absorbed in the experience of numerous divine pleasures. Yet, out of love for these gods who are lost in careless abandon, Musulundha, ruler of the Heaven Free from Strife, will now produce emanations that encourage them to give up such carelessness and that pacify their passion for appearance and youth. By the great lake known as Expansive looms a mountain known as Blue Shade, made of radiant beryl with ores of gold and silver. This mountain features bright and colorful forests that shimmer with light and are flush with hundreds of thousands of cascades with refreshing waters. The dazzling mountain summits are adorned with groves and pools. Numerous species of spectacular flowers grow in profusion on this mountain, and there are thousands of exquisite mansions draped with vines. Within this gorgeous setting on that lofty mountain, the ruler of the Heaven Free from Strife now produces an inconceivable miraculous display of divine substances. This he does for the benefit of the gods who live in that delightful realm and for the benefit of other gods as well. He projects divine bodies with exuberant youthfulness, luster, and swiftness who dance, sing, laugh, pose, and frolic in ways that are ten times superior to those of the gods in that delightful realm. All the features of their divine objects cannot compare to even a tenth of the special features of Musulundha’s emanations. [F.279.a] These emanations are devoid of the slightest unattractive features related to their bodies, youth, dimensions, colors, shapes, postures, song, dance, or play—

such is the great display of emanations that is manifested upon Mount Blue Shade, while the mountain's general environment remains the same beryl nature as before.

4.C.-
2126 "The gods and goddesses that emanate from the beautiful summits of that lofty mountain sing to music from the five types of instruments in ways that are captivating and enchanting. These emanations gradually enter all the parks where the actual gods dance and strut in celebration. Even when the gods hear the songs of the emanations, which are ten times more melodious than their own, they and their goddesses will still remain absorbed in their joyful games, just as before. But as the emanated gods leisurely arrive, the gods of the realm will notice the difference between themselves and the emanations, and thus they will realize that they are in all regards unattractive when compared to the emanations. In this way, any conceits about having a superior form will be overcome. The emanations surpass the gods in terms of their attire. Their light surpasses the light that radiates from the gods' bodies. Their melodious songs surpass the beauty of the gods' songs. Even their fragrances surpass the gods' fragrances. In all matters pertaining to their size, luster, and figure, the emanations surpass the original gods and goddesses. [F.279.b] This is also the case with respect to their pleasures of the five types of objects, which also surpass the gods' pleasures of the five types of objects.

4.C.-
2127 "The excessive conceit of the original gods will weaken as the emanations begin to mingle among them in various ways. The splendor of the original gods is outshone by the emanations just as all the splendor of the planets, heavenly constellations, and stars is outshone when the sun rises in Jambudvīpa. The splendor of their music is outshone just as human music is outshone by that of the gods. In that same way, their songs are also outshone. Their size, luster, and figures are outshone in the same way that the gods of the Heaven Free from Strife surpass humans.

4.C.-
2128 "As a result, the original gods will begin to slink away in shame, heading for the banks of Lake Expansive. They will depart with minds that are shamed and humbled. Yet, the emanated gods now also go to sing, dance, and celebrate by the great lotuses of that lake. They will enter among the petals of the great lotuses, dancing, flirting, strutting, and befriending one another in the single pursuit of passion. At that point, those beings, who are vastly superior to the gods of the Heaven Free from Strife, [F.280.a] will sing the following verses out of concern for the gods:

4.C.-
2129 " 'All the pleasures of the gods
Accord with their karmic actions.
Their lives and enjoyments disappear
Once their karmic actions are exhausted.

- 4.C.- " 'Therefore, until their many pleasures
2130 Come to the point of depletion,
 If those with merit do not do what is meritorious,
 Suffering will follow.
- 4.C.- " 'A life passes quickly
2131 And youth is over before long.
 The Lord of Death will soon be here,
 So do not take any pleasure in carelessness!
- 4.C.- " 'All the enjoyments of embodied beings
2132 Are subject to destruction and decay.
 If even life itself will be destroyed in the end,
 Do not take pleasure in carelessness!
- 4.C.- " 'The arising of sense objects
2133 Cannot be stopped,
 But one can consciously turn away
 From the objects of the senses.
- 4.C.- " 'Therefore, always attend to awareness.
2134 One may totally disregard awareness
 But then will never permanently relinquish flaws.
 This is the seed from which futility sprouts.
- 4.C.- " 'From carelessness comes desire,
2135 From desire comes suffering,
 And suffering produces birth.
 This is the path of cyclic existence.
- 4.C.- " 'Those who give up carelessness
2136 And do not indulge in these objects
 Will not experience any flaws
 But will become free from the nature of error.
- 4.C.- " 'Carelessness is the single root
2137 Of the tree of suffering.
 Careless obsession
 Destroys all the paths of this life.
- 4.C.- " 'These forms will not be seen forever,
2138 And no joy of journeying together with them awaits.
 Whatever is achieved from existence to existence
 Will all be destroyed.

- 4.C.- “ ‘Objects are the cause of bondage.
2139 The more you indulge in them,
 The stronger it becomes,
 As when fuel is added to fire.
- 4.C.- “ ‘This suffering of never being satisfied
2140 Cannot be called happiness.
 Happiness is turning away from cyclic existence
 While free from craving. [F.280.b]
- 4.C.- “ ‘Therefore, ultimate happiness
2141 Is what is rightly called happiness.
 Happiness that does not come from desire—
 That happiness is the ultimate.’
- 4.C.- “With these words, Musulundha’s emanations sing to the gods, who are so
2142 completely overcome by carelessness. Their song is stunningly beautiful,
 and thus the original gods will pay rapt attention to the emanations as they
 sing in this unprecedented way, blending song with teaching. Among those
 listening to the melodious verses will be certain leaders among the gods
 who have pure minds due to their practice in past lives.⁵⁰⁵ When those
 leaders listen to the beautiful song, they will also understand its meaning
 and grow disheartened. At that point they will think, ‘Those beings who
 have entered among us are superior to us in all regards, and their beautiful
 verses convey an excellent teaching. Why are we so utterly inferior?’
- 4.C.- “By such skillful means, the ruler of the Heaven Free from Strife brings
2143 understanding to their hearts and frees them from carelessness. He also
 benefits the gods in other such ways. While the emanated gods are at first
 infatuated with the pleasures of their bodies, and so forth, without any
 awareness of falling into misfortune, later, at the time of their death and
 transmigration, they are first scorched by the flames of regret and then
 burned in the fires of hell. Thus, wishing to benefit the original gods of that
 realm, Musulundha shows them this display of his emanated gods, thereby
 causing them to grow disheartened.
- 4.C.- “ Next, seeing that the gods have fallen into gloom, he will bring forth
2144 other emanations that will cause them even further weariness. Numerous
 such emanated gods will appear, frolicking, singing, and playing in
 numerous ways. [F.281.a] Such celebrations, which are utterly
 unprecedented for the original gods, now take place as the emanations frolic
 ecstatically in myriad special ways—all for the sake of freeing the original
 gods from carelessness and making them abandon their infatuation. When
 the original gods hear the ravishing songs of the emanated gods, they will

be struck with amazement, and thus they will stop their own singing, dancing, playing, reveling, and celebrating. Instead, they will now watch the emanations with one-pointed attention. The emanations, for their part, will keep dancing, singing, flirting, strutting, and enjoying themselves in sundry inimitable ways, entering among the lotus petals as they sing and dance.

4.C.-
2145 “When he knows that the minds of the original gods have become pliable, Musulundha will then cause one of the lotus petals on which the emanations sit and sing to fall off. Some of the emanations will sink into the lake, some will bob up only to disappear again, some will flail on the surface of the water, and some will clutch onto each other as they sink, crying out to one another, ‘Help! Save us!’ Thus they will scream as they try to grab one another for support. The gods who are assembled on the banks of the lake will witness the despair, terror, and torment that the emanations undergo as they cry, plunge, and sink. [F.281.b]

4.C.-
2146 “As soon as this one petal has fallen off, Musulundha will cause another petal, which is also full of emanated gods, to break off and fall into the waters of Lake Expansive. In this way, all the emanated gods on that petal will now also plunge in horror. Some will sink into the water while others scream out furiously in despair due to this sudden change. Some will disappear and cannot be seen. Some will thrash about in the water and then drown. Some will bellow out in rage. The goddesses likewise will suffer devastation and become outraged. All the gods are distraught as they sink. Floundering and clutching onto each other, they will disappear into the water, just like drowning men lost at sea after a shipwreck. In that way, the emanated gods try to escape the waters of misfortune, but as they fall from the petals they disappear into the lake.

4.C.-
2147 “Next, a third petal will fall into Lake Expansive. All the emanated gods that were sitting on that petal will now plummet and sink like stones, never to be seen again. Then another petal will fall, and the entire assembly gathered on that petal will likewise plummet into Lake Expansive, where they will sink out of sight. They will clutch onto each other tightly as they cry out in despair and holler for help. Their cries, screams, and pleas can be heard for a long time, but in the end they will all drown. [F.282.a] They will cry out hundreds and thousands of times in countless different ways as they plunge downward and sink like stones into the lake. One after the other, they will depart to take rebirth in the realms below.

4.C.-
2148 “Then another petal full of gods will break off. As that happens, a deafening noise will be heard. It will sound as if a mountain is crumbling, or the earth shaking, or the ocean blasted by storms. Hearing these sudden and overwhelming sounds, the original gods will fall down and lie paralyzed. As they encounter these many horrific sights, they will feel profoundly

distressed and terrified, and they will be struck by the deepest gloom. When the emanated gods fall into the lake, those around them will stand by in agony, crying, 'What is this? Something like this has never happened before! Never have gods experienced anything like this—now even the gods must face such unbearable pain!' They will cry out in such ways as they witness the utter horror of this terribly alarming turn of events. With all this on their minds, they will confer with each other and be overcome by a tremendous sadness. Then, when yet another petal falls, the goddesses will become enraged and cry furiously to each other, 'Ahhhhh! Help!' [F.282.b]

4.C.-
2149 "Such is the situation for those who roam in carelessness. Such are the features of their downfall. As the original gods become anxious, their minds will become pliable, for as their carelessness decreases, they become capable of accomplishing the qualities of the transcendence of suffering. Seeing this, Musulundha, who is wholly intent on benefiting others, will make the lotus flowers and the gods disappear. Thereby, a vast congregation of beings lost in carelessness will now obtain a virtuous state of mind. These beings will now be capable of apprehending the teaching of the sacred Dharma and can now be taught the sacred Dharma.

4.C.-
2150 "Having understood this, Musulundha will emanate other great terrors at the lake. He will let a hundred petals fall, causing his emanated gods to undergo numerous horrors and disasters as they sink in the lake, crying in many different ways, mad and wounded, dying in the lake in great numbers. Having watched this for a long time, the determination of the original gods will be broken. Dismayed, they will try to go elsewhere, but wherever they go they will see more of the same disheartening appearances. They will become extremely distressed and dejected at what they see. Finally, they will retreat into a lotus bulb where they will find other careless gods to play with. [F.283.a] However, when Musulundha notices what is happening, he will act with altruistic care and concern. With supreme compassion, he acts for the benefit of others, and thus he will make his emanations follow the gods into the lotus flower. At this point, he will finally let all his emanations disappear and bring the gods relief. He will then tell them, 'You gods who circulate through these realms of profound terror, as you wander through such realms of profound terror, do not wander carelessly! This is the situation awaiting those who roam carelessly! Those who roam carelessly will face profound terror. No one who is careless can possibly avoid suffering.' Then Musulundha will utter these verses:

4.C.-
2151 " 'Childish beings fond of carelessness
Are always destined for suffering.
Those who give up carelessness
Are always destined for happiness.

- 4.C.- " 'All the trees of suffering
2152 Are said to be rooted in carelessness.
Therefore, those who wish to give up suffering
Should give up carelessness.'
- 4.C.- "When the original gods now see Musulundha, they will all regain their
2153 senses, and with tremendous relief they will come rushing toward the ruler
of the Heaven Free from Strife. They will think, 'Our protector is here! Our
protector, the lord of all beings in the Heaven Free from Strife, has entered
the center of this lotus flower together with a great entourage of gods. He
has come to take care of us!'
- 4.C.- "With that understanding, they will all come toward the center of the lotus
2154 flower and the place where Musulundha is present. [F.283.b] On his lion
throne at the center of the lotus flower sits Musulundha surrounded by
attending gods of the same complexion as the flower. As the original gods
arrive there, they will address Musulundha: 'Your Majesty, who were those
gods and why did they come to compete with us? They were ravaged, tossed
about, and drowned in the waters. Enraged, they suffered in so many ways.'
- 4.C.- "In reply, Musulundha will say to them, 'Such are the consequences that
2155 all living beings must endure. Such are the flaws of carelessness, and yet you
do not fully understand.' He will then utter these verses:
- 4.C.- " 'No living being sees him,
2156 And he cannot be conquered by any action.
That destroyer of the entire world
Is known as the Lord of Death.
- 4.C.- " 'Crushing all beings,
2157 Crushing the aggregates and sense sources,
The Lord of Death takes everyone
From this world and into the beyond.
- 4.C.- " 'When he takes them away,
2158 None of them has any power,
Except for that of the Dharma.
That is why the Dharma is known as the supreme savior.
- 4.C.- " 'Life passes quickly
2159 And youth is soon over.
The Lord of Death will soon be here.
Therefore, do not delight in carelessness!
- 4.C.- " 'The pleasures of living beings
2160 Bring decay and destruction.

Even life itself is destroyed in the end.
Therefore, do not delight in carelessness!

4.C.- “ ‘When one’s karmic actions are exhausted, one must leave
2161 For the realms of hell beings, starving spirits, or animals.
Understanding such terrible sufferings,
Do not take delight in carelessness!

4.C.- “ ‘The three realms are a pit,
2162 All subject to impermanence.
Such is the way of birth and death. [F.284.a]
Therefore, do not delight in carelessness.

4.C.- “ ‘The Lord of Death destroys the body,
2163 Aging destroys youth,
And disease destroys health.
Therefore, do not enjoy yourselves carelessly.

4.C.- “ ‘Bound by the ropes of karmic action
2164 And preoccupied with mental agitation,
Sentient beings roam the three realms.
Therefore, do not enjoy yourselves carelessly.

4.C.- “ ‘Happiness turns into suffering,
2165 And those who suffer may find rest.
Masters may also become slaves.
Therefore, do not delight in carelessness.

4.C.- “ ‘One’s mother may become one’s wife,
2166 And one’s wife may become one’s enemy—
Things change tremendously.
Therefore, do not delight in carelessness.

4.C.- “ ‘This world with its forests, parks, and rocks,
2167 Filled with gatherings of gods,
Will all disappear without exception.
Therefore, do not delight in carelessness.

4.C.- “ ‘The pleasures of corporeal beings
2168 Fluctuate and are subject to harm.
They are unreliable and empty.
Therefore, do not delight in carelessness.

4.C.- “ ‘This life of painful torment
2169 Is a vessel for aging and disease.

Birth is certain to end in death,
And no one can do anything about it.

4.C.- “ ‘All birth ends in death,
2170 And youth leads to old age.
Pleasures are like a dream.
Therefore, do not delight in carelessness.

4.C.- “ ‘Like the leaves of a plantain
2171 Or a flash of lightning,
Everything is deceptive.
Therefore, do not delight in carelessness.

4.C.- “ ‘With sense faculties engaged in their spheres of objects,
2172 One will never gain victory,
But with knowledge one can turn away
From each of their specific objects.

4.C.- “Wishing to benefit the distressed gods, Musulundha instructs them with
2173 these verses. The ruler of the Heaven Free from Strife will also reprimand the
gods with the following words: ‘You had never before witnessed anyone
sinking into the darkness of carelessness, which leads to such great
sufferings as well as impending old age and death. [F.284.b] However, you
are no different from the gods you saw. You engage in errors and are fond of
carelessness, and nothing can save those who engage in errors. Even gods
who are in all regards far superior to you are destroyed by carelessness. You
have witnessed how they lose their physical features, complexion,
enjoyments, mansions, luster, goddesses, and friends. How then can you
enjoy these? How then can you linger with your retinue? Since you have
seen how they engaged in error and suffered from the flaws of carelessness,
you should now, at all times and by all means, avoid carelessness.

4.C.- “ ‘Living this short life while governed by carelessness is even worse than
2174 being poisoned. When the fire of carelessness is fanned by the wind of
thought, it is much stronger than any other fire fanned by the wind. There is
no darkness as long and dense as the darkness of carelessness, which has
been present since time without beginning. There is no enemy as ruthless
and punishing as carelessness, for it strikes with the help of every object.
Weapons may be sharp, but there is no blade as sharp as carelessness, for its
pointed tip drives you off to the lower realms. [F.285.a] No poisonous snake
can compare to the viper of carelessness, for its venom is lethal to all beings,
and it definitively overpowers the mental fortitude of childish people.
Among those who resemble friends in form only but who are not friends,
carelessness is by far the worst because it is thoroughly mixed with lustful

desire. Among those chains, bonds, or ropes that bind us, carelessness is by far the worst, for it is thoroughly mixed with fierce aggression. No wasteland devoid of water, trees, fruits, shade, or mounts can be as aggravating as the wasteland of carelessness, for lacking the waters of joy and the shady trees of noble beings' discipline, it ultimately brings suffering upon all beings. Nothing is as deceptive or as meaningless as carelessness. Carelessness far surpasses the examples of the rim of the water wheel, the city of the gandharvas, or an optical illusion, for the fluctuating enjoyment of objects is far more meaningless and futile than a spinning water wheel, a city of the gandharvas, or an optical illusion. No precipice or abyss is as treacherous as carelessness, for it is certain to bring the experience of the inauspicious fall into the lower realms. [F.285.b] Carelessness causes gods and all living beings—all that are born in the five classes of beings and within the three realms—to suffer that inauspicious fall. Therefore, those who fear suffering and wish for happiness must apply tremendous diligence in all situations such that they give up carelessness, this root of suffering.'

4.C.- "Musulundha will then utter this verse:

2175

" 'Carefulness is explained as happiness,
While carelessness destines one for suffering.
This is how the definitions
Of carefulness and carelessness are explained.'

4.C.- "In this way, the ruler of the gods, the accurate teacher of the true path,
2176 offers instruction to the gods and causes their minds to become pliable and their faculties to become sharp and bright. And thus, they will now listen with one-pointed minds. To Musulundha, who resides upon his lion throne in the middle of the lotus flower, they will now say, 'You have explained to us that which is extremely beneficial and leads to ultimate happiness. Please teach us more about what is beneficial and delightful. Your Majesty, please tell us what we should do.'

4.C.- "Petitioned in this way, the ruler of the gods will say to them, 'The blessed
2177 ones know, understand, and have realized the practices of liberation. Free from all flaws and endowed with all good qualities, they are the superiors of all sentient beings. Take refuge in such buddhas and you shall be free from all suffering. They are free from carelessness, and if you take refuge in them [F.286.a] you will receive unsurpassable refuge and be saved from all the terrors of cyclic existence.'

4.C.- "When the gods assembled before Musunlundha hear these words, they
2178 will kneel on the ground. Together with their retinues, they will all feel great reverence and their faculties will be wide awake. Filled with reverence for the blessed buddhas, they will bow their heads in homage and take refuge in

the Three Jewels; everyone will take refuge in the Buddha, the Dharma, and the Saṅgha. With deeply inspired minds, they will deprecate carelessness and confess their careless conduct because they now see how carelessness brings the gods unbearable horrors and extreme pain.

4.C.-
2179 “Noticing that the gods have now developed weariness, Musulundha will again perform numerous miracles. In an instant he will multiply himself, turning himself into a hundred, a thousand, even a hundred thousand. In one moment, he will assume a plethora of appearances with many guises, and in the next moment, that many guises themselves will give rise to further such appearances. In an instant, he will rise into the sky, filling it with various jewel mansions that contain numerous other such manifestations and guises. In the next instant, he will submerge everything in the water. In the instant after that, he will manifest a thousand heads adorned with many different jewel crowns and shoulder ornaments. With a splendor greater than a thousand suns, he resides in the center of the entire gathering of gods, from where he is visible throughout all the parks. [F.286.b] Resplendent in a hundred thousand ways, he will sit amid the great gathering of gods, where he has emerged on top of the great lotus flower. His splendor is so overpowering that the gods can hardly bear looking at him.

4.C.-
2180 “Musulundha will perform other miraculous feats as well. In order to decrease the carelessness of the gods, he will bring forth a hundred thousand gods from his mouth. Some of them ride in mansions while their bodies are bathed in brilliant jewel light. Some wear rich attire and sing melodious songs together with retinues of superbly youthful goddesses adorned with heavenly ornaments and attire. Such gods and goddesses emerge from the mouth of Musulundha. Some will take a seat within other lotuses made of the seven precious substances, where they will sing beautiful songs and drink nectars of divine taste and fragrance together with their companions. They are draped in heavenly garlands with hundreds and thousands of stunning features, and they glow with a splendid natural luster. Then, still more gods will emerge from Musulundha’s mouth. These magical manifestations ride on the backs of birds of the seven precious substances, frolicking and singing together with their companions and listening to the enrapturing music from the five heavenly instruments. Such careless creatures will emerge from the mouth of Musulundha.

4.C.-
2181 “He will also produce other brilliant forms of incomparable gods that are radiant and beautiful. [F.287.a] Emerging from his mouth, they will mount the centers of the lotus flowers amid an ever-unfolding opulence of beauty. There, they will listen to divine music from the five types of instruments and enjoy heavenly drinks together with circles of attending goddesses. They

will sing and celebrate together with their companions, surrounded by retinues of goddesses who display hundreds, thousands, and even billions of different forms, colors, and shapes. They will revel in numerous such ways within the forests and parks. They will also ascend into the sky and traipse about there as if they were on solid ground, while singing songs that the original gods can hear. The original gods will notice how the songs, bodies, and pleasures of the emanations are abundantly superior. Upon seeing these unprecedented wonders, some of them will be struck with amazement, some will become overjoyed, and some will be astonished. Wondering about all this, they will ask each other, 'Why did these gods appear from the mouth of the ruler of the Heaven Free from Strife? They are so amazing!'

4.C.- 2182 "Musulundha will display other supreme miraculous feats as well. From the gods that appeared from his mouth there will now emerge many different sages. They will have long hair and wear head ornaments and garments of bark. In their hands they will hold round water jugs, and they will also wear divine ornamental garlands [F.287.b] as well as skins of wild animals that blaze in splendor. They will appear in their hundreds and thousands. As they assemble in the sky, they will utter these verses for the sake of freeing the gods from carelessness:

4.C.- 2183 " 'As they move away from this illusory existence,
These beings are all
Heading for their death.
Therefore, do not carelessly hanker after things.

4.C.- 2184 " 'Giving rise to craving,
All these delights
Are in the end the causes of downfall.
Therefore, do not carelessly hanker after things.

4.C.- 2185 " 'There is no place
Where one is born but does not die.
All pleasures perish.
Therefore, do not carelessly hanker after things.

4.C.- 2186 " 'All these delightful sights
Endowed with great qualities
Are without exception like a dream.
Therefore, do not carelessly hanker after things.

4.C.- 2187 " 'Carelessness is an evil enemy,
And lustful desire is difficult to tame.

These things make you fall quickly into hell.
Therefore, do not carelessly hanker after things.

4.C.- " 'Happiness, again and again,
2188 Gives way to total deterioration.
Everything is going to disappear.
Therefore, do not carelessly hanker after this world.

4.C.- " 'Even after an intermediate eon,
2189 People may be overcome by their flaws.
Tied by the shackles of karmic action,
They are like fish on a hook.

4.C.- " 'Iron shackles can be broken
2190 By many different means.
But no god or asura
Can break the chains of karmic action.

4.C.- " 'Unseen but extremely far-reaching—
2191 The chains of beings are vast.
With the tight ropes of craving,
Childish beings are bound.

4.C.- " 'All of us gods,
2192 As well as humans and also asuras,
Are not beyond impermanence.
Yet we have no eyes and hence we do not see this.

4.C.- " 'The strong currents of karmic action
2193 Extend far indeed. [F.288.a]
Until it has been conquered by knowledge,
Craving will continue.

4.C.- " 'Based on the igniting fivefold fire sticks,
2194 And the kindling wood of craving,
And with the powerful wind of thinking,
One will be burned severely by the fire of time.

4.C.- " 'Small-minded, childish people
2195 Always meet with suffering.
Deluded by their errors,
They cycle through the five realms.

4.C.- " 'While attached to their many possessions
2196 And to their wives and children,

Their human bodies are destroyed by disease
And they are led away by the Lord of Death.

4.C.- “ ‘Like wolves that ferociously
2197 Devour deer,
The hordes of the Lord of Death ferociously
Slaughter all human beings.

4.C.- “ ‘From one existence to the next,
2198 They meet with incomparable, extraordinary suffering.
Yet, fooled by their ignorance,
They do not grow weary of this world.

4.C.- “ ‘People who feel affectionate toward themselves
2199 Will indulge in unwholesome actions.
Yet those who are not prone to self-affection—
How could such people not receive the world’s affection?’

4.C.- “With these words, the sages who have emerged miraculously from
2200 Musulundha’s mouth teach in order to pacify the carelessness of the gods,
and thus those original gods are benefited in a lasting manner.

4.C.- “The ruler of the Heaven Free from Strife will conjure up other beneficial
2201 emanations as well. From his chest he will now emanate a beautiful lotus
pool adorned with swans, ducks, and geese and filled with pristine water of
the eight qualities. In this great pool grow billions of lovely lotuses, made of
the seven precious substances, that transmit their delicious fragrances
across a hundred leagues. In the hearts of the flowers reside hundreds of
thousands of kings who wear various crowns and are bathed in the bright
light of the colorful lotus petals. [F.288.b] The kings are adorned with
shoulder ornaments studded with magnificent jewels, and around them
cluster youthful attendants who sing to them and fan them with white yak
tails as they reside upon their lion thrones. Other attendants wear gorgeous
flowers in their hair as they praise the kings. They say, ‘May you be
victorious! May you be victorious!’ and other such endearing phrases of
tribute. Musulundha in this way will emanate a hundred thousand kings
that rival Śakra. In order to make the original gods understand, he emanates
a hundred thousand kings that are each able to compete even with hundreds
of universal monarchs.

4.C.- “Practicing what is of benefit to others, Musulundha will perform other
2202 miraculous feats as well. From his body will appear lotus flowers that
measure a hundred leagues across and support billions of petals made of the
seven precious substances. Among those colorful petals swarm divine bees
that produce a most delightful and compelling humming. The sounds of

these stunningly beautiful bees that cruise the heavenly flowers can be heard across five hundred leagues. The stems of these emanated flowers are made of beryl, set in diamond, and adorned with sapphires. They are even more lovely than a rainbow.

4.C.- “Within these great lotuses live plowmen who wear human ornaments
2203 and clothing. With heavily ornamented bodies, they are thrilled as they till
 the fields among the lotuses, and thus they will sing these verses: [F.289.a]

4.C.- “ ‘Wishing for rice, all humans
2204 Work these paddies.
 Yet, those lacking knowledge regarding desires
 Do not notice death.

4.C.- “ ‘Obscured in every moment,
2205 People are deluded by thinking of pleasures.
 They do not understand that conditioned phenomena
 Are brought to exhaustion in every moment.

4.C.- “ ‘This plow of old age
2206 Brings an end to youth.
 This plow of disease
 Does away with the crops of good health.

4.C.- “ ‘The three plows of destruction
2207 Destroy gods and asuras.
 Yet, the infantile fools of the world
 Do not see them coming.

4.C.- “ ‘For gods, asuras, gandharvas,
2208 Piśācas, nāgas, and rākṣasas,
 The plow of time
 Puts an end to life.

4.C.- “ ‘It destroys everyone else,
2209 And yet people remain attached and cling to their own lives.
 Life is relinquished as one departs for another world,
 And yet people are still tied by delusion.

4.C.- “ ‘Sons, grandsons, great grandsons,
2210 And everyone else in your family
 Will disappear without exception,
 And yet you are still bound by attachment.’

4.C.- 2211 “In this way, the emanations speak these verses for the sake of helping others. As they hear these words, the original gods will take them to heart, and they will no longer be so totally reckless concerning objects.

4.C.- 2212 “For the sake of benefiting others, the ruler of the Heaven Free from Strife will perform other amazing feats as well. From all his major and minor body parts will emerge gods, gandharvas, humans, nāgas, asuras, and others—an abundance of different beings from different worlds. They will wear different kinds of head ornaments and have different kinds of colors and shapes. They will all wear their typical ornaments and costumes. [F.289.b] Such emanations will appear from the pores of the body of the ruler of the Heaven Free from Strife. Emerging from his entire body, they will all appear in their characteristic manners and styles, acting in accord with their kind, and surrounded by retinues that sing, dance, and strike poses. The humans among them are endowed with supremely delightful possessions of the kind that humans enjoy. Dancing and celebrating, they will enjoy the pleasures of human kings.

4.C.- 2213 “Similarly, among the emanations will be numerous kinds of nāgas wearing many different ornaments and garments. Some will have a single head, and others will have two, three, four, five, six, or seven heads, each one adorned with a crown of special color and design. Bathed in the radiant light of abundant jewels of many different kinds, these nāgas with their multiple heads will play music, sing, laugh, pose, and frolic in passion, enjoying their bounteous pleasures.

4.C.- 2214 “Musulundha will also produce the four asura kings, from Acala to Rāhu. They will be attended by the companions of Śakras of previous eons, buoyant asura ladies endowed with supreme physiques, ornaments, and raiment. Ecstatically, they will enjoy the most enchanting and inspiring music of the five types of instruments. The asura rulers reside within their mansions as they emerge from Musulundha’s body and mouth. All the asura emanations will celebrate and revel in the most exquisite pleasures. [F.290.a]

4.C.- 2215 “He will also emanate humans from the northern continent of Kuru, inhabitants of Cloud, Multicolor, and the rest of the ten great mountains. With enjoyments that are only slightly inferior to the gods of the Heaven of the Thirty-Three, they enjoy their forests, parks, pools, lotus ponds, and rivers of assorted food and drink, reveling in a bounty of pleasures. Dancing, they will emerge from everywhere on Musulundha’s body. Likewise, people from the western continent of Godānīya will emerge. Endowed with their specific pleasures, they dance, sing, and laugh in exaltation. Such humans will emerge from the body of Musulundha. Similarly, the original gods will also see humans from the eastern continent of Videha, who play ecstatically, endowed with their own unique pleasures. Thus, in numerous different

ways the master of miracles, the ruler of the gods in the Heaven Free from Strife, will produce emanations for the sake of pacifying carelessness and doing what is of help to others.

4.C.-
2216 “When impermanence becomes evident to the gods who otherwise are lost in carelessness, they will achieve what is known as *a gentle stream of being*. That is why Musulundha displays those many perfections. He lets them witness how pleasures are relished and how flaws follow from that. He creates emanations so that the gods may become disenchanted with their pleasures.

4.C.-
2217 “As for the relishing of pleasures, this is just as explained. [F.290.b] It refers to a rich variety of dance, laughter, flirtation, and song, as well as a wealth of garments, food, and drink, and refers also to the service and passionate embrace of women. *The relishing of pleasure* implies an attachment-fueled consumption of exquisite sense pleasures. What are the flaws connected with such relishing? The attainment of pleasure is preceded by craving, and from such an attached pursuit of pleasure follows decay. In this way, generally speaking, the many sufferings associated with destruction will follow. What one has obtained will be taken by others, or one’s possessions may be ruined by the five types of destruction, such as a ruler, flooding, bandits, or fire. Pleasures also become the basis for other types of suffering, for they make one prone to constant worries about any harm or destruction that may be inflicted by enemies. In this way, one becomes subject to an incessant inundation of fear. Preceded by attachment, pleasures create constant mental torment. Such are the physical and mental flaws that ensue from craving pleasure. For as long as they live, childish beings with base minds thus keep suffering from the many forms of distress and torment that ensue as the flaws of attachment to pleasure.

4.C.-
2218 “The pursuit of pleasure also involves other flaws. What are they? The pursuit of pleasure makes one fight and argue even with one’s own mother and children. One will be harmed by the abuse of others.⁵⁰⁶ The pursuit of pleasure causes siblings to fight each other. [F.291.a] It even leads to slaughter and imprisonment. All of that is caused by attachment to pleasure. For the sake of pleasure, kings fight and quarrel with one another. They may then enter into war, and countries will be destroyed. They take the many sufferings of killing and imprisonment to an extreme. Since all of that happens for the sake of pleasures, these flaws of pleasures should be clearly discerned. Because they cause bondage for everyone in cyclic existence, pleasures in particular should be comprehended. That is the reason that the lord of the Heaven Free from Strife displays these many different miraculous feats for the gods.

4.C.- 2219 “For humans, these are some of the flaws of attachment to pleasure, but clearly there are many more, as kings may also pursue pleasures in a wide range of ways. Likewise, for the sake of pleasures, common people will also set out to sea, fight one another, and put up with pointless bondage, suffering, exhaustion, worry, struggle, and destruction. All of that is caused by the pursuit of pleasure; for the sake of pleasure, humans are willing to endure all such flaws.

4.C.- 2220 “How do gods endure the flaws related to the pursuit of pleasure? When they enter into war with the asuras and fight with them, that is done for the sake of pleasure. Similarly, the asuras fight with the gods and wage war upon them. That too is a flaw of desire. [F.291.b] Their passion for nothing but material things is also a flaw of desire. Those are the reasons that the emanations are produced.

4.C.- 2221 “Nāgas likewise fight one another, wage war, and destroy the lands of others. When they cause lightning, hail, and the like, all of that is also for the sake of pleasure. Animals eat one another, and they are caught and killed. They also fight with one another. All of that is done for the sake of pleasure, and so those are likewise certain flaws of attachment to pleasure. Starving spirits strike each other with swords in pursuit of food or intercourse—this is done for the sake of pleasure. Such are the flaws of pleasure, and that is why the ruler of the Heaven Free from Strife produces his emanations: in order to free gods from carelessness.

4.C.- 2222 “Hell beings destroy each other when, due to flawed karmic actions, they remember hostilities from other lives. When they recollect those, their resentment drives them to attack each other with knives, and, as a result, both they themselves and others are butchered. Those are certain flaws of desire that are experienced by beings in hell. For those reasons the ruler of the Heaven Free from Strife creates emanations to enable the gods to relinquish their pleasures. In all five realms, beings encounter the flaws of desire. [F.292.a] And so, all these emanations, who turn their back on cyclic existence, will show and explain how to become disenchanted by all the many instances of pleasure.

4.C.- 2223 “Now the ruler of the Heaven Free from Strife will think, ‘I have revealed the way pleasures are experienced, and by showing the fall of the gods from the lotus with a hundred petals I have also shown the original gods a little about the flaws of pleasures. But I must explain further details of the flaws related to gods and humans, so that I may teach them the way to deliverance. I shall plant the seed of liberation for the benefit and happiness of the original gods.’

4.C.- 2224 “Accordingly, for the benefit of the gods, Musulundha will manifest other flaws related to pleasures so that those who see them and hear about them may become disenchanted by cyclic existence. For that reason, he will now display the flaws related to the pleasures of the gods. Having projected gods, asuras, and nāgas, who relish the experience of their pleasures, he now shows their defects as well as the brevity of the time available to gods, humans, nāgas, and asuras.

4.C.- 2225 “He now shows how death and transmigration await gods who enjoyed so many different pleasures, and he demonstrates how this unfolds. The many features of their deaths and transmigration are as follows: From the mountains emerge creatures with the heads of cats, lynxes, leopards,⁵⁰⁷ jackals, rabbits, lions, pigs, nāgas, tigers, owls, horses,⁵⁰⁸ buffalo, ravens,⁵⁰⁹ [F.292.b] crocodiles, turtles, and camels. Some have a single head and others have two, three, or many heads. Some carry ashes and burning coal, some are completely ablaze, some make fire fall like rain, and some hurl thunderbolts and swords. Their many terrifying sounds reverberate through the surroundings, as loud as when a strike of lightning hits a mountain. Their horrifying bodies are like black thunderclouds, and their heads are like mountains. Their fur is ablaze, and their bodies emit hundreds of flames. In this way they surround the gods by the hundreds, carrying nooses, swords, spears, thunderbolts, and clubs. Such horrifying forms now emerge from the mountains and surge toward the emanated gods. Their wrath transforms their red faces, making them emit blue, yellow, and red flames like flashes of lightning shooting forth from black clouds. Other emanations resemble the Lord of Death as they race toward the emanated gods, carrying shackles and various tools. They raise up their iron hands and emit flames while they roar like thunder. Their blazing bodies are ten leagues tall. Some have a hundred eyes, and others have four hundred, [F.293.a] five hundred, six hundred, seven hundred, eight hundred, nine hundred, or even a thousand flaming eyes a mile wide. Colored blue, yellow, red, and dark blue, they assume all kinds of shapes. Terrifying all beings, they roar ‘Ha! Ha!’ with a sound that is as loud as the crumbling of a mountain summit. Their bellies hang and are, at times, as large as a mountain. Some have heads as large as mountains, others have small heads. Some have long hair that burns with fire and large hands with burning nails. Each of their body hairs is ablaze, and so everything around them is incinerated as they approach like shifting mountains. As the emanations approach from that great mountain of time,⁵¹⁰ they bring down thunderbolt flashes on the entire area. Among the messengers of the Lord of Death, some have heads of vultures, ravens, cranes, jackals, and camels. With their bodies smeared in blood, they race forward in fury at the gods, whose bodies are like ants crawling among each

other in comparison. In this way, the emanations that were emanated from the great mountain of time descend on the emanated gods like black storm clouds shooting out flashes of lightning.

4.C.-
2226 “When these creatures that act like the Lord of Death come close enough, they seize the emanated gods. Thereafter,⁵¹¹ some among them have burning iron wires tied around their torsos as they are pulled away. [F.293.b] When the other emanated gods see how the other gods are being led away, they begin to flee in terror, but they are also seized. Some of the messengers of the Lord of Death then take the gods by the head and fly up into the sky with a terrifying roar until they disappear from sight. Others seize the gods, tie burning iron wires around their necks, pull them away, and bury them in the ground. Other emanated messengers of the Lord of Death take off with the emanated gods and drown them, furiously pushing them into the water. In this way, the emanations are subjected to numerous great horrors. The original gods watch it all, as if in a dream, and wonder, ‘What is all this?’

4.C.-
2227 “Looking at the emanated gods, the emanated henchmen at this point will speak the following verses of instruction:

4.C.-
2228 “ ‘Deluded beings who indulge in pleasures
With passion and carelessness
Will, once their time is up,
Come to meet the Lord of Death.

4.C.-
2229 “ ‘This boundless forested area⁵¹²
Is like a forest filled with poison.
Giving up the sprouting seeds of craving,
Renounce all pursuits of pleasurable aims.

4.C.-
2230 “ ‘Without performing any beautiful actions,
The gods are lost in carelessness.
Hence, at that terrifying time of the Lord of Death
Those of base intellect will have no clue what to do.

4.C.-
2231 “ ‘Submerged in the waters of craving,
They are not yet beyond suffering.
Sinking in aging and death, [F.294.a]
They know no happiness.

4.C.-
2232 “ ‘Behind the backs of all who are born
The Lord of Death lies in wait.
So why does the world
Lose itself in carelessness?

- 4.C.-
2233 “ ‘Incorruptible and inconceivable,
The powerful army of the Lord of Death
Is a constant and tremendous force of destruction and disruption.
Yet, the people of the world still do not understand.
- 4.C.-
2234 “ ‘Always advancing,
It can never be stopped.
All beings will die,
But due to carelessness they fail to understand this.
- 4.C.-
2235 “ ‘The three worlds belong to the Lord of Death.
Please examine the world around you!
Childish beings remain unaware
Of aging, disease, and decline.’
- 4.C.-
2236 “With these verses, the emanated messengers of the Lord of Death instruct
the emanated gods before they herd them off to other worlds by the
hundreds and thousands. When they see this, the original gods will give up
the carelessness that is the source of intense suffering. Appalled, they will
develop pure minds and take refuge in the Three Jewels.
- 4.C.-
2237 “Noticing this, the lord of the Heaven Free from Strife will now proceed to
bring forth other emanations so that the minds of the gods may become
genuinely pliable. In order to further increase the understanding and joy of
the gods, Musulundha will emanate from his body kings who are adorned
with crowns and endowed with all manner of perfect pleasures. Just as
before, the kings are attended by supreme consorts who are in the prime of
youth. Everyone is strikingly beautiful and possesses all manner of
perfections. Yet as time passes, [F.294.b] the bodies of the kings begin to
stoop and their hair turns gray. Their bodies become decrepit, their faces
wrinkled, and their hair white. They now have to support themselves with
staves, and their emaciated bodies lose their former strength. They can now
only move assisted by others, and they become everyone’s laughingstock,
drawing their breath with loud wheezing noises and struggling to keep
themselves upright. The power of their faculties fades, and they no longer
find joy in anything. They become repulsive to everyone. Staggering, they
will approach the lake and, as their strength has diminished tremendously,
they will now have to be supported by other people in order to shuffle their
feet and walk.
- 4.C.-
2238 “Next, after some time has passed in this way, many different forms of
disease will begin to appear. Fevers, dysentery, coughs, wheezing, panting,
pneumonia, and boils—unbearable torments and harms that bring everyone
to the brink of death. All the most revolting and intense diseases will now
strike the kings with great force, such that no cure can be found. Stricken by

the most undesirable conditions, the kings will finally pass away in extreme agony. Their corpses soon begin to putrefy, and the stinking remains will become infested with hundreds of thousands of worms that feed on them. The original gods will witness all of this. [F.295.a] Emanated birds will now fly in and lay hold of the bodies, tearing off pieces and devouring them bit by bit. Seeing this, the original gods will flee the scene, but as they have now witnessed these extremely sad states of affairs, the minds of these gods will now become very grounded.

4.C.-
2239 “Once again, for the benefit of those gods, the ruler of the Heaven Free from Strife will proceed to emanate all four subterranean asura kings, from Acala to Rāhu, making them appear not far from him. The asura kings are angry, yelling with loud voices and hollering out to each other. Then, as when a kaṁḱāra tree is felled with an axe, they will suddenly fall to the ground. Collapsing on the ground, they will become lifeless, like a piece of wood or stone. Upon seeing this, the asura women will be filled with intense pain. They will become outraged and wail. As they stand there crying, some birds will fly in and take off with the bodies of the kings as if they were twigs, stones, or sticks. At this, the asura women, who are overcome by sorrow, will become so overwhelmed by distress that they also die. The birds will then snatch up their bodies too, and thus the ravens, owls, and vultures will fly up into the sky, taking off with the bodies until they are out of sight. [F.295.b] In this way, the ruler of the Heaven Free from Strife completes another display of emanations for the benefit of the original gods.

4.C.-
2240 “Thereafter, he will emanate a display of nāga kings, just as before. In order to show their impermanence, some of these nāgas will now be struck with hot sand that burns them. Likewise, red-hot coals will also fall upon them and scorch them. As when dry stalks of grass fall into a bonfire of burning teakwood, the nāgas are burned by the hot sand. In this way, the Lord of Death will also take away further nāgas. Amid their consorts, these wrathful beings are all seized by the wheel of time. Other nāgas will begin to fight and struggle and end up killing each other. In this manner, the original gods will come to witness how the Lord of Death leads the emanated nāgas away, and at this sight, they will become totally dejected.

4.C.-
2241 “The lord of the Heaven Free from Strife will produce other emanations as well. Next, he will emanate humans from the eastern continent of Videha and the western continent of Godānīya, who in turn will also become subdued by many different aspects of aging. He will create hundreds and thousands of such humans and their attending consorts. When they die, their bodies will also become ridden with worms and be horrifying to behold as they lie there on the ground.

4.C.- 2242 “The original gods will witness all this. [F.296.a] When they see the way these humans die so miserably in so many ways, and how they are consumed by parasites, the gods will become profoundly saddened. Deeply distressed and disenchanted, they will say to one another, ‘Such suffering of death is certain to come, and yet no living being understands that in the end there will be aging, sickness, and death. Where will they all go, where will they all be taken? All good riches are impermanent, and all pleasures come mixed with the flaws of existence. They are called *conditioned factors* because they fluctuate and eventually are destroyed. No wise person can place any trust in that. Such factors, being subject to complete destruction, bring no happiness in this life or the next.’

4.C.- 2243 “Well aware of their minds and mental states, the ruler of the Heaven Free from Strife next will let the original gods perceive other emanations. Accordingly, he will emanate humans from the northern continent of Kuru. Those humans have no sense of a self or personal belongings, and they live in such elevated circumstances that their comforts are only slightly inferior to those of the gods. Yet they also become afflicted by aging and disease, and they too are dragged away by the noose of the Lord of Death. At that point, their repulsive corpses will likewise become riddled with hundreds of thousands of worms. No one wants to look at their corpses, as the people of Kuru in the north are transformed into a pile of filth. [F.296.b] In this way, for the sake of the gods who live amid the vast enjoyments of the Heaven Free from Strife, the ruler of the Heaven Free from Strife demonstrates the impermanence of gods, humans, and asuras.

4.C.- 2244 “He will then project still further emanations that become perceptible to the original gods. This time, it will be many different beings who are in the intermediate state. They have all passed away and are about to be reborn among the hell beings, starving spirits, animals, gods, or humans, in accordance with their individual karmic actions. Such beings in the intermediate state, on the way to any one of the five realms, will now appear to the original gods. Based on their diverse karmic backgrounds and impelled by their final states of mind, they are about to be reborn. Musulundha will emanate hundreds of thousands of such beings in the intermediate state, on their way to taking rebirth within the five realms of beings, so that the original gods may develop strong disenchantment. At that very lake, the original gods will now come to see a vast array of inconceivable and amazing sights. Steered by their karmic actions and afflictions, beings roam the five realms, migrating from one world to another, wandering among hell beings, starving spirits, animals, gods, and humans. Unprotected and helpless, they exchange one life for another, turning into hell beings, starving spirits, animals, gods, and humans, as they pass from

one life to another. Such is the astonishing and most terrifying condition of the beings in the intermediate state, and the original gods will witness these horrifying and deeply distressing states of affairs in terror. [F.297.a]

4.C.-
2245 “Beholding the intermediate state in this way, the gods in the Heaven Free from Strife will now understand how they will eventually fall when their karmic actions are exhausted, and how the careless gods will then be burned by the fire of regret. Having been utterly deceived, they will at that point fall headfirst. When they die and transmigrate, the aggregates that were previously appropriated in a divine stream of being will at that point fade away. Instead, the aggregates of a being in the intermediate state will emerge, like an imprint made by a seal. Those who have engaged in actions associated with the hells will then, as such karmic actions of cyclic existence ripen, encounter great terror and excruciating pain. Seeing this, the gods in the Heaven Free from Strife will develop tremendous sadness.

4.C.-
2246 “In this way, the gods will come to see the intermediate state that leads to rebirth in the hells, but Musulundha does not display their actual existence in the hells, because the gods would not be able to bear that. Since their minds are extremely feeble, they would succumb in that very instant. Still, the gods will now perceive unimaginable sufferings, and that is the reason the ruler of the Heaven Free from Strife manifests his emanations. In this manner, the original gods now watch how the gods fall into the hells.

4.C.-
2247 “When Musulundha has manifested those astonishing and most incredible emanations, he will next show the way in which the gods in the Heaven Free from Strife, who are overcome by the flaws of carelessness, undergo death and transmigration and emerge in the intermediate state on their way to taking rebirth as starving spirits. For them, the intermediate state appears in ways that accord with their former actions. [F.297.b] Pulled by the long ropes of karmic action, they are herded off. They will then fall headfirst and be burned by their own actions. In this way, the original gods now witness a second type of intermediate state.

4.C.-
2248 “They will also come to see a third kind of intermediate existence. When the karmic actions of certain gods in the Heaven Free from Strife are exhausted, they will also plunge headfirst, destroyed by carelessness. Undergoing extreme degeneration and loss of freedom, those gods are about to take birth among the animals, and thus they now emerge as beings in the intermediate state, just like imprints made by a seal. They will appear as numerous different beings of the intermediate state, corresponding with the infinitely many forms of animal life. When the original gods see this terrifying third type of intermediate existence, which is like an imprint made

by a seal, most of them will again become distressed and terrified. Seeing such horrors, they are shocked. Then, looking at each other, they will utter these verses:

4.C.- “ ‘Hard to notice and extremely subtle,
2249 Karmic actions lead everywhere.
Sentient beings are impelled by the force of karmic action,
And thus they also circulate everywhere.

4.C.- “ ‘Those who deprecated noble beings
2250 And were hostile to the effects of karmic actions
Will, after death, migrate to the hells
And receive a terrible punishment.

4.C.- “ ‘Those who hide evil inside,
2251 And those who are deceived by other religions,
Are in the world extremely evil beings
Who are destined for the worst of the hells.

4.C.- “ ‘Those who are attached to enjoyments
2252 And take pleasure in constant unwholesomeness
Are fooled by their own minds. [F.298.a]
Thus, their pleasures will be followed by pain.

4.C.- “ ‘Those pleasures that seem so enjoyable
2253 Will ultimately appear like weapons.
Such pleasures that ripen as suffering
Are actually nothing but suffering.

4.C.- “ ‘Careless gods will die and transmigrate
2254 From the world of the Heaven Free from Strife.
Therefore, the wise praise the Dharma
As being the force of life.

4.C.- “ ‘Enjoying their mansions and parks,
2255 And passionately admiring the ladies,
The gods are insatiable in their pursuit of pleasure,
But they will eventually fall to the ground.

4.C.- “ ‘The greater their pleasures,
2256 The greater their yearning becomes.
The wise explain that karmic actions
Are the greatest of all forms of yearning.

“ ‘The gods see how the world is born and dies

- 4.C.- But fail to feel profound weariness.
2257 What happiness and refuge do they possess?
Nothing can save them!’
- 4.C.- “When the gods witness the many beings that pass through the
2258 intermediate state, their minds will become profoundly weary. Knowing
their state of mind, Musulundha, ruler of the Heaven Free from Strife,
employs the emanated gods in order to foster an understanding and instruct
the gods. Now, as the gods see Musulundha’s peaceful appearance, they are
comforted and reassured, and thus they will gather around their protector,
the lord of the Heaven Free from Strife, encircling him with their minds full
of reverence and relief. With their weary minds, they will understand that
they have a protector. The original gods therefore will gather around
Musulundha, who instills in the gods such tremendous joy, the mere sight of
whom fills the gods with an insatiable delight.
- 4.C.- “At that point the lord of the Heaven Free from Strife will say to them, ‘All
2259 of you, you should go dance in the forests and parks, among the lotus pools
and the beautiful jewel mountain peaks!’ [F.298.b] Thus, he will encourage
them to enjoy themselves.
- 4.C.- “Yet the minds of the gods are now weary, and their minds are on guard
2260 against carelessness. Therefore, as they hear those words of the ruler of the
Heaven Free from Strife, the original gods will respond with deep weariness,
‘Your Majesty, what is there for us to feel happy about within the forests and
parks or among the beautiful jewel mountains? Like the gods that drowned
in the lake, we too have no way to remain here at the peak of cyclic existence.
We have seen this with our own eyes—all pleasures are impermanent and
inevitably culminate in suffering. We too are not eternal, not stable, and will
not last. All of this has no point whatsoever.’
- 4.C.- “Hearing such words from the gods, the ruler of the Heaven Free from
2261 Strife will respond, ‘The Blessed One has taught that this will all end in
suffering.’
- “All the gods will then say, ‘We all believe this, so now, Your Majesty,
please inform us about this harsh suffering.’
- 4.C.- “The ruler of the Heaven Free from Strife will then reply, ‘I could of course
2262 tell you about the suffering of all of cyclic existence, but for now I shall
explain just one aspect of this. Those who, while drifting in cyclic existence
throughout billions of eons, avoid falling under the power of carelessness
will through such endeavors take birth in the joyful higher realms. Those
two existences of gods and humans are extremely difficult to achieve. Wise
are those who stay clear of carelessness, who give up concerns for outer
circumstances, [F.299.a] and who do not become swayed by such events.
Others are born in the realms of hell beings, starving spirits, and animals. O

gods, those states are called the lower realms. The realms of gods and humans are called the higher realms. It is impossible to convey how intense the pain felt in those realms can be.

4.C.-
2263 “ ‘For details, you should look at the Teacher’s statements, but in short, gods and humans experience sixteen types of suffering. What are the sufferings that gods and humans face? The summary of the sufferings they face in the higher realms is as follows: (1) the suffering of the intermediate state, (2) the suffering of being in the womb, (3) the suffering of emerging from the womb, (4) the suffering of feeding, (5) the suffering of wanting, (6) the suffering of encountering the disagreeable, (7) the suffering of being separated from loved ones, (8) the suffering of being oppressed by cold, heat, and so forth, (9) the suffering of disease, (10) the suffering of being controlled by others, (11) the suffering of striving, (12) the suffering of being in unwholesome company, (13) the suffering of taking care of children and family, (14) the suffering of hunger and thirst, (15) the suffering of losing influence and aging,⁵¹³ and (16) the most intense and painful suffering of all, the suffering of death. Those sixteen forms of intense suffering pertain to the human world. They are experienced by beings born as humans, and they culminate in death. For other beings there are many other kinds of suffering, which are utterly unbearable. [F.299.b] There is no pleasure to be found in this or any other realm, which is not subject to eventual exhaustion and destruction.

4.C.-
2264 “ ‘First of all, what type of suffering is felt by the spirits born into the intermediate state between two lives? Such beings, who are blown about by the winds of karmic action, cannot be seen with the physical eye, but only with the divine eye. These spirits are unrestricted, so when they are about to take birth as humans, their appearance will accord with their future appearance and family, which in turn are effects of their generosity, discipline, and insight that may be of inferior, intermediate, or superior quality. As for the food of such spirits, if they are going to be born into a house of poor people, their food will be crude and of inferior color, smell, texture, and portions. Due to their insufficient power of generosity, they will then also fail to find sustenance in their coming life. This is the first among the sufferings of humans.

4.C.-
2265 “ ‘Next, having become a human, one will remain in the womb due to the influence of karmic actions and afflictions. If one is to be born in a poor home, one will, through the umbilical cord from the placenta, receive bad food, rough and sour food, and food in insufficient amounts. Hence, the developing fetus will have an unhealthy complexion and become emaciated. The movements of the mother will be extremely uncomfortable to the fetus, causing it to slosh about within the confines of the abdomen. Cold and hot

food will also be painful. In this way, the fetus encounters intense and inescapable suffering, and even though it is traumatized, it lacks any strength to respond. [F.300.a] Sinking in a quagmire of urine and feces, it experiences immense suffering. That is the second kind of suffering, and since such suffering can be found even in the higher realms, there is no need to speak of what hell beings, starving spirits, and animals endure.

4.C.-
2266 “ ‘There is also a third kind of suffering, because if one subsequently emerges from the womb, the confines of the birth canal feel overwhelmingly cramped. Resembling the way sugarcane passes through the opening in a juice press, one emerges from the vagina under an intense crushing pressure. Such is the suffering of being extruded from the womb.

4.C.-
2267 “ ‘Next follows a fourth kind of suffering. Although one’s body is extremely tender and delicate—like freshly churned butter or the leaves of the plantain—one will at birth be handled by crude, hurried, and boorish midwives. Their complexion is poor, and they lack competence. Skinny and with gaping eyes, they are crude, make jokes, and chatter distastefully. Being taken up by their hands feels excruciating, like being burned by flames or cut by a knife, because one’s body is so extremely soft and sensitive. Even if the newborn is swaddled in the softest of fabrics, it feels like it is being compressed in a horrid, coarse, rough, crude, foul, oppressive, and stifling hovel. In the cold season, the cold will feel penetrating and one’s birth home will be icy. Likewise, in the hot season the heat will be overwhelming, and thus one will be tormented by scorching heat. The reason for this burning pain is a deficiency with respect to generosity. [F.300.b] In this way, one is born from the mother’s womb under searing pain.

4.C.-
2268 “ ‘Next follows the suffering of feeding due to insufficient generosity, for as one is breastfed one also experiences suffering. If one’s mother fails to eat sufficient food, the milk in her breasts will also be scarce. The baby’s body will then become emaciated, lose its luster, take on an unhealthy complexion, and wither away until only sinew, bone, and skin remain. With the body of the baby thus becoming emaciated, it is prone to disease. Subsistence will become unbearable for the baby. Even if at some point the baby should obtain some food or drink, the baby will be so overcome by thoughts of consuming it that the smell, taste, and texture of the food will seem insufficient and inadequate, and the food may even be consumed by others. In this way, the baby may either die or only barely subsist, suffering from starvation. If at that time, however, the baby should be able to drink from its mother’s breasts, it may survive due to its adoration of her beautiful body. However, because of such inferior generosity, all the mother’s milk will eventually run dry. If at that point the baby eats a well-cooked meal, its stomach may at first feel full, but the food will later cause tremendous pain.

4.C.- “ ‘After that comes a fifth suffering, which is caused by hankering. Those
2269 tormented by the suffering of having to feed will want to explore in all
 directions because their stomachs are oppressed by starvation. Tormented
 by such pain, they may resort to stealing or engage in many other acts that
 are not beneficial. [F.301.a] For that reason, they may be killed by their
 cohabitants, thus coming to suffer the pain of dying, or they may find
 themselves on the verge of death. Thirst and starvation are the pinnacle of all
 those sufferings.’

4.C.- “The ruler of the Heaven Free from Strife will then utter these verses:

2270 “ ‘Among all the sufferings of cyclic existence,
 There is generally none like that of starvation.
 That torment for sentient beings
 Comes from having an unwholesome nature.’

4.C.- “ ‘Starvation is said to be a fire
2271 That rises from one’s own body.
 The fire of thought then burns what remains
 Of the three worlds—like a burning tree.

4.C.- “ ‘Such fire spreads
2272 And reaches into other worlds,
 Even though, for a hundred eons,
 One may never catch any sight of death.

4.C.- “ ‘Childish beings engage in unwholesome acts,
2273 And thus they enter the lower realms.
 The wise explain that this
 Takes place due to the search for food.

4.C.- “ ‘As a consequence of hunger,
2274 People will not pursue what is good for them.
 All in the three realms, without exception,
 Are moved by the search for food.

4.C.- “ ‘Therefore, all these many different worlds
2275 Emerge from the human realm.
 The great river of the three realms
 Flows from the pursuit of sustenance.’

4.C.- “When Musulundha has explained this to the original gods, he will
2276 continue: ‘What are the further aspects of suffering in the worlds of gods and
 humans? There is what is called *the suffering from encountering the disagreeable*.

That suffering is of the following six kinds. When the eye beholds an appearance that is not a close friend or the like, one may instead perceive something unwanted or disagreeable. Due to seeing that appearance, the mind will not feel appreciation or delight. [F.301.b] Instead, the mind and mental states become troubled and one becomes fearful. The mind and mental states then experience a distressing form of suffering. When one first encounters such appearances, they will take the form of meeting an enemy or an unwholesome companion.

4.C.-
2277 “ ‘Likewise, when the ear hears a sound that is not agreeable, delightful, or pleasing, it will trouble the mind, and thus again there arises the suffering of encountering the disagreeable. The most intense form of disagreeable sound is the sound of untrue teachings being professed. Hearing and listening to that will make one suffer an inauspicious fall and be reborn in hell. Whenever something slightly unpleasant, unappealing, disagreeable, or upsetting is heard, it leads to mental displeasure and the mind becomes disturbed. Such unattractive, ugly, and unpleasant circumstances in the human world belong to what is known as the suffering of encountering the disagreeable.

4.C.-
2278 “ ‘Gods, what is the third type suffering in the human world that arises from encountering the disagreeable? The suffering that arises from odors that are unattractive, ugly, and unpleasant. When such odors are detected, they disturb the mind, and when the mind perceives these odors as unpleasant, that produces afflictive suffering. O gods, the strongest type of suffering due to encountering the disagreeable within the human world occurs in the context of virtuous people offering incense to venerate the Dharma or the Saṅgha. [F.302.a] When people of coarse minds and dull intellects smell the fragrance, whether they are at rest or on the move, they may develop yearning desire, ill will, disrespect, or hostility. They may smell the fragrance under the influence of various kinds of attachment. Based on such causes, they will, upon the disintegration of their bodies, suffer an inauspicious fall and be reborn in hell. Based on their olfactory faculty and actions related to it, such people with unwholesome minds will, when their bodies disintegrate, be born in the hells. O gods, that is the third type of suffering that arises from encountering the disagreeable as a human in the human realm.

4.C.-
2279 “ ‘There is also another intense form of suffering that arises from encountering the disagreeable. What is that? The suffering that occurs when humans of inferior intellect in the human realm act in pursuit of taste. Such people will, upon the disintegration of their bodies, suffer an inauspicious fall and be reborn in hell. When someone who is not a mendicant but pretends to be so—someone who is rotten on the inside, lacks learning, and

whose behavior is like the sound of a conch—enters among the members of the saṅgha or visits a home he may, while bearing the attire of a monk, mentally indulge in the good taste experienced by his tongue. Based on such causes and conditions, he will, upon the disintegration of his body, suffer an inauspicious fall and be reborn in hell. Likewise, a lazy monk may give up his practice of concentration and instead, obsessed with food, [F.302.b] begin to wander from place to place in pursuit of it. When the body of such a lazy person disintegrates, he will suffer an inauspicious fall and be reborn in hell. O gods, such is the suffering of encountering the disagreeable as experienced by humans in the human realm and in relation to the tongue and taste.

4.C.-
2280 “ ‘O gods, what is the next type of suffering that humans wishing for good circumstances experience due to encountering the disagreeable? It is the suffering that arises when people become so caught up in the experience of texture that they fail to consider what is virtuous, do not engage with the path of Dharma, and lose their mental equipoise. Such a situation is referred to as *a base person becoming obsessed with a base object*, and when the bodies of such people disintegrate, they will suffer an inauspicious fall and be reborn in hell. O gods, such is the suffering of humans in the human realm as they encounter the disagreeable.

4.C.-
2281 “ ‘O gods, what is the next suffering of encountering the disagreeable that arises for humans in the human realm? It is the suffering that occurs when people’s minds become restless, unstable, and distracted, such that they take a continuous interest in unwholesome teachings. If such people fail to take joy in the Dharma, or to practice virtue and do what is beneficial to themselves, they will, upon the disintegration of their bodies, suffer an inauspicious fall and be reborn in hell. Alas, O gods, such is the suffering of encountering the disagreeable for humans in the human realm.

4.C.-
2282 “ ‘There are so many other ways and forms that the experience of such suffering can take as well. The following are three examples of encountering the disagreeable. Those who engage in killing will endure painful sights as they keep on meeting adversaries and enemies. [F.303.a] That is one kind of suffering in terms of encountering the disagreeable. Another type of suffering from encountering the disagreeable arises due to keeping company with unwholesome people. Suffering from encountering the disagreeable will definitely also occur when one hides a conflict inside and is subsequently overwhelmed by it at another time. These are three types of suffering that result from encountering the disagreeable. O gods, those are different forms of intense suffering that are encountered in the world of humans.’

4.C.- 2283 “To help the gods develop weariness due to suffering, Musulundha will next teach the gods about the suffering of being separated from loved ones: ‘Here *loved ones* refers to those who are of benefit in the two worlds.⁵¹⁴ It is an intense form of suffering to be separated from those virtuous companions who have a constant wish to be helpful. Suffering due to separation from loved ones also refers to being separated from one’s parents, siblings, children, relatives, friends, or other loved ones. At that point, one’s mind is tortured more severely than if one were burned, abused, harmed by weapons, or had fallen into a fire. Such is the suffering of being separated from loved ones.’

4.C.- 2284 “Continuing his Dharma teaching for the benefit of the gods, the ruler of the Heaven Free from Strife will next explain about the suffering that arises from cold, heat, and the like. Thus, he addresses the gods: ‘Gods, what sufferings are endured by humans in the human realm? They include the sufferings of cold and heat. Gods, if humans are exposed to cold, they freeze and suffer, but if they are exposed to heat, they suffer just as intensely. [F.303.b] Likewise, those who ingest too much food will also suffer. Taking too much rest also brings suffering, but so does standing or moving about for too long a time as well. Drinking too much is also painful. Dreams can be painful, and when, at night, one lies sleeping on the same side, that becomes painful, but if one shifts to the other side and keeps lying in that way, that position will also become very uncomfortable. The superficial pleasures arising from sexual union deceive humans in the human realm, and thus they fail to engage in positive actions. Completely overcome by such pleasures, they rush off into the hells. Gods, such intense forms of suffering in the human realm are sufferings that give a false appearance of pleasure. Gods, make sure not to end up like that!’

4.C.- 2285 “In this way, Musulundha teaches the gods the Dharma for their benefit, warning them that their pleasures are just like those of humans. He teaches them the Dharma so that they may become disenchanted by their pleasures and turn away from cyclic existence. The ruler of the Heaven Free from Strife teaches so the gods may benefit from turning away from cyclic existence, and thus he guides those lost in carelessness.

4.C.- 2286 “The ruler of the Heaven Free from Strife next proceeds to teach the gods about another type of suffering that humans experience, explaining to them how humans in the human realm suffer from disease. Numerous different illnesses afflict humans. They suffer from contagions, dysentery, respiratory diseases, coughs—the full range of the four hundred and four diseases. Those overcome by the suffering of sexual relations are also eventually

overcome by disease. [F.304.a] In this way, the humans in the human realm are ravaged by physical diseases. Likewise, agony and mental unhappiness are also human diseases, for that is what people of the world call them.

4.C.-
2287 “Musulundha then continues to teach the Dharma for the benefit of the gods. Describing cyclic existence and pointing out the blazing sufferings of the human world, he will go on to say, ‘Being under the power of others is also a source of suffering in the world of humans. O gods, certain humans are born into a shared social position: some belong to the same class, some are equally gifted, some are equally youthful, and some are equally powerful. Those who are in some regard inferior to them are then entirely under the power of their superiors. Throughout day and night, such inferior persons have no freedom and are constantly made to suffer. Such is the suffering of being under the power of others. The suffering of being under the power of others is hard to bear, because those whose family, appearance, diligence, charisma, intelligence, knowledge, or cognitive power are not of the highest class become subdued by their superiors and gradually end up in various positions of subservience.

4.C.-
2288 “ ‘Compared to Musulundha, the karmic actions of the gods are inferior— they lack generosity, and they are under his rule in the Heaven Free from Strife. Nevertheless, they enjoy freedom throughout day and night. However, it is a different story for those whose power of generosity is not as strong. They become impoverished and the skin on their hands and feet cracks and wears out. Wearing smelly clothes, they are constantly oppressed by hunger and thirst and must endure the sufferings of heat and cold. [F.304.b] In this way, the sufferings from being under the power of others are many and difficult to bear, making both day and night devoid of happiness. Whoever is inferior with respect to family, appearance, youth, charisma, and influence must attend on those with superior family, appearance, knowledge, and cognitive powers. They are outshone in all regards. Living in poverty and defeat, they must endure tremendous suffering. That is another intense form of suffering for gods and humans.

4.C.-
2289 “ ‘Another consequence of the suffering of being under the control of others arises when impoverished people who practice the Dharma come to depend on people who engage in unwholesome actions. If one serves and accompanies such people, one too will become unwholesome. Accordingly, when their masters engage in unattractive, ugly, and unpleasant activities, they too end up engaging in the exact same types of activities. Therefore, upon the disintegration of their bodies, they will suffer an inauspicious fall and be reborn in hell. Hence, the suffering of being under the power of others leads to deception with respect to both this world and the next and produces unwholesomeness.

4.C.- 2290 “ ‘O gods, there is also another form of great suffering that is extremely difficult to bear for the humans of the human world: the suffering of striving. Such suffering, which arises due to the pursuit of material things, may take many forms. For the sake of obtaining wealth, people may set out to sea, enter a precipice, or wage war. For various purposes and reasons, people burn themselves out as they become involved with others, serve lowly people, engage in agricultural work, pursue business, take up cow herding, travel abroad, come under the control of others, [F.305.a] scale high mountains, bustle around in the service of others, and so forth. All such struggles are basically made for the sake of obtaining wealth, food, and clothing. They are undertaken by people who suffer acutely from poverty and destitution and who are overcome by craving. From birth up until they are caught by the noose of craving thrown by the Lord of Death, they continue indulging in misdeeds. Striving to fulfil the wishes of others,⁵¹⁵ causing harm, making false measurements, being deceptive in family matters, peddling alcohol, selling sesame seeds, acquiring wealth by inappropriate means, destroying the environment, destroying the government, and conquering the land—in these and many other unwholesome ways, humans in the human realm act for the sake of their children, clothing, food, and drink. Such is the suffering of striving. Even if one went on for a thousand years, it would be hard to address the hundreds of thousands of forms that this suffering assumes. Gods, this is the epitome of human suffering.’

4.C.- 2291 “In this way, the ruler of the Heaven Free from Strife teaches the gods the Dharma for their benefit and so they may feel weary of existence. Like humans, the gods also feel desire. Wishing to benefit beings who crave for existence, Musulundha therefore offers them instruction. Showing them the ways humans eke out a living, he admonishes the gods not to be born into such an existence. Humans are oppressed by such unwholesome endeavors, [F.305.b] and thus they are never genuinely happy. Such causal factors will later cause them to take rebirth among hell beings, starving spirits, and animals. Once reborn in those ways, they will experience numerous other kinds of pain.

4.C.- 2292 “Next, the ruler of the Heaven Free from Strife will teach the gods about another type of suffering: ‘O gods, humans in the human realm also experience another type of suffering, which is the suffering of associating with unwholesome companions. This refers to associating with evil people, or those who engage in all manner of pointless activities, and it causes all possible forms of suffering. People who keep unwholesome company will not only fail to achieve what is good for themselves, they will also engage in all kinds of unwholesome activities. All their conduct of body, speech, and

mind will become flawed. Hence, due to such causes and conditions, they will, upon the disintegration of their bodies, suffer an inauspicious fall and be reborn in the hells. Such factors lead to copious suffering throughout the three lower realms, and thus they will be reborn in the realms of starving spirits and animals too.'

4.C.-
2293 "In this way, the gods will understand how the world of humans is greatly flawed. They will see that those are not flaws pertaining to the realms of starving spirits or animals. Musulundha explains this so that upon seeing those flaws, the gods may end their fondness for human life and instead turn toward the state of peace, the transcendence of suffering.

4.C.-
2294 "The ruler of the Heaven Free from Strife will then continue his Dharma teaching for the benefit of the gods: 'How else do humans suffer? They also suffer on account of their children, family, and friends. O gods, in the world of humans, children, family, and so forth are a source of extreme suffering. [F.306.a] Humans in the human realm feel a sharp pang if their family members or children are killed, enslaved, or the like, or if they suffer from hunger, thirst, or poverty. The reason they feel that intense pain is that they are so fond of such people. Because of this fondness, they suffer when their children are exposed to danger by others. Within the higher realms, such suffering is unique to humans. Such suffering, which is caused by having children and relatives, will often engender a state of mind that leads to further rebirths among humans. This is so because all forms of perception culminate in karmic action and, moreover, the ways all such people die will not be propitious. Birth, aging, and death constitute intense forms of suffering in cyclic existence, and they can all be observed in the world of humans. Therefore, understanding the nature of such unbearable sufferings, the gods must avoid developing a human mindset.' In this way, Musulundha shows the gods in great detail the highest purpose, which is the path of auspiciousness.

4.C.-
2295 "Without anyone planning it, a rich network of objects manifests in the world of humans. What all does it comprise? The human world is said to be the foundation for the three lower realms, and thus it portends the innumerable many billions of indescribable sufferings found there. When the gods in the higher realms die and transmigrate, some among them who were not so careless will be told, 'Gods, within the higher realms of karmic action, you should now proceed to the human world!' [F.306.b] Then, when such humans subsequently pass away, their friends and companions may offer benedictions and advise them, 'Please proceed to the joyous realms of the gods!' In that way, both their origin and destination will be in the higher realms. There are two joyous realms, whereas the remaining three realms are all painful.

4.C.- 2296 “The ruler of the Heaven Free from Strife pursues what is beneficial and he takes care of others. Since he is always careful, he teaches through many different means and methods a Dharma that is bountiful, ultimate, and sublime. Once he has demonstrated the sufferings associated with having sons and daughters, he then proceeds to explain to the gods, ‘There is also another type of suffering in the human realm. What is that? The intense suffering that is experienced due to hunger and thirst. All the many adverse conditions experienced by humans are rooted in the torments of hunger and thirst. The thus-gone ones do not mention any suffering as diverse as this. Fearing the sufferings of hunger and thirst, humans indulge in a wide variety of pitiful activities. When destitute, even those who were born into important families will end up begging from their inferiors with joined palms, tears streaming down their cheeks, and wailing in despair. Likewise, people who tell lies do so because they are all tormented by the fear of poverty and the resulting hunger and thirst. [F.307.a] Moreover, without giving any thought to their own survival, people may throw themselves into the battlefield amid raised weapons and terrifying elephant tusks, all because of the torments of hunger and thirst. People may also risk their lives sailing across hundreds of thousands of leagues of stormy seas infested with crocodiles and sea monsters,⁵¹⁶ or engage in other such hazardous sea ventures, all due to the suffering of hunger and thirst. In these and many other ways human beings are subject to indescribable suffering. Hardly any human suffering compares to that of being dragged to the executioner’s stake to the beating of the paṭaha drum and with a garland of oleander flowers tied around your neck. Your fear and horror are incredibly intense as you near the end of your life, and yet the terror you thus experience is still not comparable to that of hunger and thirst.

4.C.- 2297 “ Therefore, to eliminate that suffering, one must practice acts of generosity that are perfect in terms of one’s intention, the recipients, and the things that are given. The time must be right, one must give what is needed, and the giving must be continuous. Fear and suffering in cyclic existence is, indeed, felt by the gods as well, but their suffering associated with food is very minor by comparison. [F.307.b] Therefore, be generous so that you may be free from hunger and thirst. O gods, for humans in the world of humans, there is copious suffering due to hunger and thirst. Humans have access to very few of the pleasures of soft and heavenly substances, and thus they suffer. Gods do not comprehend this because, for them, food and drink of heavenly substance are abundant and readily available. But all around you in this desire realm, the terrors and sufferings of hunger and thirst burn like fire fanned by the wind. Therefore, gods, make sure that you do not rush off to

take birth in the realms of humans! You must be sure to take this to heart once again: the world of humans is mostly marked by birth, aging, and disease.'

4.C.-
2298 "Observing the mental state of the gods, Musulundha, ruler of the Heaven Free from Strife, will notice that they have now become extremely pliable and gentle, and he therefore will proceed to talk about other types of human suffering. This is the way he diligently engages in what is beneficial for others. Generally speaking, benefiting oneself comes easily, whereas helping others is difficult. Still, doing what is beneficial for others is also mutually beneficial, and therefore Musulundha will continue to teach the gods the Dharma in many different ways. He teaches the gods, who have now found other interests in ways that are free from impairment, and who have become fearful of pleasures, about the sufferings of humanity: 'Ah, gods, there is another type of intense suffering for humans. It is the suffering of losing influence, which occurs when people suffer from a bad reputation, thus rendering them mentally tormented, bereft of mental power, and weak. [F.308.a]

4.C.-
2299 " 'Ah, gods, humans are of many different types and walks of life, and they all suffer great pains. Poor people, in particular, suffer the pain of a lowly reputation when they are in the presence of friends, family, companions, or relatives who all enjoy favorable circumstances. Due to their own lack of influence, they end up as servants for these people. A second flaw of having a lowly reputation is that such impoverished people become obsessed with eating in the homes of others. A third flaw is that they enjoy talking to strangers. A fourth flaw of such deluded people is that they tell blatant lies to their friends and twist the truth. They are overwrought by the stains of unwholesome dwellings and food, and thus they take delight in being with women adorned with anklets. In this way, they sow the seeds for future problems. O gods, in the human world, there are many such sufferings related to ill repute that smolder in people's hearts. For humans in the human world, the fire of gossip becomes ten times worse when the gossip takes place among family, friends, and loved ones. This fire consumes people's bodies and limbs completely. Horrific and terrifying, such a fire hollows out their bodies and reduces them to ashes.

4.C.-
2300 " 'Alas, O gods, in a single inhalation of the breath, you may suddenly take birth as a human! Yet humans experience much suffering, have little success, [F.308.b] suffer much harm, live short lives, and become stained by the flaws of a poor reputation. When it comes to gossip, humans are masters—none of the beings in the four other realms can compare. Humans in the human world are the most highly skilled in that regard and, for those who are arrogant and conceited, gossip is as painful as an unbearable

disease. Gossip is intensely painful as it reduces people from a level of equality to a state where they retain only one tenth of their former influence. Such is the suffering of incurring a bad reputation. If it occurs just once, arrogant people may only feel its effects in passing. But as it lingers in their minds⁵¹⁷ and increases over time, it will resurface just as before. Gossip can become even more painful than death because, noble children, it consumes the mind. Alas, O gods, this is another type of suffering that is hard to bear for humans in the human realm, and so I have described it for you.

4.C.- “ ‘But I have more to tell you. I shall inform you about the suffering of
2301 aging. *Aging* refers to the process of degeneration that pertains to all conditioned things. As you age, your faculties wane, while young people become your competitors. You must lean on a cane and you become unable to sit up or move about properly. [F.309.a] Your body and strength degenerate and, as you develop a hunchback, you become the subject of gossip. Your hair also changes appearance. Thereafter, as the first harbingers of death and a future life in destitution begin to manifest, your body, faculties, and mind steadily degenerate. While still alive, it feels as if you are being taken away to another realm. Ah, gods, for humans in the human world, their psychophysical constituents⁵¹⁸ become a liability. This experience is certain to come, so investigate it carefully for a long time. Understand this so that you will not suffer. People eventually become lifeless and insentient, like wood or stone. While they may have the appearance of humans, they are just like animals. Ah, gods, birth is another great source of suffering for humans in the human realm. Understand that the suffering of aging occurs because of birth, and therefore give up your attachment to existence.

4.C.- “ ‘Ah, gods, there is also another type of intense suffering that occurs in
2302 human life, which assumes a wide range of forms and is very hard to endure. What is that suffering? It is the suffering of death, which is unavoidable in life. Death causes one’s body, faculties, and sense sources to cease. It destroys the faculty of the life force as well as the sense sources. It permanently puts an end to meeting one’s family, companions, and friends, and it destroys all good fortune. As people depart for the next life, they must traverse a path consisting of the effects of their former actions. At the end of their life, all beings must go through the experience of relinquishing their body. Then, when they subsequently take rebirth in the intermediate state, that is what is referred to as death. O gods, this is certain to be experienced, because whoever is born must also die. [F.309.b] It is completely impossible for anyone to die, take rebirth as a human, and then continue to live without ever having to die. Therefore, you must, quickly and immediately, take to heart what life as a human is like!’

4.C.- "At that point Musulundha, ruler of the Heaven Free from Strife, will speak
2303 these verses:

" 'Humans suffer in the ways explained.
From the intermediate state
They take rebirth
And are thereafter certain to die.

4.C.- " 'While in the intermediate state,
2304 They are pulled along by their karmic actions.
The suffering of this long journey
Is impossible to bear.

4.C.- " 'As one is submerged in feces and urine,
2305 And tormented by heat,
The suffering in the womb
Is too painful to describe.

4.C.- " 'As one yearns for the taste of food
2306 And remains obsessed with that,
The suffering of craving food
Is too painful to describe.

4.C.- " 'As one is burned by the fire of hankering,
2307 The suffering of a craving mind
Is so intense
That it cannot be described.

4.C.- " 'For humans, encountering the disagreeable
2308 Is as painful as poison or fire.
The suffering that arises thereby
Is too intense to describe.

4.C.- " 'The suffering of separation from loved ones
2309 Arises with tremendous force for humans.
Difficult to bear and extremely severe,
It is too painful to describe.

4.C.- " 'The great terrors of heat, cold, and the rest
2310 Are immense and abundant.
Such excruciating torments
Are too painful to describe.

4.C.- " 'The manifestation of fatal diseases,
2311 And the other envoys of time

- That living beings must encounter,
Are too terrible to describe.
- 4.C.- “ ‘Helpless and destitute,
2312 People fall under the power of others.
 As they lose whatever good they had,
 Their suffering is too intense to describe.
- 4.C.- “ ‘The suffering of constantly searching,
2313 While scorched by the poison of craving—
 Gods, that suffering [F.310.a]
 Is too intense to describe.
- 4.C.- “ ‘The many endless sufferings
2314 That arise from unwholesome company
 And that lead to birth in the lower realms
 Are all too painful to describe.
- 4.C.- “ ‘The pains in one’s heart
2315 That arise from worrying about one’s children
 Are the peak of hell,
 And are unbearable to describe.
- 4.C.- “ ‘The ferocious flames
2316 Of the fire of hunger and thirst
 Consume the mind,
 And are too painful to describe.
- 4.C.- “ ‘The agonizing suffering
2317 That occurs due to the gossip
 Of dear friends and relations
 Is also too painful to describe.
- 4.C.- “ ‘Walking hunched over, supported by a stick,
2318 While one’s mind and faculties lose strength,
 One thus suffers the pain of an aging body,
 Too painful to describe.
- 4.C.- “ ‘The sufferings of wandering beings,
2319 As they are rounded up by the Lord of Death
 And forced to leave their delightful world,
 Are too painful to describe.
- 4.C.- “ ‘Beings do not see him,
2320 And no act can stop him

- As he destroys all beings—
Such is the Lord of Death.
- 4.C.- “ ‘Unbearably powerful,
2321 He moves everywhere with rage and resolve
Throughout all the different worlds—
Such is the Lord of Death.
- 4.C.- “ ‘The fire of time cannot be extinguished
2322 And is certain to be felt by every being,
Bringing their lives to an end—
Such is the Lord of Death.
- 4.C.- “ ‘As time ravages them,
2323 Living beings are destroyed
And their aggregates and elements exhausted—
Such is the Lord of Death.
- 4.C.- “ ‘All friends and companions who were born into one’s life
2324 Will be lost without exception
And shall never be met with again—
Such is the Lord of Death.
- 4.C.- “ ‘As long as the unbearable hardship
2325 Of the terror of death is not yet upon you,
Be sure to contemplate the Dharma—
That will make your heavenly life meaningful.
- 4.C.- “ ‘Those living a good life
2326 Are those who keep the Dharma in mind. [F.310.b]
A life that is separate from the Dharma
Cannot be called a life.
- 4.C.- “ ‘A good life is a life
2327 With the Buddha in mind.
A life that is separate from the Buddha
Cannot be called a life.
- 4.C.- “ ‘A good life is a life
2328 With the Dharma in mind.
A life that is separate from the Dharma
Cannot be called a life.
- 4.C.- “ ‘A good life is a life
2329 With the Saṅgha in mind.

A life that is separate from the Saṅgha
Cannot be called a life.

4.C.- “ ‘A good life is a life
2330 With the truth in mind.
A life divorced from the truth
Cannot be called a life.

4.C.- “ ‘A happy life is a life
2331 With the path in mind.
A life divorced from the path
Cannot be called a life.

4.C.- “ ‘Those who keep in mind
2332 How to move toward suffering’s transcendence
Are referred to as gods among gods.
Those who play here are not gods.

4.C.- “ ‘Those who one-pointedly practiced concentration
2333 And thus reached the peak of existence
Now live a life attached to their pleasures.
Yet, that type of fun is no fun at all.

4.C.- “ ‘You must understand these flaws
2334 Of the ignorant and desirous who frolic in existence,
And you must strive for the transcendence of suffering.
This is my pith instruction.’

4.C.- “As he thus works for the welfare of others in numerous ways, the ruler of
2335 the Heaven Free from Strife replenishes the minds of the gods and frees
them from passing to the lower realms.

4.C.- “The gods of the Heaven Free from Strife will respond, ‘Ah, ruler of the
2336 Heaven Free from Strife, we understand this very well. All that you say is
true—we have seen that for ourselves. The gods who appeared before us
were destroyed; [F.311.a] their suffering was unbearably excruciating. In
terms of size, color, looks, and greatness, we could not even match a tenth of
theirs—and yet they all met such obstacles. Therefore, why would
something like that not happen to us as well?’

4.C.- “Standing before the gods, the ruler of the Heaven Free from Strife will
2337 say, ‘The suffering of those gods that you saw was only minor. You may well
encounter something that is a hundred times worse. If you become carried
away by carelessness and engage in non-Dharma, you will surely take birth
among hell beings, starving spirits, and animals. But if you practice the
Dharma, the gateways to the lower realms will be shut and you will enjoy

numerous forms of happiness among gods and humans. Thereafter, you will become free from aging and attain the stage of permanent freedom from suffering. None of those pains will then befall you. Therefore, do not lose yourselves in carelessness! There is no happiness to be found in pleasures. They do not last, and they cannot match even a sixteenth of the unsurpassable bliss of the concentration of undefiled wakefulness.'

4.C.- "Upon hearing these words from their lord, the gods of the Heaven Free
2338 from Strife will perceive the flaws directly. They will then exclaim, 'You have taught us all this for our own benefit, so we shall do as you have requested. [F.311.b] In that way, Your Majesty, we shall not incur the sufferings created by desire.'

4.C.- "Musulundha will then utter these verses:

2339

" 'You are your own protector.
Who else can protect you?
If you properly tame yourself,
You will attain the eternal stage.

4.C.- " 'Positive actions create beauty,

2340

Not some other protector.
Throughout thousands of lives,
Those actions will follow you.

4.C.- " 'You will arrive at the supreme abode,

2341

Free from aging and death.
The intention to perform extremely virtuous actions
Is the supreme good.

4.C.- " 'Therefore, practice positive action,

2342

And thus consume the food that is truly nourishing.'

4.C.- "When Musulundha has taught the gods in this way, he will further instruct

2343

them, 'Now, go to roam the forests and parks, but be careful, lest you become carried away by desirable sounds, tastes, shapes, and fragrances.'

4.C.- "Hearing these words, the gods will respond, 'We pray that when in the

2344

future the perfect buddha, the unsurpassable tamer and guide of beings who bears the name of Maitreya, appears in the human world, we may be born there to receive his teachings. At that time, may we be present in his first retinue. May we listen to his teachings and bring an end to defilements.' In this way, some of the gods will pray to awaken to unexcelled and perfect buddhahood, [F.312.a] and having made that prayer, they will go for refuge in the Buddha, the Dharma, and the Saṅgha. Those who do so are certain to be born in the human world and receive Maitreya's teaching. Upon hearing

the sacred Dharma together with those gods, seventy thousand other gods likewise will bring their defilements to exhaustion. These other gods will also become destined to behold the relics of that thus-gone one due to having previously made magnificent aspirations toward unexcelled and perfect buddhahood. There are also hundreds of other gods who at this point will make aspirations to attain the attitude of a solitary buddha. All of them will attain the results of their prayers.

4.C.- “Being aware of all this, the ruler of the gods in the Heaven Free from
2345 Strife will understand that he has benefited the gods tremendously and that he has advised them to avoid once again becoming lost in carelessness. Since the minds of the gods have now become pliable and gentle, they will circumambulate Musulundha to the right and then depart from the banks of the lake. Having benefited the gods, Musulundha will also depart to help gods in other places.”

4.C.- *This completes the account of the realm of Constant Bliss, the eighth⁵¹⁹ realm within the*
2346 *Heaven Free from Strife. This section is also known as ‘Musulundha’s Great Miracles.’*
[V71] [F.1.b]

· The Gods in Endowed with Increasing Bliss ·

4.C.- “As the monk who has knowledge of the effects of the ripening of karmic
2347 actions continues to examine the realms of the Heaven Free from Strife for the benefit of the gods of the Yāma Heaven, he will apply insight derived from hearing and thus perceive a realm of the Heaven Free from Strife known as Endowed with Increasing Bliss. Wondering what karmic actions cause beings to take birth in that realm, he notices how holy people may observe discipline with a virtuous state of mind and thus give up killing and stealing just as described before. As for sexual misconduct, they give up even the subtlest aspects. For example, should they come upon a depiction of a woman together with a man, they will not for even a moment pay any attention to it, since that would amount to an incorrect engagement of the mind. They will not covet it and they will not relish it. [F.2.a] Rather, they will be afraid of the arising of inappropriate mental engagements and afflictions that pollute the mind. They will abandon anything that might cause them to renounce their pure conduct, or to think about or look at such things—they will end and thereafter repel all incorrect mental engagements that might cause them to renounce their pure conduct.

4.C.- “They also teach others about the consequences of karmic actions, saying,
2348 ‘The effects of engaging in sexual misconduct are unattractive, unpleasant, and ugly, so refrain from such actions. Such acts are not the path of peace.

They are not pleasant, not beautiful, and not what holy beings wish for.' In this way, they teach about very subtle consequences.

4.C.-
2349 “When the bodies of such disciplined individuals who practice pure conduct, and who are concerned about even subtle unwholesome acts, disintegrate, such beings will, after their death, go to the joyous higher realms and take birth among the gods in the realm of Endowed with Increasing Bliss of the Yāma Heaven. Once born there, they will experience the delightful effects of their practice of positive actions. They will enjoy forests, parks, bathing pools, golden summits, waterfalls, cascades of precious substances, gorgeous songbirds, and jewel-studded palaces with roofs of the seven precious substances; [F.2.b] lotus ponds with features of beryl, sapphire, and gold; and all manner of delightful sights, sounds, colors, and shapes. In that realm, they will play around accompanied by the blissful humming of bees. In those lush groves, the happiness of the gods continuously increases in relation to their thoughts and deeds. The many rocks made of diamond, sapphire, and crystal shine with a rich and lovely brilliance. The gods enjoy the enrapturing sound of the many cascading waterfalls and are free to enjoy to their hearts' content the incomparable divine substances found there. Surrounded by retinues of hundreds of thousands of divine ladies, they enjoy the greatest forms of happiness and an ever-increasing amount of pleasures, while they partake of myriad varieties of divine substance that are beyond compare. Traveling through the sky, they set out on hundreds of journeys among mountainous summits of gold and beryl. As they do so, they are attended to by female servants with perfect appearance, attire, and ornaments. These servants, who laugh, sing, and dance, form a fawning and playful bevy of goddesses of indescribable beauty, with whom the gods can frolic joyfully as they roam the land.

4.C.-
2350 “Surrounded by these divine ladies, who have a natural radiance, the gods become attached to their divine sense pleasures, and any sight they come across reveals a variety of heavenly substances that move their hearts and fill them with indescribable happiness. [F.3.a] All the forms they see are in complete accord with their wishes. The same goes for the sounds they hear—all sounds are a source of pleasure. All the sounds manifest in a rich variety of ways that perfectly accord with the gods' desires. In this way, the gods revel in the delightful laughter and playful flirtations of their exquisite goddesses.

4.C.-
2351 “Their noses likewise sense indescribably delicious divine fragrances, and thus the gods delight in the rich variety of incomparable scents wafted their way by a delightful breeze from the fragrant lotus pools. Likewise, as the

breeze envelops the mountains, flatlands, terraces, mountainous regions, and deep forests, it always carries with it the utterly enrapturing scents of incomparable divine substances.

4.C.-
2352 “All that the gods taste with their tongues is likewise a source of perfect pleasure. An abundance of incomparable divine substances yields a vast spectrum of sour, salty, bitter, astringent, and stimulating flavors. Whenever the gods wish, they can enjoy rich foods that accord perfectly with their likes and desires. That is how their tongues experience flavors.

4.C.-
2353 “All the textures that their bodies feel are likewise endowed with the eight forms of enjoyable touch. The colorful garments that they wear are cooling, warming, temperate, refreshing, soft, fine, delicate, and unwoven. [F.3.b] Likewise, the many sparkling gems present on their heavenly ornaments, which shine across ten, twenty, thirty, forty, fifty, sixty, or even a hundred leagues, are all deeply enjoyable to the touch. Moreover, the gods’ fragrant ornamental flowers are likewise delightful to touch and can be found in rich abundance and variety within the heavenly forests where they are fanned by the breezes. These flowers, so delightful to touch, also delight the gods.

4.C.-
2354 “In this way the gods enjoy the consequences of their former positive physical actions. It is their former positive actions that result in desirable, attractive, and delightful experiences of such an exalted nature. Nothing occurs that was not engendered in the past. Such events are not random, and the gods’ past actions do not come to nothing. Their realm is not uncaused, and it cannot be engendered by the careless. Produced by the coming together of causes and conditions, karmic consequences are not dissimilar to their causal actions. The gods experience their resultant delightful perceptions as a consequence of former actions that resemble their effects. In accordance with their previous practice of discipline, they now encounter any pleasure they may wish for. Attractive and delightful divine forms are abundant and widespread, and both their increase from subtle to immense and their waning from immense to subtle are achieved in a timely manner. The mere wishes of the gods accomplish corresponding enjoyments of abundant pleasures.

4.C.-
2355 “Those who practiced discipline, and gods in particular, become attached to the fire of the six kinds of objects [F.4.a] and are swept away by the river of pleasures. In this manner, they roam from forest to forest, summit to summit, and from one source of divine substance to the next. In forests and parks, they are drawn to the delightful sounds of cascading waters that combine with the lovely songs of hundreds of different species of birds with exquisite colors, appearances, and characters. Enraptured by heavenly joy, they move through an environment created by their former positive actions. With enthusiasm and infatuation, these congregations of gods with their

gorgeous bodies, garments, and ornaments will fan the flames of passion as they explore their environment. Adorned with exquisite divine garlands, flower garlands, colored powders, and perfumes, they reside on the summits of gold, beryl, and blazing gold. Every mental state they experience involves a broad spectrum of pleasures, and so together with their companions they will saunter from forest to forest. These unparalleled lands are made of the most delightful gold, beryl, pure gold, silver, sapphire, and coral and are adorned with nets of bells that tinkle delightfully. They will continue to explore such glades that are filled with flocks of birds, [F.4.b] again and again. However, as the gods roam about in utter carelessness, some birds known as *the careful ones* may notice them and sing these verses of instruction:

4.C.- “ ‘Recent actions become exhausted
2356 While old actions are experienced,
 Yet a fall is certain when all is exhausted—
 Such are the divine properties of the higher realms.

4.C.- “ ‘Karmic actions always lead to downfall,
2357 And every instant of life
 Only brings one closer to the Lord of Death.
 Yet, childish beings fail to understand this.

4.C.- “ ‘Failing to understand this due to desire,
2358 You think that you are beyond this.
 Yet, time slips away with tremendous speed
 And thus you too are approaching your downfall.

4.C.- “ ‘The cause of the destruction of all you have
2359 Is your attachment to all your objects.
 Why do you fools always seek out
 That which brings harm?

4.C.- “ ‘Because of your past positive actions,
2360 You now have found happiness.
 So why do you not continue
 To engage in positive actions?

4.C.- “ ‘Those attached to objects
2361 Sink in the ocean of existence,
 But those who are free from such attachments
 Are free from the ocean of pain.

“ ‘Powerful waves of objects

- 4.C.- Billow in the river of existence.
2362 Proceeding to the city of suffering's transcendence,
Those who are brave leave this all behind.
- 4.C.- " 'The steadfast who investigate reality
2363 Must decisively turn their backs on objects.
The craving for objects one nurtures
Is what causes one to ramble throughout the three realms.
- 4.C.- " 'One must turn one's back on objects!
2364 This understanding we have considered and reached.⁵²⁰
Objects are like kimpāka fruits
And entail a terrible ripening.
- 4.C.- " 'Human minds are attached to pleasure
2365 And chase after objects,
Accumulating unvirtuous karmic actions.
How wretched such beings are!
- 4.C.- " 'Such beings race toward unbearable terror.
2366 Thus, you must constantly guard your minds.
Constantly attached to objects,
They become obscured by the objects of existence.
- 4.C.- " 'They run toward objects
2367 Without understanding that this will be their ruin. [F.5.a]
Only later, when they reach their destruction,
Will they understand the effects of their actions.
- 4.C.- " 'Knowing this, you should always relinquish
2368 Such actions, as well as
The flaws of the objects,
And the flaws that forever bind all beings.'
- 4.C.- "In this manner, the birds known as *the careful ones* instruct the careless and
2369 thoughtless gods. Yet the gods do not understand the verses. Instead,
craving objects, they pay no attention and will continue as before. Attached
to objects, they will continue to create the causes for wandering through the
wilderness of cyclic existence and its ferocious sufferings. Always moving
among objects, the gods become so infatuated with their environment that
they never cease migrating and roaming about. Each of the male gods is in
constant pursuit of the amorous company of the heavenly girls—even
though these goddesses are actually the cause of all types of misery,
comparable to fatal weapons, flames, abysses, or forest fires. Anyone who

wishes for true happiness, who is intelligent, and who is frightened by the terrors of cyclic existence would therefore be better off fearing the company of such ladies. They should endeavor to escape them. Yet the deluded gods are blinded by desire, and even though they know about the suffering that is created thereby, they nevertheless continue to enjoy themselves in the company of the goddesses.

4.C.-
2370 “All infantile beings are blinded by the swamp of cyclic existence. Blinded by desire anger, and ignorance, they are playing with the henchmen of the Lord of Death, [F.5.b] yet the gods do not evaluate these interactions in this way.⁵²¹ Although the birds’ advice is very helpful and capable of blocking the passage to the lower realms, the gods remain deluded, and thus, without knowing the way things really are, they will continue to enjoy themselves in the woodlands and parks. They will keep company with those who produce the shackles of craving, and they will frolic with such ignoble beings.

4.C.-
2371 “When a newly born god thus roams these lands that are lush with gorgeous features of gold, beryl, sapphire, great sapphire, and coral, he may, on rare occasion, happen to hear some delightful and lovely voices that sound divine. Curious about the source of the voices, he will approach together with his attending retinue. As they come closer, the wondrous singing becomes increasingly clear, and thus they will all linger there, listening to the enchanting voices that are accompanied by music from the five types of instruments. The voices are utterly unlike, and incomparable to, anything they have ever heard. As the god and his companions rush closer, they will arrive at a forest known as Great Joy that abounds with numerous jewel trees. This great grove covers one hundred leagues by twenty leagues. Among its superb trees, which possess the most exquisite qualities, [F.6.a] are gatherings of hundreds and thousands of gods who sing, celebrate, and dance.

4.C.-
2372 “Seeing all this, the newly born god will enter the forest with its golden trees, beryl foliage, and heavenly fragrant flowers. The forest is draped with flower garlands with equally exquisite qualities, and upon seeing all the many colors and sights in the forest, the god will proceed to explore further. He will then come across trees of beryl with sapphire branches, golden leaves, and silvery ripe fruits having perfect flavors. The sapphire branches are flush with flowers in numerous colors. Next, he will find trees with sapphire trunks, branches of gold, and leaves of beryl. Among them hover bees of many different lovely shapes and colors, humming in the most enchanting way, capturing the eye and mind with their beauty. The newly born god will encounter divine flowers in full bloom, colored like the seven precious substances and endowed with a splendor so marvelous that they enrapture the mind even if one turns toward them with the eyes closed.

There, he will listen to deeply gratifying sounds and discover mansions enveloped in golden vines with fluttering leaves, among which swarm bees that buzz in hundreds of thousands of delightful melodies. Other mansions are draped in vines with sapphire branches and leaves of great sapphire. [F.6.b] They shine in the colors of magnificent gems and serve as homes for various birds. Throughout the forest the ground is soft, giving way when one places a foot on it and bouncing back when one lifts the foot again. This beautifully designed land is permeated with divine fragrances and filled with coteries of divine ladies.

4.C.-
2373 “As the newly born god continues his exploration, he will discover other areas where the land is of a hitherto unseen kind—blanketed with the seven precious substances, which sparkle in divine colors. Accompanied by his retinue, he will travel through this ravishing and level land, amazed and distracted by the scenery. All that the god may lay eyes on within that wildwood is without exception desirable, attractive, and delightful, and the sounds he hears are all likewise always desirable, attractive, delightful, and enchanting. All he smells is desirable, and whatever he sets his mind on becomes the source of an experience that is desirable, attractive, and delightful. The most exquisite divine substances provide him with flavors that are perfect; whatever he listens to delivers tones that are desirable, attractive, and delightful; and all he touches physically, or pays attention to mentally, is always desirable, attractive, and delightful.

4.C.-
2374 “Tied by the bonds of all these pleasures, he will experience immense happiness. [F.7.a] Together with his retinue, he will explore the many different features of the landscape in that great forest, where flocks of divine birds warble with extraordinary voices. They will discover many delightful lotus pools that adorn the beautiful landscape, and they will then proceed into ever more captivating regions. In the ponds grow lotuses with sapphire stems, golden petals, and diamond anthers that extend from a flower core made of sapphire, which is extremely soft to the touch. Other lotuses grow beryl leaves from stems of gold. The silver core of those flowers displays anthers of ruby, and among them hover many different gorgeous bees that hum with lovely melodies. There are colorful lotuses that are in full bloom, bearing petals studded with the seven precious substances, and bearing petals of gold. In the center of these flowers are found many different gorgeous varieties of sapphire, beryl, gold, coral, crystal, and great sapphire, all shining brilliantly with their colorful light. Every single flower displays a core that is just as colorful and beautiful as all the rest. When the gods see these lotus ponds, they will feast their eyes on them insatiably. [F.7.b]

4.C.- 2375 “The more objects the gods see, the greater their craving grows, just as a fire blazes when fueled with butter. But how can those who are never satisfied ever be happy, and how can those who are never happy ever find peace? Those who crave will not find peace anywhere. The more pleasures they enjoy, the stronger their craving becomes, and as their craving grows, the more intense it becomes. The more insatiable the gods are, the more insatiable they become, and thus their suffering grows. Mistaking pain for pleasure, the gods are burned by the fire of desirous vanity, and thus they will venture deeper into the wildwood, elated by the many unique features of the jungle that is ablaze in myriad lights.

4.C.- 2376 “Upon seeing the many colorful lights of the flowers there, some gods will gaze around in their environs and approach the flowers of the five objects. Insatiable in their craving for sense pleasures, they will continue their tour of the forest. They will pass through jewel groves that shine with golden and crystal lights, and they will come across deep rivers with pristine waters, just like the Jambu River,⁵²² where the most tender sprouts of the five kinds grow. Elsewhere they will come to an immaculate lake full of silvery waters that sparkle with colorful jewel lights. The lake is home to gorgeous swans, ducks, and geese that make the most delightful calls. [F.8.a] Surrounding the lake lie beautiful lotus pools, and its banks are lined with majestic trees. These form glades that are home to a wide range of beautiful birds that all sing in myriad exquisite ways. Seeing all this beauty spread out right before his eyes, the newly born god will enter the forest. Therein, he will discover groves of blue lotuses among which hover beautiful heavenly bees. And in the ponds, which are free from mud and perfectly endowed with the seven other features, frolic a variety of aquatic birds with feathers made of the seven precious substances. Everywhere swim flocks or pairs of exquisite geese. The trees in the surrounding forests grow fragrant flowers with petals in many different shapes, further embellishing these bountiful lotus groves.

4.C.- 2377 “As the newly born god continues his journey, he will discover many streams of divine nectar that flow through the environment. These streams of nectar are colorful and utterly free from any impurities. Babbling delightfully, they are found in the forest by the hundreds and thousands. The streams are frequented by beautiful, impassioned birds that are drunk on the nectar.

4.C.- 2378 “The newly born god continuously comes across new sights, and at one point he will discover a great forest, filled with beauty, growing on dry land. [F.8.b] The plants in the forest take on all manner of forms and shapes, and the flowers, which have a variety of petals, anthers, fragrances, and colors, are adorned by beautiful bees. By nature, the forest is extremely fragrant, emitting the most delicious scents. Together with his companions, the newly

born god will also discover that the forest contains mountains with lofty summits that sparkle with the light from a wealth of jewels. On the mountain slopes there are hundreds of thousands of cascades as well. Together with the radiant and dazzling trees that are arched over the waters, they further beautify the gorgeous peaks. The delightful calls of cuckoos can be heard as well as hundreds of thousands of other enchanting, dazzlingly radiant, jewel-like birds singing lovely tunes. The mountains are likewise speckled with hundreds of thousands of fragrant flowers. In Jambudvīpa, the luminous beauty of the sun and moon appear as if the sky itself had burst open to reveal the splendor of its brilliant light. Similarly, in this realm in the Heaven Free from Strife, the mountains emit a brilliant, dazzling, and colorful light. Witnessing the bright, colorful light that shines from the mountains, the newly born god and his companions will enter the lush forests, and the deeper into this forest they penetrate, the more elated they will become at what they find. [F.9.a]

4.C.-
2379 “Among the numerous perfect qualities they discover are many delightful tunes that are uplifting, gentle, soft,⁵²³ continuous, and inviting. As they proceed in the direction of the sounds, the gods will become intensely inspired, and thus they will eagerly rush forward. With wide-open eyes they will come upon a cheerful gathering of gods they have never met before. As they approach, they will notice a beautiful stretch of woodlands adorned with scattered trees of sparkling beryl as well as beautiful mountains speckled with gorgeous sapphire trees. Furthermore, the newly born god will see colorful and lovely lotus pools of the seven precious substances adorned with king-of-the-forest plants. Gods and goddesses adorned with the most exquisite ornaments and outfits abound there, making an ongoing display of their amazing bodies, youthfulness, jewelry, and costumes.

4.C.-
2380 “Some among this lovely congregation of hundreds of thousands of gods and goddesses are enjoying wine that is free from any flaws of intoxication but endowed with the most delightful and heavenly flavor, bouquet, and character. Engaged in a single infatuated pursuit, they drink with their companions and frolic in that colorful and gorgeous stretch of woodland. [F.9.b] In other parts of the beautiful forests, which are illumined by a variety of lights, other groups of radiant gods celebrate. Some of them escort their companions to go celebrate in beautiful stretches of forest filled with magnificent trees, where they can enjoy heavenly sense pleasures to the accompaniment of music, dance, and the beat of drums.

4.C.-
2381 “Other gods enter dense wildwoods lush with trees made of the seven precious substances. There, they celebrate in the forest glades, absorbed in music from the five types of instruments. They are utterly infatuated and enchanted by their incomparable divine pleasures. Impassioned, they

gallivant around with their companions, carried away by the sound of music from the five types of instruments, as well as singing and cymbals. Hearts filled with happiness, they revel joyfully in the objects of their insatiable craving. The minds of all the gods are desirous in the same manner and partake wholeheartedly in this joyous celebration of insatiable ecstasy. With craving and yearning, they indulge their five senses and thus become submerged in a river of pleasure.

4.C.- "Some gods enter lotus groves and take a seat in the center of a flower.
2382 There, surrounded by lotus petals, they drink inebriating wine, yet they do not suffer any of the stains of intoxication. Rather, their minds become stained by attachment to the delicious flavors and the incomparable character and hue of their drinks. Still other gods visit waterfalls. Befriending one another on both sides of the cascading waters, [F.10.a] they relish a veritable profusion of heavenly enjoyments that defy the imagination.

4.C.- "Elsewhere the newly born god will behold gods who befriend each other
2383 in their pursuit of pleasure and enjoy themselves upon precious platforms of gold and beryl and between rows of mansions. According to their individual past positive actions, their bodies, youthfulness, and pleasures may be either inferior, intermediate, or superior, yet all of these individuals, who practiced supremely positive actions, are sustained by incomparable enjoyments of their five senses. Here, just as before, the newly born god will behold celebrations of a kind he has never witnessed before.

4.C.- "The gods who gambol about in this environment are endowed with
2384 unparalleled, perfect pleasures, and thus the newly born god and his companions will ecstatically rush forth to join them. Upon seeing the many gorgeous ornaments, garments, and bodies of the gods there, the newcomers will stare in amazement at the unprecedented wonders they encounter. With trust and joy, they will begin to interact with the gods of that locale, and the latter will respond to them in the same manner. Without any sense of competition, everyone will mingle with each other. Full of attachment, they will then gallivant with their consorts from one gorgeous forest to the next, from one golden summit to another, from lotus pool to lotus pool, from one river of food to another, and from one cascading river to the next. [F.10.b] It is not easy to provide an example for the pleasures the divine gatherings ecstatically enjoy in this manner.

4.C.- "When they have frolicked in this way for an extremely long time, they
2385 will arrive at a mountain called The Essence of All, which is made of solid gold and features numerous exquisite waterfalls, lotus groves, bathing ponds, forests, and parks. Gods and goddesses abound there, and there is constant music, drumbeats, and singing. Delightful in all regards, the mountain is adorned with hundreds of thousands of cascades and peppered

with hundreds of thousands of delightful mansions. Lotuses are in full bloom throughout the land and the pools are adorned by hundreds of thousands of embankments. It is lush with glimmering trees and gorgeous wish-fulfilling trees flourish there as well. The landscape is enchanting to behold, and when the gods see the forests and parks, they are struck with wonder. One slope of the mountain is of beryl, another is of gold, a third is of sapphire, and a fourth is of great sapphire. This perfect jewel mountain of exquisite dimensions is also adorned by plateaus and caverns that befit great beings, flatlands, and the most amazing woodlands.

4.C.-
2386 “In order to reach all these delights and frolic there, the gods will ascend the mountain with their hearts set on enjoying themselves. [F.11.a] Hundreds and thousands of times, they will rollick about passionately with their attending retinues to the accompaniment of heavenly music of the five types of instruments. Throughout the forests and parks, in the bathing ponds and by the cascading streams, they will playfully celebrate in great assemblies to many sweet-sounding tunes. As the gods ascend the mountain, they will come upon an exceptionally delightful lotus grove that is embellished by hundreds of thousands of heavenly trees that are more beautiful than anyone could desire. Ablaze with radiant jewel light, this grove of lotuses shines brilliantly and forms part of a row of other gorgeous lotus groves. As described before, the gods revel, dance, and sing as they proceed at a leisurely pace. Dancing and singing, they will work their way higher up the mountain, united as friends—all the while assisted by their own former actions.

4.C.-
2387 “Due to their past positive actions, the bodies of the gods glow with a natural light and they are completely free from flesh, bones, or lymph. Without anyone causing harm to others, they enjoy the streams of food, drink, and nectar, savoring their perfect colors, flavors, aromas, and characters in exquisite vessels, all in accordance with their own former actions. In this way, they remain attached to the five objects and to each other. Constantly absorbed in this desirous state, they will revel and celebrate ecstatically. Their pleasures are always perfect, [F.11.b] unprecedented, unequalled, and diverse, and so they pursue them ardently. As they climb the mountain, the gods will discover some truly amazing delights. With their exceptional bodies, the gods will also find each other highly attractive and delightful. Moving leisurely through the unparalleled environment of that lofty mountain, they will finally reach its far side. From there, they will catch sight of another extremely delightful mountain, known as the Mountain of Play. This mountain, which is formed from jewels, features an abundance of trees, streams, and groves of pink and blue lotuses. Its back side is absolutely splendid and has anything one could ever wish

for. The mountain produces, to an unparalleled level of perfection, any desirable, attractive, and delightful thing that could be wished for. Thus, the gods live exactly as they please. The other desirable qualities they enjoy have already been explained. In this setting, the gods will keep on playing around for an extremely long time.

4.C.-
2388 “While they frolic and enjoy themselves and explore the environment in this manner, at some point they will become distracted by some vines that sway in the wind. Just then, they will catch sight of a series of sparkling jewel mountains that rise high into the air and encircle the area. On the perfect ground, which is made of the seven precious substances, live the most gorgeous and peaceful birds that sing in an enthralling manner. [F.12.a]

4.C.-
2389 “This alpine region is also filled with perfectly peaceful caverns and lakes. The birds living there led serene lives in the past, yet they failed to fully observe discipline. They kept the Dharma in their hearts but became angry nevertheless, and so they did not act in accordance with their own teachings. As Dharma teachers, they were therefore just like impersonators. When they died, they went to the realms of hell beings and starving spirits under great hardship. Later, due to the craving associated with the force of karmic actions to be experienced in other lives, these beings were for the most part born as swans by these lakes.

4.C.-
2390 “The birds have feathers the colors of the seven precious substances, and they are born with delightful voices. They feed on the heavenly lotuses there and frolic around on the lakes together with their companions. The king of swans, the bodhisattva Auspicious Time, usually resides by these lakes, and in the caverns he teaches the Dharma to Musulundha, the ruler of the Heaven Free from Strife. The flocks of birds there also listen to his Dharma discourses.

4.C.-
2391 “Sometimes the celebrating, reveling gods will divide into two groups. Those that are motivated by past positive actions to be experienced in other lives will proceed to the lakes due to their former positive actions, whereas those lacking such karmic actions will go to enjoy themselves in the forest known as Careless Living. Those gods who practiced peaceful conduct in past lives will therefore arrive at the lakes, where they will mingle with the birds. [F.12.b] At that point the swans known as *teachers* will warble to them in verse:

4.C.-
2392 “ ‘People who say one thing
But do another
Speak empty, ignorant words
And will not escape suffering.

“ ‘Those who teach others the Dharma

4.C.- But do not practice the Dharma themselves
2393 Are merely full of words,
While their minds remain empty.

4.C.- “ ‘Carelessness gives rise to desire,
2394 And desire produces anger.
Once people possess those two flaws,
They rush off to hell.

4.C.- “ ‘The happiness of the past
2395 Is not here for you now,
And the happiness of the future
Is not here either.

4.C.- “ ‘Gods who spend their time in carelessness,
2396 Ignorant and yearning for enjoyments,
Are fooled by their own actions
And carted off to the hells.

4.C.- “ ‘Craving deceives throughout the three times
2397 And always creates unfavorable situations.
The wise do not indulge in craving,
For it means bondage in cyclic existence.

4.C.- “ ‘The childish regard this enemy as their friend
2398 But the wise cut down this enemy
And do not trust it,
For it leads to bondage in the world.

4.C.- “ ‘Shackles of iron or wood
2399 Can be severed.
But those who constantly wish for pleasures
Cannot cut through the bonds of craving.

4.C.- “ ‘Those who wish for inexhaustible happiness
2400 And the destruction of all bonds
Are freed from the realm of craving
And shift to the objects of insight.

4.C.- “ ‘Wisdom shines with the light of happiness,
2401 While suffering is said to be the darkness of craving.
Therefore, by staying in the light,
The wise clear away the darkness.

“ ‘Those who use the sharp weapon of insight

4.C.- To cut down the tree of craving,
2402 Felling it from its root,
Will attain unsurpassable happiness.

4.C.- “ ‘Therefore, persevere in clearing the jungle of flaws,
2403 With its copious wild torrents.
Felling this thicket of flaws,
The wise become free from craving.

4.C.- “ ‘The river of craving runs a triple course
2404 And, for the careless, is hard to cross.
But those who attend to the accomplishment of insight [F.13.a]
Will cross to the far side of the flaws.

4.C.- “ ‘Ascending to the summit of insight
2405 And residing within the beautiful cavern of discipline,
You will see all these flaws of existence
With the unfathomable eye.

4.C.- “ ‘The person who has abandoned the Dharma
2406 Is empty both on the outside and the inside.
He who has no wish for the Dharma
Is as insubstantial as a water bubble.

4.C.- “ ‘Genuine both on the outside and the inside
2407 And solid like a diamond,
He who practices the Dharma of peace
Will bring benefit to all beings.

4.C.- “ ‘Those sinking in the mud of carelessness,
2408 Enjoying objects,
Are consumed by worms
And are bereft of the fortune of supreme happiness.

4.C.- “ ‘Therefore, those who pursue happiness
2409 Should steer clear of carelessness.
Free from the terrors of carelessness,
They will abide in boundless happiness.

4.C.- “ ‘You who have discernment,
2410 Do not let your minds be careless!
Those who are careless
Will swirl through the five realms of beings.’

4.C.- 2411 “In this way, the birds offer these verses of instruction to the gods. Still, although the birds thus explain things, the gods do not comprehend the message and consequently fail to recognize the flawed character of sense pleasures. Without paying any heed, they will continue to dance and to ravenously enjoy their pleasures, just as before.

4.C.- 2412 “Now, the bodhisattva swan Auspicious Time, who is always composed, fully intent on benefiting others, and settled in one-pointed equipoise, is also present there. Since his karmic lot is similar to theirs, he sometimes frolics among the birds. At other times, he stays inside a fine cavern where he contemplates the Dharma in a one-pointed state of mind. In this way, this royal bird Auspicious Time frolics among his companions while he also imparts the Dharma to the birds around him. [F.13.b]

4.C.- 2413 “When the visiting gods join these flocks of birds, everyone joyfully befriends one another. Wanting to celebrate there, the gods are exhilarated by the sight of the lake, as it captivates their eyes and enchants their minds. Seeing the lake surrounded by a wealth of trees and beautiful fruits, the elated gods will spread out into the surroundings together with their companions, and thus their dances, songs, laughter, and grace intensify tenfold. In this way, the gods come to revel and enjoy themselves by the lake. When the bodhisattva, whose mind is supremely mature, sees them, he will utter these verses:

4.C.- 2414 “ ‘By carefully abandoning carelessness,
The wise will attain
Unsurpassable fortune
Within the upper chamber of the mansion of insight.

4.C.- 2415 “ ‘The path that relinquishes carelessness
Is the path to perfect peace.
That path leads the wise
To the great transcendence of suffering.

4.C.- 2416 “ ‘Carelessness is known
As a terrible hindrance on the path.
It will bring ruin to the mindstream
And cut off the flow of Dharma.

4.C.- 2417 “ ‘Causing mindfulness to become forgotten or polluted,
Destroying the path to liberation,
And taking one into lower realms—
Such are the effects of carelessness.

“ ‘When the mind is disturbed by carelessness,

- 4.C.- One fails to understand what will benefit oneself.
2418 Then, like a corpse,
One understands neither words nor meanings.
- 4.C.- “ ‘In this way, one will be similar to cattle,
2419 While still having the body of a god.
Overcome by carelessness,
Deluded folks dance and celebrate.
- 4.C.- “ ‘However, when they die and transfer elsewhere,
2420 They will meet with destruction and terror. [F.14.a]
Those who run about carelessly
Are the beings of the three realms of existence.
- 4.C.- “ ‘They give rise to all possible flaws,
2421 Engage in actions of bondage and unwholesomeness,
And destroy all mindfulness of phenomena.
Thus, they side with the enemy, carelessness.
- 4.C.- “ ‘Neither their inner actions
2422 Nor their outer actions are wholesome,
As such people ravaged by carelessness
Foster a mind that goes to waste.
- 4.C.- “ ‘Whenever they try to escape,
2423 They are stopped by their carelessness.
The eye that lacks discipline and shame
Is destroyed by carelessness.
- 4.C.- “ ‘The mind that is absorbed in play
2424 And distracted by dance, celebration, and singing
Will never get enough of the divine objects,
And thus one falls from the higher realms.
- 4.C.- “ ‘Those who delight in the abode of destruction
2425 Are deluded by carelessness.
Not knowing the path to be the path,
It is as though they were blind.’
- 4.C.- “ ‘Upon seeing the gods, Auspicious Time, who only acts for the benefit of
2426 others, enters among the birds that speak. There, amid those swans that
captivate the eyes and enchant the mind, he offers these verses of
instruction. However, as if they were unconscious, the gods do not even
hear him. Without paying any attention, they will just continue dancing and

laughing to the enchanting tones of music from the five types of instruments. Enthralled, they will remain extremely attached to all the objects of their five senses and therefore they will not hear his instruction. The gods will just fritter away their time by the lake.

4.C.-
2427 “Even though the gods in the Heaven Free from Strife are so thoroughly attached to objects and lost in carelessness, there are three highly virtuous sentient beings who nevertheless teach them the Dharma. They are Musulundha, the swan king Auspicious Time, and the peafowl king Resplendent. [F.14.b] In this way, some are established in the awakening of a solitary buddha and others in the awakening of a hearer. Those who gain such levels are fortunate beings who wish to escape from the realm of the māras.

4.C.-
2428 “In that regard, the evil Māra therefore thinks, ‘In the human realm, those who empty my realm are the mendicants. The Four Great Kings do so in the realm of the Four Great Kings; Kauśika does so in the Heaven of the Thirty-Three; Musulundha, Auspicious Time, and Resplendent do so in the Yāma Heaven; and Praśānta is responsible for the same in the Heaven of Joy. Therefore, I must make sure that no one among their companions will hear the Dharma. In that way, the realms of humans and gods under my influence will remain deluded. I must make sure that no one except those in the Heaven of Delighting in Emanations hears anything. Those who work for me are extremely powerful, so I can repel any attack. At the very least, I should send some of them to the Heaven Free from Strife so that they can compete with the gods there in terms of insight and subjugating prowess.’

4.C.-
2429 “With that thought, the evil Māra will then confer with his ministers and decide to send off emissaries to argue with Musulundha, Auspicious Time, and Resplendent. He will instruct them, ‘With your intelligence, skill in producing emanations, and great splendor, you will generate joy, carelessness, and delusion. Now you must enter among the gods in the Yāma Heaven and create obstacles when Musulundha, Auspicious Time, and Resplendent teach the Dharma.’

4.C.-
2430 “Once given this command, the emissaries will descend into the realm of the gods in the Heaven Free from Strife. [F.15.a] Upon their arrival, they will proceed to the residence of the king of birds, Auspicious Time. When Auspicious Time sees that they are approaching, he will recite the following verses in a clear and deep voice to those gods:

4.C.-
2431 “ ‘This is no time for carelessness,
And it is certainly no time for enjoyment.
When these causes of delusion appear,
That is a time for the powerful Lord of Death.

- 4.C.- “ ‘In joyful gatherings⁵²⁴ the fire of carelessness blazes,
2432 Consuming all the gods.
 Yet, obscured by ignorance about objects,
 They are blind and do not understand.
- 4.C.- “ ‘The formations of embodied beings
2433 Are observed to continue incessantly.
 In this way, deluded by ignorance regarding the objects,
 They do not comprehend what is good for them.’
- 4.C.- “Upon hearing those words, the emissaries, who have made themselves
2434 appear as gods of the Heaven Free from Strife, will respond carelessly:
- 4.C.- “ ‘In these perfect, boundless parks,
2435 Pleasures can be enjoyed carelessly
 And pleasures can be maximized.
 Why do you not explain that?’
- 4.C.- “Auspicious Time will respond:
2436 “ ‘Such careless enjoyment
 Destroys all happiness.
 Carelessness produces suffering.
 That is why I keep telling you this.’
- 4.C.- “To this, the careless beings will counter:
2437 “ ‘The objects of pleasure,
 The careless goddesses,
 And all the songs—
 To us, these are the enjoyments of the careless.’
- 4.C.- “Auspicious Time will reply:
2438 “ ‘When people encounter objects,
 They encounter suffering.
 Those who destroy their own roots
 Will plummet downward.’
- 4.C.- “The careless will reply:
2439 “ ‘Forests, parks, and rocks,
 Bathing ponds and lotus groves,
 Mansions and parks—
 Now is the time to be careless!’

4.C.- “Auspicious Time will respond:

2440

“ ‘In retreats and peaceful groves,
Mountains and forests,
The careful experience serene joys
And free themselves of bondage.

4.C.- “ ‘The carelessness of ignorant people

2441

Will lead only to hell,
An animal existence, [F.15.b]
Or the life of a starving spirit.’

4.C.- “With these words, Auspicious Time engages in a debate with the careless

2442

māras. He speaks while he resides within his luminous jewel cave, and his words primarily serve to help Musulundha relinquish carelessness. Surrounded by many hundreds of thousands of gods, Musulundha will then arrive at the great lake, hovering in the center of the sky, while his retinue of gods fills the sky to the accompaniment of dance, song, and music. Some of the gods in his entourage act recklessly, but those whose minds are in equipoise will arrive very quickly to make sure that they are not late to witness the debate between the king of birds, Auspicious Time, and the careless māras.

4.C.- “As previously, Musulundha will first listen to Auspicious Time. Then, understanding what is transpiring, he will speak to the careless māras:

2443

‘Without a doubt, you are the careless followers of the evil Māra. From other gods I have heard that such retinues are of three categories: carelessness, agitation, and delusion. They are all continually breeding tremendous delusion in the world. I must definitely debate with them by means of the instructions called *Replies to Questions Related to the Eleven Great Dharma Teachings*.

4.C.- “With this understanding, the ruler of the Heaven Free from Strife,

2444

together with Auspicious Time, will fly up into the sky, [F.16.a] where they take their seats in the heart of a lotus flower, surrounded by hundreds of gods who delight in carelessness.

· · The Eleven Great Dharma Teachings · ·

4.C.- “Musulundha will then explain, ‘Listen, I shall now impart to you the instructions called *Replies to Questions Related to the Eleven Great Dharma Teachings*. Careless ones, the blessed Kāśyapa taught this to a god of times past called Auspicious Joy of Carefulness, and I in turn heard the teaching from him. Listen and pay close attention to this religious teaching of the

2445

Dharma. All you careless gods and eloquent birds ruled by Auspicious Time, please listen. Also, you who belong to the forces of the māras, you who speak wrongly and do no good for the beings of the world—you listen as well.

4.C.-
2446 “ ‘What follows is the *Replies to Questions Related to the Eleven Great Dharma Teachings*. The eleven great teachings constitute an elevenfold process of relinquishment. Through that process, one will genuinely transcend craving and suffering, one will no longer wish to remain within the realm of the māras, one will destroy all the ties of cyclic existence, one will remain in the peaceful wilderness, one will delight in solitude, one will place one’s hopes in what is correct, and one will develop the wish to crush ignorance. What does this elevenfold process relinquish and what are the eleven factors? (1) Agitation is remedied by taming oneself, (2) lack of restraint by one-pointedness, (3) flawed discipline by following a holy person, (4) laziness by diligence, (5) obsession with visiting villages and towns by remaining alone in the wilderness, (6) greed by contentment, (7) obsession with visiting friends and relatives [F.16.b] by joyfully staying in foreign lands for a long time, (8) meaningless talk by proper verbal restraint, (9) frivolity by steadfastness, (10) poverty by generosity, and (11) ignorance by means of knowledge.

4.C.-
2447 “ ‘Those eleven factors are the stains of affliction, afflictive bondage, and the great branches of the tree of carelessness. Those who wish to go beyond the realm of the māras, who fear the terrors of cyclic existence, and who wish to destroy carelessness should give these up. The whole of cyclic existence is rooted in carelessness, while carefulness is the root of liberation. That is what the Blessed One has taught those who wish to escape from cyclic existence.

... (1) Agitation Is Remedied by Taming Oneself ...

4.C.-
2448 “ ‘Those who delight in taming themselves, those who wish to become tamed, and all beings who wish for what is desirable, attractive, and delightful should shun agitation. That unwholesome factor should be relinquished by all who delight in becoming tamed. In that regard, there are five types of agitation: (1) When on the way to a village or town, one may walk quickly, (2) one may walk without proper restraint, (3) one may let one’s clothing hang loose, (4) one may lift up one’s clothing, and (5) one may wander about or become distracted. When others see such behavior, they will immediately become upset.

4.C.- 2449 “ ‘Whence derives such unrestrained styles of walking? On the most subtle level, they originate in infatuation and lack of attention. From these spring numerous forms of agitation. [F.17.a] Those can be remedied by maintaining restrained conduct, by walking with one’s eyes focused at the distance of a yoke’s length ahead, by keeping one’s clothing fastened, by wearing a long upper shawl and not lifting one’s clothing higher than four finger widths above the knees, and by not letting one’s shoulders swagger. In this way, the carelessness of the divine world is conquered by carefulness.

4.C.- 2450 “ ‘Among the four types of carelessness that a monk or someone of a similar kind should overcome, what are the remaining ones? The first is to make remarks, even minor ones, without having examined matters properly and without proper judgement. Those who maintain restraint speak properly when in the homes of donors and benefactors. They do not snap their fingers and they take a low seat. The unrestrained, on the other hand, speak excessively and without any awareness of what should and should not be said. While seated, they speak with loud voices, and their attention is devoted to the women in the house. Rashly, they end up agitated or angry. They do not show any consistent concern for their company. Monks whose conduct is agitated and unrestrained in this way are disagreeable and unpleasant, and people will therefore wonder whether other monks are available whose conduct and demeanor are serene and proper. Men or other family members will thus comment, “Alas, those monks are unrestrained.”

4.C.- 2451 “ ‘Alternatively, those who maintain proper restraint will always speak words that are relevant and appropriate. Whether they meet new people or people they are used to seeing, whether they meet benefactors, donors, or other such people, they always speak gently and with awareness of the time and place. [F.17.b] Their words are peaceful, meaningful, and do not contradict reality. They do not become preoccupied with females. They do not snap their fingers. They are aware of the time. They know when it is time to leave, or they can sense this indirectly. They do not lift up their Dharma robes and do not let their shoulders swagger while walking. They do not cough loudly. They do not chide others. They always respond respectfully to questions. Their words are calm, pleasant, and in accordance with the Dharma. In this way, agitation is overcome by taming oneself.

4.C.- 2452 “ ‘Such people also overcome another form of agitation by means of taming themselves. In what way? When entering a household, they do not engage in songs, dance, or music. They do not pay attention to laughter, flirtation, or coquetry, and they do not listen to the conversations or jokes of others. They do not relish any of that and they have no wish for it. They have no fondness for large gatherings. When visiting a household, they do not

talk about the lifestyles of other homes. They do not come and go in a big hurry and they are not restless. Nor are they overly relaxed. This is the way that monks enter the homes of others. When they go to the home of a benefactor, donor, or the like, they crush, destroy, and dispel agitation by means of taming themselves.

4.C.-
2453 “ ‘Otherwise, if a monk engages in conversation with benefactors and donors when visiting a household, he may set aside words of the Dharma and instead speak about pleasures. He may end up speaking about various lands and places, [F.18.a] about the higher realms, or about dancers and dances, or music and song. In towns and elsewhere, he may speak in emotionally charged ways. He may interact with women and wear a fancy outfit when visiting people’s homes. Such agitation may occur for monks or others of a similar kind.

4.C.-
2454 “ ‘How can the flaws of such agitation be overcome by means of taming oneself? When visiting a household, monks or others of a similar kind will speak in a manner that is concerned with goodness. For example, they may speak of generosity or discipline, or they may praise wisdom. They may talk about the fall into the lower realms, or about aging, disease, or loss. They will speak about the way karmic actions are appropriated, or about destitution or death. They will utter words that inspire respect in others. Their words will be centered on what brings goodness. They will talk about suffering, its origin, its cessation, and the path. They will talk about the way the different stages are achieved. They praise discipline and explain how it first arises. They speak of freedom from desire and the way stinginess is overcome. To those who are crazed by infatuation with physical form they explain how form is infinite, how it is deceptive, and how the young are always tricked by aging. All they say is therefore spoken with a knowledge of the thoughts of their donors and benefactors. [F.18.b] This is how monks give up agitation by means of taming themselves.

4.C.-
2455 “ ‘There are also other types of agitation they give up by means of taming themselves. For example, some may only frequent places where there is plenty of food and drink. Moreover, out of desire and obsession with food, others will go where the food is most plentiful or wherever they have patronage and companionship so that they can profit from that. As long as they receive all this, they remain happy with their Dharma robes, alms, dwelling place, and medical remedies.

4.C.-
2456 “ ‘On the other hand, those who have already tamed themselves do not miss or relish such pleasures. They do not think of such things but travel alone, basing themselves on what is good and practicing restraint. This is how monks or others of a similar kind overcome agitation by means of taming themselves. All agitation comes from a profusion of carelessness. All

that is meaningless is rooted in carelessness. Therefore, all who pursue the transcendence of suffering must focus on overcoming carelessness.’ This is how Musulundha teaches the Dharma, which he has himself heard from a god in the past, to the royal swan Auspicious Time and the careless forces of the māras.”

4.C.- *Within the blessed Kāśyapa’s discourse on the eleven topics, this completes the first of*
2457 *them.*

... (2) Lack of Restraint Is Remedied by One-Pointedness ...

4.C.- “ ‘The second topic is as follows: Lack of restraint means not being one-
2458 pointed. Such lack of restraint is moreover twofold, because it pertains to both the mundane and the supramundane. [F.19.a] Possessing restraint is a matter of maintaining a one-pointed mind. There are many ways of observing restraint, but in short there are two kinds, because some relate to natural unwholesomeness and others to acquired unwholesomeness. Those who are flawed by natural unwholesomeness are neither monks nor followers of Kāśyapa. If one commits acts of killing, sexual misconduct, or stealing, one’s mind will entail a threefold deterioration.⁵²⁵ One may have been a righteous person but will nonetheless get carried away and subsequently engage in sexual relations. Then, regardless of the object, one’s companion, or the instructions imparted, one will no longer be a monk or a follower of Kāśyapa. Such people are nothing more than rotten, evil, false charlatans. And when one’s discipline becomes flawed due to such natural unwholesomeness, that is due to carelessness. Therefore, diligent followers of Kāśyapa must give up carelessness.’

4.C.- “This is how the ruler of the Heaven Free from Strife, Musulundha,
2459 teaches the discourse of Kāśyapa. Residing in the center of a lotus flower, he addresses the bodhisattva Auspicious Time, the speaking swans, and the careless forces of the māras, and teaches them the Dharma.

4.C.- “ ‘As for acquired unwholesomeness, there are nine kinds. What are these
2460 nine types of corruption? Partial practice, the practice of restoration through confession, careless practice, half practice, general practice, light practice of confession and restoration, practice due to having been shown and explained the path, destructive practice, and the practice of all. Such carelessness will ruin the mind of any childish person, regardless of whether they are monks or others of a similar kind. Those are, in short, the nine types of unwholesomeness of those who fail to train in the Dharma-Vinaya. [F.19.b]

4.C.- “ ‘What is *partial practice*⁵²⁶ and how is that an acquired
2461 unwholesomeness? It is to disregard minor points of training and minor forms of restoration and thus transgress them out of carelessness, thinking,

“Just as I have previously transgressed this point, I shall restore it again.” One may, for example, dig a hole or cut grass. That is what is known as *partial practice*, whether in the case of mendicants or others of a similar kind.

4.C.-
2462 “ ‘How do the careless practice restoration through confession? Here, a mendicant or someone of a similar kind may fail to observe one, two, or three of the bases of training by thinking, “Although I now fail to observe and maintain the training in this way, I shall later resume it.” When in this way they disregard the relevant points of training they become constantly involved in acquired unwholesomeness. Those who act in this way do not practice the Dharma with respect, they are not careful, and their minds are constantly distracted. That is what is known as *the practice of restoration through confession*.

4.C.-
2463 “ ‘How do careless people cause carelessness to proliferate? Fickle individuals who lack strength of character do not understand what must be confessed with respect to the bases of training. They do not understand what is essential and what is not with regard to confession and restoration. Such people will acquire a great deal of unwholesomeness in relation to the bases of training. They will observe such unwholesome conduct and maintain it for a very long time under great hardship. They will also fail to maintain that which involves little unwholesomeness. [F.20.a] They will not be respectfully inclined toward the Dharma. Whether in the case of monks or others of a similar kind, this is what is known as *the conduct of the careless that causes carelessness to proliferate*.

4.C.-
2464 “ ‘What is then meant by *half practice*? Whether the basis of training is minor or major, a monk may either transgress it, adhere to it, or strongly refrain from it. However, if he merely considers transgressing it, he will only fall short in the factors that pertain to that category. That is what is termed *half practice* because he only practices one half of the conduct but not the other. Such a process is called *half practice*.

4.C.-
2465 “ ‘When careless people roam carelessly under the sway of carelessness among objects of carelessness, a spiritual practitioner or the like may engage in what is known as *general practice*. If one observes the complete bases of training, or if one is a nun, novice, or lay practitioner, one will very quickly attain the transcendence of suffering. However, if one does not accord with such behavior, and turns away from it, such practice is known as *general practice*. What is that like? General practice of the bases of training with respect to acquired unwholesomeness occurs when the bases of training are maintained without degeneration, without breaches, without downfalls, without lack of steadfastness, without lack of purpose, and without being inattentive to any point—yet only sometimes. Whether one is a mendicant or someone of a similar kind, that is what is meant by *general practice*.

4.C.-
2466 ‘What is *light practice through confession and restoration*? Out of carelessness, or due to the influence of an unwholesome friend, [F.20.b] some people fail to maintain the bases of training. As soon as they become aware of their mistakes, they may then confess and declare their transgressions to the saṅgha out of regret, faith, or fear of the hells. They may offer their confession, saying, “I have failed regarding the bases of training and engaged in acts that are not becoming. I request that the saṅgha restore my commitments.” In this way, they may, with the help of the relevant remedy, declare and confess their mistakes and restore their training out of fear. Hence, a monk who does so is said to *practice through confession and restoration*.

4.C.-
2467 “ ‘What is meant by *practice due to having been shown and explained the path*? Monks or others of a similar kind may sometimes become careless and incur much unwholesomeness. When thus transgressing or failing to observe the bases of training that cut through the root of the tree of suffering, they may declare their mistakes to their masters and the members of the saṅgha during the ritual for mending and purification. At that time, the saṅgha members may then instruct them about the path and teach them about its challenges and the terrors of neglecting one’s duties. Having instructed them and made them understand, they will then declare, “You strayed from proper conduct!” Out of fear of the realms of hell, starving spirits, and animals, such people will then never again transgress the bases of training. Auspicious Time, this is what is called *practice due to having been shown and explained the path*.

4.C.-
2468 “ ‘What is *destructive practice*? That is falling under the power of aging and death. Such people destroy the Dharma-Vinaya, they fail to practice concentration, they become obsessed with doing this and that, and they wander ceaselessly from house to house, place to place, [F.21.a] and one residence of benefactors to another, all for the sake of nothing but food and clothing. Targeting householders, such people go to these places and offer their services. That is what is known as *destructive practice*. When such thieves die, they descend to the deepest hell.

4.C.-
2469 “ ‘Auspicious Time, what is meant by *the practice of all*? This occurs when someone has faith in, speaks of, and practices the entire Dharma-Vinaya. If some slight unwholesomeness should occur, whether in relation to one or two of the bases of training, such a person will not let himself become habituated to that. Because of his respect for the Dharma, he will be unable to adhere to such unwholesomeness and instead will resume the training. Auspicious Time, this is known as *confession and the practice of all*. When a monk, or someone of a similar kind, at a later time transgresses the bases of training due to minor unwholesomeness, then that is also due to the flaws of carelessness.’

4.C.- “In this way, residing in the heart of a lotus flower, the ruler of the Heaven
2470 Free from Strife teaches the Dharma to the talking swans and the careless
forces of the māras. Musulundha will then speak the following verses:

4.C.- “ ‘People who are blinded by carelessness
2471 Enjoy the poison of carelessness.
They are caught by the noose of carelessness
And will be dragged into the hells.

4.C.- “ ‘Careless people receive
2472 All manner of abuse in the world.
Their words have no substance
And cause them to fill up the hells.

4.C.- “ ‘Throughout day and night
2473 The ignorant may keep traveling and talking,
Yet careless people will never have the fortune
Of so much as an instant of happiness.

4.C.- “ ‘As if on a wheel that turns through the five classes of beings,
2474 Beings cycle through the realm of desire
And fall from the levels of concentration.
That too is due to the flaws of carelessness.

4.C.- “ ‘When beings of the world
2475 Attain the four formless realms
Yet remain stuck in existence, [F.21.b]
Then that is also due to carelessness.

4.C.- “ ‘The beings of three realms of existence
2476 Are all bound by the chains of carelessness.
They are tied by the shackles of existence,
And yet the mindless do not understand this.’

... (3) Flawed Discipline Is Remedied by Following a Holy Person ...

4.C.- “Musulundha then continues his teaching of the discourse of the blessed
2477 Kāśyapa, just as he had received it from another god in the past. He
proceeds to teach the talking swans and the careless, agitated, and excited
forces of the māras the third among the eleven Dharma teachings: ‘Once
agitation is conquered by taming oneself, and lack of restraint by means of a
one-pointed mind, the different kinds of flawed discipline—even natural
unwholesomeness—will be remedied by following a holy person and thus
giving rise to roots of virtue. Since even the natural unwholesomeness that is

associated with flawed discipline can be remedied by following and keeping company with holy people—such that one is released from cyclic existence—there is no need to mention that this also is the case with acquired unwholesomeness. Therefore, with great diligence, one must follow holy beings.

... (4) Laziness Is Remedied by Diligence ...

4.C.-
2478 “ ‘What must then be relinquished? Laziness is relinquished through diligence. All forms of laziness will be relinquished by developing diligence, just as carelessness and meaningless actions are remedied by following a spiritual teacher who is the root of perfection with respect to the Dharma-Vinaya. What is the fourth unwholesome factor to be overcome and relinquished by means of the fourth remedy? It is laziness that must be remedied by diligence. All forms of laziness can be conquered by developing diligence. For example, just as light overcomes darkness, the development of diligence causes all forms of laziness to be relinquished. Laziness is an obstacle to all good qualities. [F.22.a] In whatever one undertakes, laziness increases obstacles and causes hindrances to all mundane and supramundane qualities. It will be difficult even to remember their names, and whether in this world or beyond, there will be many hardships.

4.C.-
2479 “ ‘Lazy people have weak diligence and are destroyed, stopped, defeated, and bested by others. As they are destroyed by others, the lazy must face extreme poverty. Lazy people do not accomplish their works, they do not make any profit, they do not grow crops, and they do not perform any housework either. They do not attend to teachers but become consumed by an indolent state of mind. They are reviled by everyone. They do not develop any wisdom and they lack learning. Such people are not learned, and they have no knowledge of place and time. They do not know how to distinguish between themselves and others. They do not know how to distinguish between their own capacity and that of others. They do not accomplish what is needed in a timely fashion but encounter obstacles in all they do.

4.C.-
2480 “ ‘Those who overcome laziness with respect to this world and the next by means of diligence will progress in mundane affairs. They rise early, overcome exhaustion, eradicate sleepiness, wake up at the right time, rise at the right time, and pursue all their works on time, without weariness or expectation. With steadfast physical diligence, they wash away the stains of laziness and endeavor diligently to accomplish all their objectives free from any stains. [F.22.b] Even if they encounter hindrances, they do not become afraid or lose heart. Others cannot put obstacles in their way. They endeavor steadfastly in their pursuits. Endowed with diligence, they do not backslide from their accomplishments. They do not do things because they are forced

to. They are also aware of the differences between people. They know the difference between their own forces and those of others. They are praised by all. They receive veneration in great congregations. They receive the veneration of kings and royal ministers. They possess wealth continuously. Their mental strength and their other powers know no decline. Those who oppose them are defeated, because nobody can oppose those endowed with diligence. Their friends will help them, and the number of such friends will keep increasing. They have lots of friends, perfect happiness, and great power. They are happy even in foreign cities. Many people will recognize what they have done, and they will therefore be venerated by those who accompany and befriend them. Throughout the world, people will acknowledge their achievements.

4.C.- “ ‘Those who give up laziness from its root achieve numerous excellent
2481 qualities. They become great beings whose armor is strong and thus, free from any stains, they defeat the hordes of the māras. They are ready for the battle to repel cyclic existence and they are a delight to all holy beings. Those who are diligent [F.23.a] endeavor to attain the sky-like transcendence of suffering, which is supramundane, undefiled, and free from all that is unwholesome.

4.C.- “ ‘For those in cyclic existence, there are fetters that are hard to endure. In
2482 particular, there is one setting that is worse than a charnel ground and extremely difficult to escape from: household life. Through one’s home flows a river of craving filled with children, a spouse, sisters, male servants, female servants, fields, grains, and storehouses. Those who keep company with the diligent will conquer the terrors of cyclic existence. They will give up such a household, don the saffron-colored robes, and diligently go forth from their home.

4.C.- “ ‘Free from the fetters of the household, they attain the path of genuine
2483 liberation and endeavor in meditation and recitation. With diligence, they overcome any opposition and genuinely connect with liberation. They follow excellent teachers who are endowed with diligence, who are aware of proper timing, who know the real characteristics of body and mind, who know the nature of birth and destruction, who know the nature of individual characteristics, who know the reality of the arising and destruction of the aggregates, and who persevere diligently throughout day and night without ever abandoning their diligence. They will attend to such masters, and the more wisdom they develop, the more diligent they become. They become assiduous and persistent, accustoming themselves to the path and relinquishing the flaws. They diligently give up all the fetters of cyclic

existence that they have otherwise engaged with since time without beginning, all the many pointless pursuits, and all the causes of darkness and meaninglessness that confine and restrict living beings. [F.23.b]

4.C.-
2484 “The more success they achieve on the path, the greater their enthusiasm becomes, and as their diligence intensifies, they ensure that all the results manifest. No longer will they be attached to any of the objects of afflictive bondage that ruin the minds of childish people. They will now give up all the deceptive factors related to the sounds, textures, tastes, sights, and smells they hanker after. Such factors steal away the substance of virtue. They are deceptive factors that bring all manner of ruin and undesirable ripening. They are factors of unwanted bondage that manifest in childish and ordinary beings. These objects that cause distraction and delusion are enemies. As these renunciants no longer relish the experience of such objects, they cultivate the path of liberation and free their minds from stains. As they increasingly free their minds from stains, they become even more diligent and mindful, and thus, with superb awareness, they are able to conquer their enemies. Endowed with a joyous diligence, they overcome desire, anger, and ignorance. They become free from them, victorious over them, and prevent any further such existence. They become victorious against their adversaries and thus become just like the stainless sky or pristine water. They become like the stainless moon free from clouds or like the radiant sun that shines in Jambudvīpa when the fog has lifted. They are like people who have recovered from a disease, like destitute people discovering great wealth, or like blind people lost in the jungle who succeed in finding their way out. [F.24.a] As they achieve the fortune of having the foremost type of discipline, they receive full ordination and abide by that. At that point, they understand, “I have exhausted birth. I am practicing pure conduct. I see no further existence beyond this.” They have now parted from negative action and are free from all the tight shackles. They have crossed the river and are victorious and beautiful. This is the way of all steadfast beings who are endowed with diligence. Therefore, everyone must endeavor to develop diligence. Laziness and carelessness bind you in cyclic existence, so give them up!

4.C.-
2485 “At this point Musulundha will repeat the following verses taught by the blessed Kāśyapa:

4.C.-
2486 “Those who practice diligently with mindfulness,
Delighting in one-pointedness,
Are released from all negative factors.
In this way, the wise attain liberation.

“Those who practice with diligence

4.C.- And relinquish the stains of laziness
2487 Are freed from the terrors of the lower realms
And thus journey to the higher realms.

4.C.- “ ‘Laziness is held to be
2488 An obstacle to all good qualities.
People defeated by such flaws
Are destined to suffer.

4.C.- “ ‘Those who pursue happiness here and beyond
2489 Must give up laziness.
Therefore, those who put an end to that
Are said to be fortunate indeed.’

4.C.- “In this way, just as he heard it from another god in the past, the ruler of the
2490 Heaven Free from Strife teaches the discourse of the blessed Kāśyapa to the
speaking swans, the swan king Auspicious Time, and the careless forces of
the māras.

... (5) Obsession with Village Life Is Remedied by Being Alone in the ...
Wilderness

4.C.- “He then continues: ‘That which is stained by affliction must be conquered
2491 by means unblemished factors. How so? One must give up fondness for
visits to towns and cities [F.24.b] and always dwell alone in the wild. If a
monk is only accustomed to enjoying life in the city, he will always
encounter obstacles. How so? Giving up the duties of a monk—
concentration and recitation—he will instead go to live in towns and cities.
As attachment to such homes intensifies, he will constantly participate in
gatherings, whether among women or men. If he is among women, he will
become fettered in all regards. He will fail in all his objectives and instead
become swayed by desire. Women are like fire, and those who stay close to
fire will be burned. Those who stay near women will also experience mental
disturbances. Therefore, monks should not go to towns or cities. Moreover, if
a monk participates in gatherings and discussions among men, he will also
fail in all his objectives. He will not be genuinely inspired by the qualities of
an undefiled mind.

4.C.- “ ‘There is yet another great obstacle that a monk who enters towns and
2492 cities will encounter. What is that? The mind of a monk who goes from one
household to another will become agitated. Realizing what goes on in the
household and seeing the food and drink that is enjoyed there, even though
he may have relinquished it all, he will sooner or later indulge again in such
erroneous conduct. He will surely emerge from the forest to become a

householder. He will lose his fondness for life in the forest [F.25.a] and so again become bound by the flaws of domestic entanglements. He will develop desire, anger, and ignorance, and those flaws will cause him to take birth among hell beings, starving spirits, and animals. Such is the suffering that grows from fondness for visits to towns and cities. Therefore, wishing to be a genuine monk, one must give up such inclinations.

4.C.- 2493 “ ‘How does one succeed in giving up such flaws? By keeping to the wilderness. Living in the wilderness is the most excellent support for attaining every ultimate quality. The faculties of a monk who is fond of dwelling alone in the jungle are serene, his mind is very tranquil, and his way of thinking is like refined gold. He is most peaceful, carefully guarded, and free from any stains of fear. He discovers a happiness that is perfectly pure and undefiled. The happiness he achieves is unique. The six classes of gods in the desire realm, because of their genuine goodness and their distinctive past karmic actions, enjoy a ripening of desirable, attractive, and delightful effects, which are of an unparalleled character. Yet, all the happiness of those gods who live in the desire realm does not equal a fraction, or compare in any way, to a single moment of undefiled happiness. When examined further, there is nothing that can serve as an example. Therefore, those who wish for ultimate happiness must give up⁵²⁷ all fondness for visiting towns and cities and instead pursue the bliss of concentration and equipoise. Always delighting in solitude, [F.25.b] they must reside upon a seat of straw, or the like, in mountainous retreats, in a cave in the mountains, or in the jungle.

4.C.- 2494 “ ‘A monk who delights in undefiled happiness does not go out to socialize with companions, friends, and family. The happiness that those who do go out to socialize with companions, friends, and family may find in such get-togethers is destructible, unstable, impermanent, and ultimately lost. It is imperfect. That which involves affliction is definitely never free from being stained, flawed, harmful, uncertain, and destructive. Therefore, when people of base minds wholly give up the ultimate form of happiness for the sake of inauthentic and defiling forms of happiness, they in fact pursue suffering. They give up the light and go in search of darkness. Thus they will wander, bereft of intelligence and blind to the distinction between good qualities and flaws. Therefore, one must give up living a life of fondness for visits to towns and cities. One must develop genuine joy in living alone in the jungle. In that way, one will leave behind all the afflictions and attain utterly perfect happiness. One must overcome this fifth type of stain by means of unblemished qualities. If you wish for happiness and find no joy in the realm of the māras, but want to stay clear of it, you must conquer all polluting factors by means of unblemished qualities.’

4.C.- 2495 “Knowing their minds, Musulundha thus addresses the speaking swans, [F.26.a] the bodhisattva Auspicious Time who possesses the highest virtue and pursues what is of benefit to others by means of his magnificent intelligence, as well as the careless, excited, and crazed forces of the māras. Knowing their minds, and with awareness of time and place, he teaches them the blessed Kāśyapa’s discourse.

... (6) Greed Is Remedied by Contentment ...

4.C.- 2496 “Musulundha goes on to say, ‘Of the eleven teachings of the Dharma, I have now taught you five. In accordance with place and time, I shall also teach you the remaining six, so give rise to one-pointed attention. If someone who has attained the freedoms and endowments does not teach or listen to the Dharma, such a person will end up utterly unfree. Therefore, as long as you possess perfect freedoms and riches, and as long as your faculties remain intact, you should teach the Dharma. Indeed, the three realms of hell beings, starving spirits, and animals are extremely painful. How could one listen to the Dharma in hell? And likewise, how could there be any Dharma-Vinaya among the starving spirits and animals, for they kill one another and suffer from thirst and hunger. Only among gods and humans can the Dharma be heard, and, even then, only among those who are free from carelessness and do not roam carelessly. I have given up carelessness and you have devoted interest and a virtuous frame of mind, so I shall teach you the Dharma. Therefore, listen with great respect. The Dharma-Vinaya is extremely rare and so is the attainment of excellent freedoms and riches.

4.C.- 2497 “ ‘What is the next stained and unclean factor that deceives others? Greed. By what transformative power can one overcome that highly polluted factor of greed? [F.26.b] Contentment. Greed prevents both householders and monastics from leading a happy life, because it makes one unhappy throughout day and night, whether one is a householder or a monastic. Greed is not as great an obstacle for householders as it is for monastics, who have stepped forth from the household, because greedy monastics are actually householders, not monastics. *Monastics* are those who overcome infatuation, pride, confusion, delusion, and envy, and who are free from greed. And any monk who can be said to be greedy also tends to be reproachable with respect to all those other flaws as well. A monk with a greedy mind remains obsessed with wealth throughout day and night and will not become inspired by virtuous qualities. His mind, faculties, and actions will all be impure, and he will abandon his journey. Even though he maintains the position of a monk, he is approaching the hells. His dwelling, medical supplies, and amenities initially manifest as obstacles, and later he

will burn in hell. Greedy and unvirtuous people with flawed discipline are not mendicants but imposters. They are like jackals dressing up in a lion hide, or like counterfeit goods. Their conduct is like the sound of a conch—completely empty, deceptive, and void. Some greedy people claim, ‘I am a monk, I am a follower of Kāśyapa. [F.27.a] I have set forth under Kāśyapa’s Dharma-Vinaya.’ How will such greedy people not be burned by fire? When small-minded people become sick from greed, are they not infected by poison? When they grow old with greed, are they not aging? When they cut the root of the tree of virtue with the ax of greed, are they not severing that root? When they succumb to the disease of greed, are they not succumbing to disease itself? When the enemy of greed surrounds them, enters their heart, and kills their life force, are they not being surrounded by mortal enemies, waiting to kill them?

4.C.- “ ‘Therefore, recognize those flaws. Greedy monks are at fault in relation
2498 to their present life as well as the next; they destroy the present life as well as those to come. Since they are disgraceful and the pinnacle of unwholesomeness, give up greed! Whether by day or by night, the greedy will never be happy at all.’

4.C.- “Musulundha, ruler of the Heaven Free from Strife, will then utter these
2499 verses of the blessed Kāśyapa:

4.C.- “ ‘Childish beings are cut down
2500 By the fierce weapon of greed.
Therefore, make sure to avoid that weapon
That fetters such blind people.

4.C.- “ ‘They develop in their hearts
2501 The terrible wound of greed.
Throughout day and night,
The greedy know no happiness.

4.C.- “ ‘Burning with the fuel of thought
2502 And fanned by the wind of craving,
The fire of greed consumes
The hearts of humans.

4.C.- “ ‘Those fickle-minded people
2503 Whose minds spin with greed [F.27.b]
Crave wealth
And destroy all that matters in life.

4.C.- “ ‘When despicable people
2504 Engage in all their negative acts,

They do so out of craving for wealth.
That is what the wise explain.

4.C.- “ ‘They enter into flames
2505 That make them lose their senses.
In this way, due to the flaws of craving,
They act against their own best interests.

4.C.- “ ‘Greed is also the cause
2506 When ignorant people
Engage in all kinds of fighting
And encounter the intense pain of weapons.

4.C.- “ ‘Understand how all such troubles
2507 Are the result of the flaws of craving.
Indulging in craving brings nothing good.
Such is the teaching of those who know the path.’

4.C.- “ ‘With these words, Musunlundha teaches the speaking swans, the swan
2508 king Auspicious Time, and the infatuated and crazed forces of the māras
who are driven by carelessness.

4.C.- “ ‘What virtuous factor, then, can overcome such severe flaws? It is
2509 contentment that can do so. Contentment is the source of all forms of
happiness. Those who are content will always meet with perfect happiness.
They have no fear of fires, kings, robbers, thieves, floods, and so on. They are
not burned by the fire of craving for wealth and therefore do not propose to
visit one household after another. Their trusted companions are trusted
companions who are thieves.⁵²⁸ They do not loiter by the doors of lowly
homes. They do not engage in speaking falsely of their companions. They do
not engage in dance, laughter, or flirtation for the sake of getting support.
They do not speak of such things and do not act for the sake of them. They
are not burned by the fire of desiring wealth. They do not suffer much even
when they lack the comfort of being in the joyful company of others. [F.28.a]
They do not keep unwholesome companions out of a wish for wealth. They
are not always troubled and, when on the road, they have no fear of robbers
or thieves. They do not antagonize others. They are not the objects of
everyone’s investigation and concern. They are not afraid of the terror of
punishment. Even as householders, such people have no fear. All fear of
flaws comes to an end and they are successful in all regards. Since even as
householders such people go beyond all flaws, there is no need to speak of
the situation of living in the forest. If such people were again to develop
greed, that would be like eating vomit.

4.C.- “ ‘For mendicants, contentment is the supreme form of worship because
2510 monks who are content and have few wishes are extremely beautiful, proper,
and splendid. They keep to a single seat, wear nothing but discarded rags,
and travel alone. They reside in mountainous retreats, in caves, upon seats of
straw, and in charnel grounds. They are content with filling just one third of
their stomach, and they travel the land in complete anonymity. Even among
their relatives, friends, and family, they accept only alms. They keep only
worn-out alms bowls. With insight, they give up error. They renounce places
where they would receive worship. They watch the path in front of them,
keep their gaze within the distance of a yoke, and do not let their eyes
wander. They do not consume only delicious food. They daily drink only
water that has not been chilled.⁵²⁹ They stay no longer than three or seven
days at a given location. They do not keep beds that are decorated with gold,
bronze, or silver. [F.28.b] They give up looking for ways to return to their past
home, friends, and family members. They will not seek alms or dwellings
from great kings, and they give up loitering by the gate to the palace. If they
set forth as people of high birth, they refrain at all times from mentioning
that. They tell things as they are, and their words are clear and sincere. Such
monks observe their vows and austerities without any fault, and they are
perfectly content. Content and having only few wishes, they successfully cut
through the bonds of the māras. The greedy, on the other hand, observe a
discipline that leads to pain, and although they maintain the demeanor of a
monk, it is like a disease. They are thieves involved in negative actions, and
they will not receive the veneration of human society or the gods.

4.C.- “ ‘Monks are those who are content and have few wishes. Their senses do
2511 not pursue objects—sounds, textures, tastes, forms, or scents. They sleep in
the outer yard and, for the benefit of all beings, they remain mindful of the
body, phenomena, sensations, and the mind. Their minds are thoroughly
composed, and their faculties wholly guarded against all the factors of cyclic
existence. Whoever possesses contentment can be considered a monk,
because as long as he has few wishes, he will not be careless, regardless of
whether he is a householder or a monastic.’

4.C.- “At that point the ruler of the Heaven Free from Strife will utter these verses:

2512 “ ‘Liberation is the fruit of carefulness,
Whereas people enter the hells due to carelessness.
That is how the difference
Between carefulness and carelessness is explained.

4.C.- “ ‘The difference between bondage and liberation,
2513 Or moonlight and darkness—
Such is precisely how different [F.29.a]

Are carefulness and carelessness.

4.C.- “ ‘Happiness is found by those with few wishes,
2514 While the greedy encounter suffering.
It is taught that the characteristics
Of happiness and suffering can be understood in this way.

4.C.- “ ‘Those who are always greedy
2515 Have a fire burning in their hearts.
But those without greed are like a lake
Of purifying cool water.

4.C.- “ ‘Fire will not be extinguished
2516 By adding more fuel.
Likewise, greedy people
Cannot be satisfied with more wealth.

4.C.- “ ‘The greedy are unhappy
2517 Throughout day and night.
Greedy people remain pained
By the pangs of craving.

4.C.- “ ‘Kings with insatiable craving for wealth
2518 Have died and disappeared by the millions,
And still many more will pass.
Therefore, happy are those who have few wishes.’

4.C.- “In this way, residing in the center of a lotus flower, the ruler of the Heaven
2519 Free from Strife instructs Auspicious Time and the speaking swans.

... (7) Fondness for Friends and Relatives Is Remedied by Staying in ...
Foreign Lands

4.C.- “Next, before the speaking swans and Auspicious Time, Musulundha will
2520 continue delivering the discourse of the blessed Kāśyapa just as he has
heard it from another god, so that they can comprehend the flaws of
carelessness: ‘The factors that were shown to be stained must be crushed by
means of unblemished factors. What is the seventh factor that is shown to be
stained and that is to be conquered by unblemished qualities? It is fondness
for seeing friends and family and staying with them on extended visits. A
monk who delights in meeting friends, family, and relatives will become
obsessed with that. Doing just that, he will become busy and preoccupied,
and whether by day or by night, he will not be concerned with
concentration. [F.29.b] He will not practice recitation and will not attend to

his teachers. He will not worship the Three Jewels. He will not keep in mind, or teach to others, the physical actions that are associated with what lies beyond the world. Nor will he do so with respect to verbal or mental acts because his mind is distracted elsewhere. Thus, if he does not see his relatives, friends, or family, he may think, "I wonder what is going on in their homes" or "I wonder what has happened to those who live there." Thinking in such ways, he would be stricken by suffering. Although he entered the forest to become free from suffering, he now ends up returning to that very situation. Such miserable people with inferior intelligence and fickle minds will then give up concerns for their own suffering in terms of birth, old age, sickness, and death, and instead become pained by the suffering of others. In this way, they will become trapped in the net of associating with all sorts of family members and friends.

4.C.-
2521 " 'When they meet their friends and family, they are overcome by desire, and thus they live on the well-cooked meals of others. They become obsessed with circulating from home to home, delighting in any invitation to a feast. They will then become involved in the matters of those households and listen to all that is happening. Keeping such things in mind, they will increase their involvements in them. As they engage in the livelihoods of householders, they will fail with respect to their own objectives. They will not keep in mind the terrors that await beyond this world. They will not keep in mind the process of death and rebirth into the realms of hell beings, starving spirits, and animals. They will fail to keep the terrors of those realms in mind. They will disregard the facts of aging, disease, and death, [F.30.a] separation from one's beloved, encountering the unpleasant, and the way that everything delightful and attractive is lost, disappears, and must be parted with. Instead, they will spend all their time obsessed with their friends and family. Those who crave seeing friends and family, eating the food of others, and showing up at the doorsteps of others will suffer an inauspicious fall when their bodies disintegrate, and they will be born among hell beings, starving spirits, and animals. In the realms of starving spirits, or as they live the life of an animal, they will be forced to roam under great exhaustion for as long as they live. If they are born in the hells, they will be overcome by excruciating pain, and there will be nothing whatsoever that their friends and family can do to cool the burning.

4.C.-
2522 " 'Therefore, being fearful of the terrors in the realms of hell beings, starving spirits, and animals, monks should not spend long spells with their friends and family, since meeting with such people will create great problems. Now, if those who have become aware of this and subsequently taken ordination in order to end that type of craving then seek out their company due to that same type of craving, this would be extremely infantile

behavior. They took ordination to overcome that trap, and yet their minds keep circling there—such people are mentally deranged, like people rushing toward fire though they have, in fact, shunned fire because they fear it. Such are the ways of those who have renounced the household due to fear but who nonetheless continue going there. Those who walk directly into the storm of friends and family [F.30.b] in order to once more linger among them are blind and mentally impaired, and their senses are unrestrained.

4.C.- 2523 “ ‘How are such factors of affliction to be overcome? Intelligent people may not succeed in apprehending and overcoming those factors, but people who stay away from their homes for a long time will succeed in apprehending and overcoming them. When on a long journey, dim-witted people may not be able to overcome the longing for family, friends, and relatives by means of any alternative remedy, yet if they continue traveling for a long time, they will eventually quell that yearning. If no situation for such affection arises, then the yearning can eventually be conquered by continually bringing to mind the fact that all meeting ends in parting. At the time and place of one’s death, there is no one who can offer any support or protection. At the time and place of one’s death, it is on all occasions only karmic actions that provide protection. Throughout hundreds of thousands of lives, karmic action is indeed the real refuge—friends and family are invariably only a semblance of that. Friends and family are no refuge, nor are close relations,⁵³⁰ or anyone else. No friend or relation can offer protection, yet people think they can, and thus they become obsessed with their friends and family and come under their control. Therefore, this is another factor of affliction that must be overcome by monks who delight wholeheartedly in solitude. [F.31.a]

4.C.- 2524 “ ‘At the time and place of one’s death, or at the time of disease or aging, no one will be of any use at all. There is no one to protect you—that is what one needs to keep in mind. The yearning affection that a monk may feel for his own people will always be a factor that leads to failure and despair. Monks who long to meet their dear friends and family should therefore free themselves from such longing by staying in foreign lands.

... (8) Meaningless Talk Is Remedied by Proper Verbal Restraint ...

4.C.- 2525 “ ‘There is also another factor of affliction that must be overcome by those who have set forth. What is that? Meaningless talk. Even if one is a householder, meaningless talk will make one as worthless as grass. That is because words are wealth; other riches are deeply inferior. People become successful by means of their speech. Those who lack meaningful speech are unsuccessful and will lose any wealth they may have. Such people are hollow, false, of no substance, and just like cattle. People who lack the

wealth of speech are human in name only; otherwise they are just like animals. They are shunned by the learned. They are vulgar and utterly base.

4.C.-
2526 “ ‘Hence, this factor that carries such consequences must be remedied by means of another factor. The factor of meaningless talk must be defeated completely. By means of what other factor? Speech that is properly restrained. Such restrained speech is, moreover, of two kinds, for one may either refrain from talking altogether or otherwise observe the four vows flawlessly. What are these four vows? They consist in giving up and refraining from lying, divisive talk, harsh words, and irrelevant words. [F.31.b] Thereby one will not become unimportant.

4.C.-
2527 “ ‘For monks or others of a similar kind, there are six causes that will instantaneously make others think of them as unimportant and despicable. Which are the six? Meaningless talk, thoughtless undertakings, continuous obsession with food, occupying the seats of elders, talking loudly about confidential matters, and chatter. Whoever engages in those six will instantly become unimportant and their happiness will be short-lived. Therefore, both monks and laypeople should give up those factors.

... (9) Frivolity Is Remedied by Steadfastness ...

4.C.-
2528 “ ‘There is also another highly staining and afflictive factor that must be overcome by means of unblemished factors: frivolity. Frivolity must be overcome, because it creates obstacles for the Dharma. By its very nature, it makes one unstable and extremely fickle, and one will find it hard to trust in the Dharma. One will be unable to comprehend the Dharma, one will fail to uphold it, and one will have no inhibitions. One’s conduct will not be restrained, one will not make declarations of one’s vows, one will not receive vows, and one will not gain realization or mundane understanding. One will fail to understand all the many paths of the world, one will not become energetic, one will become corrupted, and the flaws of corruption will stick. It is a safe way to render all one’s efforts futile and useless, both in terms of this world and the next. Therefore, monks and others of a similar kind must overcome frivolity.

4.C.-
2529 “ ‘How is that to be overcome? [F.32.a] By means of the virtuous factor of steadfastness. Steadfastness causes monks or others of a similar kind to be universally worshiped. With steadfast discipline, steadfast insight, steadfast intelligence, a guarded mind, and by seeking solitude, one will thoroughly conquer the realms of the māras. Journeying to the city of the transcendence of suffering, one will develop perfect virtuous qualities. All mundane objectives can be accomplished by the steadfast, and the steadfast receive the praises of the wise. The steadfast are capable with respect to matters of the world. The steadfast receive everyone’s veneration and are praised by all.

Even hearing their names brings happiness. Such people accomplish any project they initiate. Therefore, such people whose minds are decisive, properly guarded, and endowed with steadfast intelligence receive the praises of worldly people. Whether one is a layperson or a monk, one must therefore give up frivolity and be steadfast, courageous, and insightful.’

... (10) Poverty Is Remedied by Generosity ...

4.C.-
2530 “In order to be of benefit, Musulundha will then continue addressing the speaking swans, the king of swans Auspicious Time, and the careless and crazed forces of the māras, teaching them the discourse of the blessed Kāśyapa, just as he has heard it from another god in the past: ‘There is also another miserable and defiling factor that everyone must relinquish and overcome completely. What is that? It is deficiency, which is twofold, [F.32.b] for there is deficiency in terms of insight as well as discipline. Deficiency is also twofold with respect to generosity and intelligence, just as there are two kinds with respect to family and view. One may likewise be deficient in terms of adhering to one’s vows or with respect to one’s guru. Or one may be deficient in terms of friends and family. All those forms of deficiency are to be completely rejected. A noble son or daughter, or the attendant of a noble son or daughter, must relinquish them all entirely.

4.C.-
2531 “ ‘What is the method that can overcome them all? Generosity. All by itself, generosity conquers all forms of deficiency. Analogously, all lamps illumine the dark, all types of insight destroy ignorance, and all beliefs are conquered by the true view. There is a factor of supreme beauty and magnificence that all wise people embrace, a factor whereby all the lower realms are relinquished, a factor that liberates from this world and into the beyond, a supreme factor that conquers all deficiencies. What factor is that? Generosity.

4.C.-
2532 “ ‘Generosity also takes many forms, and so there is generosity in terms of giving knowledge, discipline, Dharma, intelligence, guidance about the path, a bathing pond for washing away the afflictions of^{f531} the path, action, life, material things, freedom from fear, truth, and the dispelling of doubts. There is also a fivefold division in terms of giving freedom from affliction, [F.33.a] giving the opportunity to set forth, giving ordination, giving medicine to the ill, and giving vision. Such generosity liberates beyond the world and is like the mother and father of all benefactors. Such generosity, which is carried out through careful cultivation of mind and thought, conquers all forms of poverty and puts an end to the lower realms. One can thereby enjoy the happiness of gods and humans and, in the end, attain the transcendence of suffering. Such activity is therefore always to be pursued. Hence, the factor of poverty must be conquered by means of these supremely virtuous qualities in which all wise people delight wholeheartedly. Moreover, this is

accomplished through perfection in terms of the act of giving, the attitude, the object, and the recipient.

... (11) Ignorance Is Remedied by Knowledge ...

4.C.-
2533 “ ‘There is also another dark factor that prevents good qualities and keeps one tied to cyclic existence. What is that? Ignorance. Wherever the darkness of unknowing exists, there one finds the many forms of ignorance. Ignorance forges the bonds for the entirety of cyclic existence—bonds that create a pitch-black darkness and further destructive bonds of clinging.⁵³² Ignorance is thoroughly restraining and resembles weapons, poison, and fire. All forms of ignorance are just like unknowing and are perpetuated by means of unknowing. Ignorance causes beings to roam through the realms of hell beings, starving spirits, and animals. Ignorance is nothing but bondage, and it traps sentient beings in a pit. How can one conquer that defiling enemy? One must do so by means of undefiled wakefulness, which shines like a lamp, offers refuge, protects, guides, [F.33.b] and acts like a parent toward all beings and like both a doctor and a medicine. Ignorance is overcome by means of that wakefulness, which thereby cuts through all fetters.

4.C.-
2534 “ ‘Once ignorance has been relinquished it will not recur, just like a tree that will no longer grow once it has been uprooted. Just as a tree will no longer grow if it has been burned by fire, and just as a stream that flows into a river will not return, in the same way ignorance will not recur once it has been curbed by undefiled wakefulness. Therefore, you must engender great diligence so that in all situations and at all times you will overcome all forms of ignorance by means of the full manifestation of wakefulness.

4.C.-
2535 “ ‘All those eleven factors are rooted in carelessness. They are all forms and variations of carelessness. Therefore, in all situations and by any means, carelessness should be wholeheartedly and completely relinquished. All types of failure grow from the root of carelessness; they emerge due to the presence of carelessness, and they occur only where carelessness is present. As an example, the ground supports all herbs, grass, forests, waters, grains, rivers, mountains, oceans, cities, towns, groves, parks, and even the majestic king of mountains. Similarly, all the sufferings of hell beings, starving spirits, and animals share the same single root of carelessness. Therefore, holy people must make sure to relinquish carelessness.’ [F.34.a]

4.C.-
2536 “At this point the master of the gods in the Heaven Free from Strife, Musulundha, will utter these verses:

“ ‘Oppressed by old age and covered by wrinkles,

4.C.- Emaciated and holding on to a staff—
2537 If such people have failed to fully cultivate the Dharma,
Then that is due to their carelessness.

4.C.- “ ‘When one’s body is destroyed by disease,
2538 And one becomes increasingly bedridden,
Yet still does not feel deep sadness,
Then that is an effect of ignorance.

4.C.- “ ‘When the terror of craving hunger is encountered,
2539 And one journeys below
Yet still does not feel any sadness,
Then that is due to carelessness.

4.C.- “ ‘The pain that humans feel in their hearts
2540 When separating from their loved ones
Is due to living carelessly.
That is what the thus-gone ones teach.

4.C.- “ ‘The experience of manifold suffering
2541 In the five realms of wandering beings
Is created by the ignorance
Of careless living beings.

4.C.- “ ‘Deluded beings in cyclic existence
2542 May cry and lament in despair,
And yet they keep spinning, again and again,
On the great wheel of karmic action.

4.C.- “ ‘There is no unsullied happiness
2543 Within the three realms of existence,
And yet in their delusion
Childish beings feel no sadness.

4.C.- “ ‘Flickering like a dream
2544 Is their attachment to the enjoyment of objects.
All of these realms are painful,
And yet the blind do not see that.

4.C.- “ ‘The unstoppable horrors of the Lord of Death
2545 Arise due to craving.
Still, in their delusion,
People are destroyed by carelessness.

“ ‘Due to inappropriate mental activity

- 4.C.- The mind becomes distracted,
2546 And thus one is dragged away by the Lord of Death.
However, mundane people do not understand this.
- 4.C.- “ ‘Wealth, children,
2547 And even one’s cherished life
Are all plundered
And appropriated by the Lord of Death.
- 4.C.- “ ‘From the seeds of carelessness
2548 Grow the threefold failure
That destroys everyone alive:
Sickness, aging, and death. [F.34.b]
- 4.C.- “ ‘Worldly striving destroys humans,
2549 Gods are crushed by carelessness,
Starving spirits are distracted by hunger and thirst,
And hell beings suffer great torments.
- 4.C.- “ ‘Killing and hurting one another,
2550 The animals are ignorant hordes.⁵³³
- 4.C.- “ ‘Thus, all the many realms of the world
2551 Are filled with anxiety and distress.
Yet, the careless in their delusion
Do not find any joy in the Dharma.
- 4.C.- “ ‘Just as all trees and grass
2552 Grow on the ground,
Thus do all the different forms of affliction
Spring forth from carelessness.
- 4.C.- “ ‘Carelessness is the supreme commander,
2553 Leading the armies of the māras.
Like darkness before the light of the sun,
It is to be destroyed by the vajra of wakefulness.
- 4.C.- “ ‘This identification of flaws and qualities
2554 Is to be taught first of all:
The careless will always suffer,
But carefulness results in happiness.’
- 4.C.- “With these words Musulundha, ruler of the gods in the Heaven Free from
2555 Strife, explains the flaws of carelessness and the benefits of carefulness. He
will then continue:

- 4.C.- “ ‘The Lord of Death, the suffering of disease and aging,
2556 Meeting the unwanted,
 And the other excruciating forms of pain
 Are all part of cyclic existence.
- 4.C.- “ ‘Those who heal future suffering
2557 Create benefit and happiness.
 Suffering arises from unwholesomeness,
 But acting without the latter creates happiness.
- 4.C.- “ ‘The highest happiness ensues from the exhaustion of affliction—
2558 That is what the wise have taught.
 This is the path to the transcendence of suffering;
 That is what those who see reality have taught.
- 4.C.- “ ‘Properly restrained and careful,
2559 Serene and living in the forest,
 Steadfast and not craving for pleasures—
 Such people are not far from suffering’s transcendence.
- 4.C.- “ ‘Beyond *friend* and *not friend*,
2560 Free from desire for existence,
 And careful about objects,
 One will not be far from the complete transcendence of suffering.
- 4.C.- “ ‘Not attached to virtue and nonvirtue,
2561 Cultivating love and compassion, [F.35.a]
 And wary of the terrors of cyclic existence,
 One will not be far from the complete transcendence of suffering.
- 4.C.- “ ‘Possessing the means and insight to exhaust afflictions,
2562 Quenching one’s thirst with the drink of wakefulness,
 And being free from the stains of laziness,
 One will not be far from the complete transcendence of suffering.
- 4.C.- “ ‘Highly inspired by the Great Vehicle,
2563 Benefiting all sentient beings,
 And realizing the meaning of emptiness,
 One will not be far from the complete transcendence of suffering.
- 4.C.- “ ‘Following the four truths of noble beings
2564 Whereby the three flaws come to an end,
 And gaining mastery and serene faculties,
 One will not be far from the transcendence of suffering

- 4.C.- “ ‘Aware of the movement of the breath,
2565 Attending to the cessation of characteristics,
And understanding the knower and the known,
One will not be far from the complete transcendence of suffering.
- 4.C.- “ ‘Constant wisdom,
2566 Being free from the harm of afflictions,
And liberation from the terrors of all flaws—
This is what the sages refer to as perfection.’
- 4.C.- “In this way, the ruler of the Heaven Free from Strife, Musulundha, explains
2567 the Dharma to the talking swans and the swan king Auspicious Time,
teaching them the discourse of the blessed Kāśyapa that points out the faults
of carelessness. In a beautiful voice and with a gentle mind, he teaches them
in great detail the sacred Dharma-Vinaya of the blessed Kāśyapa.
- 4.C.- “When the careless forces of the māras hear Musulundha’s words that
2568 uniquely bring an experience of the sacred Dharma, they will think, ‘There is
no way we can distract the ruler of the gods in the Heaven Free from Strife
away from the sacred Dharma-Vinaya, for his mind has completely
penetrated the sacred Dharma.’
- 4.C.- “With that understanding, those beings, who were intent on engendering
2569 carelessness in others, will depart into the sky. They will think, ‘Musulundha
is a bodhisattva, a great being. We cannot disrupt his progress on the path of
the Dharma.’ In this manner, their resolve, their overpowering force, their
intentions, [F.35.b] and their splendor will all be crushed. With their mental
dominion devastated, they will rise up into the sky and quickly depart.
- 4.C.- “They will soon reach the Heaven of Making Use of Others’ Emanations,
2570 where they will proceed to the residence of the evil Māra, lord of the desire
realm. Māra will then ask them, ‘Māras, have you accomplished your task?
Do you come to me having fulfilled all our hopes?’
- 4.C.- “The māras will respond, ‘Your Majesty, our powers failed us. That is why
2571 we have now returned to this divine realm. We were not able to move the
ruler of the Heaven Free from Strife a single step, and the same goes for his
companions who delight in the sacred Dharma. What can we do?’
- 4.C.- “When the evil Māra hears this, he will think, ‘I must ensure that all those
2572 careless gods, who are now practicing the Dharma, take up desirous conduct
instead. It is due to carefulness that these māras, who now stand before me,
have lost their overpowering force. That is why they have returned here in
defeat.’
- 4.C.- “With this understanding, he will then tell them, ‘When time has passed,
2573 then however words are employed at a different time,⁵³⁴ we will succeed in
making the gods careless. I shall then deal with the lord of the Heaven Free

from Strife, Musulundha. So, no need to rush things now—later we shall all defeat them!’ Having in this way postponed things for the future, he will happily avail himself of his unparalleled divine pleasures with great fondness.

4.C.-
2574 “Meanwhile, since the māras from the realm of carelessness were unable to advance, [F.36.a] the touring gods, the lord of the Heaven Free from Strife, Auspicious Time, the talking swans, and others as well, will continue their Dharma conversations. Since they are now free from the forces of the māras, and since the carelessness that is the root of all that is meaningless has disappeared, the gods and the birds will now be able to accomplish their tasks. When the talks are over, the gods who are inclined to play will then begin to celebrate ecstatically, and thus they will spread out into the gardens, mansions, parks, forests, and groves to play.

4.C.-
2575 “Meanwhile, the ruler of the Heaven Free from Strife and Auspicious Time will proceed elsewhere together with the speaking swans. Watching the gods, the ruler of the gods in the Heaven Free from Strife will say to Auspicious Time, ‘The gods who live in this way are addicted to play, and thus they become careless. Let us instead go to the serene areas within the forests and parks.’ They will then ascend up into the sky.

4.C.-
2576 “In forests, parks, and ponds that abound with pleasures of the five senses, the gods who act with carelessness will then continue to frolic and revel until their completed and accumulated acts with desirable, attractive, and delightful results have finally been exhausted. Once that happens—and they have thus eaten the beautiful meal they themselves prepared—they will again be born among hell beings, starving spirits, and animals. Should they instead be born with the general lot in life of a human, they will in that case be born supreme and great, becoming kings or royal ministers. In this way, they will live in perfect joy and [F.36.b] happiness and, as an effect that accords with their actions, all the people in their realm will be loving.

· The Gods in Total Pleasure ·

4.C.-
2577 “The monk who has knowledge of the effects of the ripening of karmic actions then continues to examine the realms of the Heaven Free from Strife. With insight derived from hearing or by seeing with the divine eye, he will now perceive a realm in the Heaven Free from Strife known as Total Pleasure. Wondering what karmic actions cause beings to take birth in that realm, he applies insight derived from hearing or uses the divine eye. He then notices how holy people, who have done what is needed and who are disciplined, will give up killing and stealing, just as explained before. As for sexual misconduct, they bring an end to all that is most difficult to give up

and hard to discard. They give up even the sight of mating birds or drawings of couples, and they do not give rise to or entertain any thoughts of that character either. Fearful of the attacks of the karmic ripening of sexual misconduct, they relinquish at all times any form of such conduct, and they also seek to stop others from engaging in it. They establish others in the Dharma-Vinaya and teach them about the effects that ripen from acts of sexual misconduct. They also teach others elaborately about the inauspicious fall into the lower realms. They explain that sexual misconduct causes a profusion of unattractive, unpleasant, and ugly effects that will ripen in the hells, and thus they refrain from such actions themselves while also seeking to make others stop engaging in them.

4.C.-
2578 “When the bodies of such beings, who benefit both themselves and others [F.37.a] and who are endowed with virtue, disintegrate, they will, after their death, journey to the joyous higher realms and be born among the gods in Total Pleasure in the Heaven Free from Strife. Once born there, they will experience the results of their past positive actions.

4.C.-
2579 “Those who are born in that realm filled with happiness and numerous other types of vast pleasure live in forests and parks, where they enjoy pleasures of any type they please. The forests where they roam are known as Light Rays of Joy, Cascades of Joy, Palatial Mountain, Lotus Pool of Sparkling Waters, and Pervasive Fragrance. In such forests, parks, pools, and mountains they enjoy innumerable perfect heavenly qualities. Their forests and lakes abound with supreme pleasures, and so they spend their time immersed in great enjoyments.

4.C.-
2580 “By a lake known as Jewel Platforms frolic flocks of birds, and the ever-ecstatic gods relish the spectacle with excitement and without the slightest apprehension. The banks of that lake abound with birds of divine voices, colors, and forms, and the banks are lined with wish-fulfilling trees. In that marvelous setting, the gods enjoy the effects of their past positive actions as they relish the five sense pleasures together with their attending goddesses. [F.37.b] With their divine bodies, they indulge their wishes and, constantly and without any interruption, wholeheartedly pursue the highest pleasures with great attachment. Since this place offers a wealth of heavenly pleasures, the gods tarry by the lake, insatiably enjoying the five sense pleasures.

4.C.-
2581 “Nevertheless, connected as they are to the pains of craving, the gods will at some point again move on, and so, together with their attendants they will go to stay at a mountain known as Sparkling with Brilliant Jewels. This mountain is studded with gorgeous lakes and lotus pools. Having enjoyed the entertainments of their heavenly parks, the gods will now be delighted by the beautiful lotus anthers that glisten with divine nectars. Dressed in heavenly garments, the gods indulge in the five divine sense objects, yet, as

they see Sparkling with Brilliant Jewels, they will become so enraptured by the sight that they will then proceed to that mountain to celebrate and enjoy themselves.

4.C.-
2582 “From there they will then go to another peak, known as Mountainous Joy. Gods from the Heaven of Joy who wear divine garlands and garments will descend by the hundreds and thousands onto the golden forests on that mountain, where they will engage in the most excellent type of frolicking. When a newly born god sees those other gods, he will say to his companions, ‘Just as those gods over there carry on reveling with their consorts, we must do the same right away.’

4.C.-
2583 “When the gods who are near him hear those words, they will reply, ‘God, we shall do just as you wish.’ [F.38.a] With this understanding, all his companions will surround the newly born god, and together they will proceed to join the other gods, accompanied by music from the five heavenly instruments. However, as the gods mingle among each other with strong attachment in their insatiable hearts, a bird known as *jewel summit* will sing these verses:

4.C.-
2584 “ ‘The world is essentially karmic action,
And the gods are essentially karmic action as well.
When the karmic actions that formed their world are exhausted,
The gods will fall.

4.C.-
2585 “ ‘The world of their dear friends will be lost;
They cannot stay together forever.
Meeting ends in parting.
Such is the reality that the thus-gone ones reveal.

4.C.-
2586 “ ‘The mind that is attached to happiness
Is fooled by objects.
In this manner, the gods’ lifespans are exhausted,
Along with their mental strength.

4.C.-
2587 “ ‘Aging, disease, disparagement,
And separation will be encountered by all beings.
To be swayed by objects
While remaining ignorant of this is not all right.

4.C.-
2588 “ ‘When the destruction of old age sets in,
One will be set ablaze by the Lord of Death
And plundered by the armies of disease.
And yet mindless people do not see that.

“ ‘The world is destroyed by the six objects,

- 4.C.- Which overcome beings as if they were cattle.
2589 Along the path of error,
They are surrounded as if by a thicket.
- 4.C.- “ ‘Those with minds that always dwell
2590 On the facts of cause and effect
Will not later be destroyed by torments,
Because they consider cause and effect.
- 4.C.- “ ‘They will not be destroyed by objects
2591 Because sincere understanding prevents craving desires.
They will quickly discard
All the otherwise irresistible objects of joy.
- 4.C.- “ ‘Liberation is freedom
2592 From the pit of flaws and the terrors of defilement.
Careful people who comprehend that
Will therefore give them up completely. [F.38.b]
- 4.C.- “ ‘These five terrors
2593 Slay the world from the onset:
Aging, disease, death,
Separation, and the associated karmic actions.’
- 4.C.- “In this way, the colorful and beautiful bird called *jewel summit* sings its song.
2594 This bird accompanies the bodhisattva peacock king. They have both taken
birth as peafowl by the power of their prayers and aspirations. They teach
the Dharma so that other peafowl and the gods in the Heaven Free from
Strife may give up their carelessness.
- 4.C.- “Yet, when the gods see the newcomers, they will become overjoyed and,
2595 without giving any importance to these excellent instructions, will carelessly
resume their celebrations. Frolicking, dancing, and laughing, they will
celebrate to the accompaniment of music from the five types of instruments.
Throughout the incomparable forests, parks, mountains, peaks that blaze
with the light of jewels, groves of wish-fulfilling trees that are home to
happy birds, slopes with hundreds of cascades, and groves of lotuses, they
will revel with their companions in an abundance of rich and perfect
heavenly pleasures.
- 4.C.- “While they celebrate in this manner, the gods will at some point arrive at
2596 a mountain known as Bright Jewels. This mountain is studded with wish-
fulfilling trees that grow in a forest of the seven precious substances, which
extends across five hundred leagues. In that great forest lives the

resplendent peacock king, who teaches the Dharma to the gods so that they may give up their carelessness. He teaches them with great dedication so that they may follow the Dharma. [F.39.a]

4.C.-
2597 “In these forests, parks, lotus pools, streams, cascades, and bright mountain peaks formed from precious elements, the gods befriend each other and enjoy themselves. They do so surrounded by hundreds of thousands of birds that warble joyfully and in gatherings of gorgeous gods and goddesses of various kinds. Infatuated and crazed by the enjoyment of their rich and abundant pleasures, they experience the effects of their own former actions in a great celebration, reveling and frolicking amid numerous kinds of incomparable heavenly substances. Carelessly enjoying these pleasures, they revel on the mountain known as Bright Jewels. However, at that time, the peacock king will utter these verses to them:

4.C.-
2598 “ ‘The objects of form and so forth
Have not satisfied you so far, and they never will.
Already scorched by the burning coals,
You keep pursuing objects.

4.C.-
2599 “ ‘Again and again, the gods
Will die and be reborn.
Caught in the fishnet of karmic actions,
They are heading for the hells.

4.C.-
2600 “ ‘Destined for sundry pains in the realms
Of hell beings, starving spirits, and animals,
Sentient beings with their lot of causes and effects
Roam through the five realms of beings.

4.C.-
2601 “ ‘Having engaged in the many
Different actions of corporeal beings,
The gods now experience
These many different effects.

4.C.-
2602 “ ‘All of them arise, and then they are exhausted.
And once nothing is left, the gods will fall.
This is how the wise
Perceive birth and death among the gods.

4.C.-
2603 “ ‘The Lord of Death comes to everyone
And brings an end to life.
Yet, careless due to objects, [F.39.b]
The ignorant still do not see this.

- 4.C.- " 'Words that search for identity
2604 Are widely praised.⁵³⁵
Yet, obscured by their own enjoyment,
The gods cannot let go of their desires.
- 4.C.- " 'Virtuous words endowed with Dharma
2605 Bring happiness in this life and the next.
But when deluded people do not pay attention,
They will suffer in the future.
- 4.C.- " 'These instructions are intended for many,
2606 And they make matters very clear.
But, ruined by their carelessness,
The gods still do not know what is good for them.
- 4.C.- " 'The enemy who is out to kill
2607 Is powerful and has no patience.
Without delay, the mighty Lord of Death
Is on his way to get you.
- 4.C.- " 'The power of the gods, nāgas, piśācas,
2608 Mahoragas, and rākṣasas
He has the power to destroy.
No one's strength can compare to his.
- 4.C.- " 'Yet those who can tell strength from weakness,
2609 Who perceive the nature of karmic actions,
And who are unstained by unvirtuous factors
Will not proceed to the lower realms.
- 4.C.- " 'Those who apply virtue
2610 To give up the poison
Of that which is unvirtuous
Will no longer rush toward suffering.
- 4.C.- " 'Those who follow the Dharma with faith
2611 Will be assisted by diligence.
Endeavoring in the strength of the Great Vehicle,
They will benefit others just like a mother.
- 4.C.- " 'They bring relief to everyone
2612 Throughout the five realms of existence.
Without father and mother,
They proceed and do not follow.⁵³⁶

- 4.C.- " 'With faith they follow the Dharma
2613 And thereby find happiness.
 However, the actions that lead to the lower realms
 Are a great force of suffering.
- 4.C.- " 'Against such darkness they act as a torch,
2614 And for the sick they serve as medicine.
 For the blind they become eyes,
 And for the poor they are riches.
- 4.C.- " 'To those swept away by the river of existence,
2615 They present the good fortune of swimming.
 And in those intoxicated by carelessness
 They overcome such carelessness.
- 4.C.- " 'When the time for the Lord of Death arrives,
2616 They overcome the river of existence
 And uphold the serene attainment [F.40.a]
 Of all the buddhas of the past.
- 4.C.- " 'Through the genuine view one's attainment is effortless.
2617 One will be heedful, faithful, and practice with diligence.
 Familiar with wisdom, one encounters truth
 And liberates the six sense sources.
- 4.C.- " 'The causes for attaining peace are these:
2618 Generosity, discipline, control, patience,
 And non-violence through love,
 As well as compassion, joy, and equanimity.
- 4.C.- " 'Corruption and negativity,
2619 Roughness and untrue words,
 Wrong view and carelessness—
 These are the primary causes of hell.
- 4.C.- " 'Delighting in stinginess, envy,
2620 Harsh speech, carelessness,
 Unvirtuousness, and harming others—
 These the noble ones describe as the path of starving spirits.
- 4.C.- " 'Cultivating foolishness and dullness,
2621 Reviling the true Dharma and delighting in intercourse,
 And attachment to food and indulging in sleep—
 Those are described as the causes for birth as an animal.

- 4.C.- “ ‘Employing their body, speech, and mind
2622 In the three types of unwholesome action,
Those of base intellect
Become destined for birth in hell.
- 4.C.- “ ‘Causes and effects
2623 Can be seen to resemble one another,
Just as crops resemble their grains
And will not exist without them.
- 4.C.- “ ‘Cyclic existence can be seen
2624 To abound with the causes of suffering,
And yet, in their delusion,
The gods do not understand that.
- 4.C.- “ ‘First the careless enjoy themselves,
2625 But later they suffer.
The wise give up everything
That is a cause of future suffering.
- 4.C.- “ ‘Until one knows the transcendence of suffering,
2626 One will not find any happiness.
Only those who have attained liberation
Are endowed with constant happiness.
- 4.C.- “ ‘Happiness that does not last
2627 Cannot be called happiness.
The word *happiness* is used
For that which is lasting.
- 4.C.- “ ‘It is taught that karmic actions can combine
2628 In ways that are increasingly sublime, [F.40.b]
And their results can also combine
To achieve increasing excellence.
- 4.C.- “ ‘Therefore, understand the effects of karmic actions
2629 And give up carelessness.
With a mind of happiness,
You will attain unsurpassed happiness.’
- 4.C.- “ ‘With these verses, the peacock king teaches the Dharma so that the gods
2630 may give up carelessness. Deep, clear, melodious, and magnificent, his voice
overpowers all the songs of the gods within a distance of twenty thousand

leagues with the excellent melody of virtuous qualities. His voice brings joy to those who listen and brings them the pleasure of being ripened for the Dharma.

.. The Twenty-Two Wholesome Factors⁵³⁷ ..

4.C.-
2631 “At this point, those gods who descended from the Heaven of Joy will have been flying about in the sky, moving through space in a way that resembles the movements of the gods in the Heaven of the Four Great Kings. From time to time, they will hear some of the many aspects of the peacock king’s melodious teaching. Having now developed respect for the sacred Dharma and having become less careless, seventy thousand of these gods who heard the song will return and land on the ground. They will arrive before the peacock king Resplendent, who teaches the Dharma in a magnificent manner. Seeing the gods that descended from the Heaven of Joy, the peacock king will say to them with great joy, ‘Welcome! Foremost gods, you have come flying to this place because your carelessness has waned. You have come out of a concern for both this world and what lies beyond. You have come to listen to numerous presentations of the Dharma. Listen well to my Dharma and I shall teach you. [F.41.a] The teachings are a method that brings auspiciousness and leads to the city of the transcendence of suffering. They constitute a previously unknown way to prevent any further rebirths. When, in another life, I was born as a human, I heard these teachings from the blessed Krakucchanda, and because I remember past lives and have made aspirations for that purpose, I now recall those teachings and can share them with others.’

4.C.-
2632 “Hearing these words from the peacock king, the gods from the Heaven of Joy will descend from the sky and gather around him, satisfied out of respect for the sacred Dharma. They will assemble on the summits of Bright Jewels, the mountain that abounds with cascades and pools as well as gorgeous forests, parks, lotus pools, and jewel mines. With respect to their perfect looks, steadfastness, and magnificence, the visitors are far superior to the gods of the Heaven Free from Strife. In fact, the gods of the Heaven of Joy are as superior to the gods of the Heaven Free from Strife, as are the gods of the Heaven Free from Strife to the humans of Jambudvīpa.

4.C.-
2633 “When the gods in the Heaven Free from Strife see the gods of the Heaven of Joy, their elation based on looks, majesty, and magnificence will be humbled, and thus they will approach the place where the peacock king resides. However, some of them will remain in the forests and groves due to their fondness for playing. Just as the gods of the Heaven Free from Strife are in all regards superior to the humans of Jambudvīpa, the gods of the Heaven of Joy are far superior to the gods of the Heaven Free from Strife.

[F.41.b] Therefore, wishing to see the unprecedented wonders of gods from the Heaven of Joy, some of the gods in the Heaven Free from Strife will approach and watch. Others, however, will fan out over the mountain peaks in order to resume their frolicking.

4.C.-
2634 “Once the gods from the Heaven of Joy have assembled around the peacock king, the bodhisattva will speak to them: ‘Gods, this is the way gods and humans benefit by trusting the Dharma and becoming familiar with it. This is the way to achieve the highest happiness. This is the way to benefit all beings and establish them at the levels of gods and humans. There are twenty-two factors that benefit gods and humans in this world and beyond, bringing desirable, attractive, and delightful consequences. These twenty-two factors serve to relinquish carelessness, free one from failure and destruction, deliver infinite happiness, and bring gods and humans to the transcendence of suffering. What are these factors of the Dharma that thus benefit beings in ways that are superior to any mother or father? They are as follows: (1) remorse, (2) fear of the lower realms, (3) patience, (4) diligence, (5) teaching the Dharma, (6) compassion, (7) gentleness, (8) observance, (9) faith, (10) fear of scandal, (11) absence of clinging, (12) delighting in solitude, (13) an undistracted mind, (14) recollection of death, (15) freedom from infatuation based on one’s body, family, nobility, and health, (16) overcoming fickleness, (17) steadfastness, (18) gentle speech,⁵³⁸ (19) impartiality with respect to all beings, [F.42.a] (20) contentment, (21) weariness of objects, and (22) distrust of the mind. Any god or human who attends to those twenty-two factors will not be born in the lower realms but will soon attain the transcendence of suffering.

... (1) Remorse ...

4.C.-
2635 “ ‘How should one develop remorse? When one engages in delightful conduct, one may become mentally attached, which will then destroy any virtuous factors. How to remedy that? Monks should regard those who engage in unvirtuous actions of body, speech, and mind as revolting, they should rebuke them, and they should not keep company with those whose minds are preoccupied by attachments. Likewise, if they should themselves fall under the power of conditions and develop such thoughts, they must immediately overcome those thoughts and not relish them. Whatever they were carried away by they should confess in the presence of others, and endeavor and train so as to avoid any recurrence. In this way, they will ensure that they do not thereafter engage in such thinking. Monks perceive such unvirtuous thoughts like excrement or a dog’s corpse that is tied around their necks. They feel just as revolted as people who are obsessed

with cleanliness feel when they encounter feces or a dog's corpse. That is how disgusted monks feel by unvirtuous factors. [F.42.b] They reject them and regret them.

4.C.-
2636 “ ‘As an example, if people who are fond of cleanliness, who maintain a high level of hygiene, and who find great comfort in cleanliness should happen to accidentally eat excrement, or if they became forced to do so by an opponent, they would condemn and deplore it, they would not do so again in the future, and they would regret it. In the same way, if monks or people of a similar kind who adhere to virtue should give rise to an unvirtuous thought, they would condemn and deplore it and would make sure to train their minds and practice what is virtuous, so that whatever led them astray would not recur.

4.C.-
2637 “ ‘This is the first among those factors whereby gods and humans can overcome, destroy, and annihilate carelessness. Therefore, holy people who pursue insight into reality and are fearful of the terrors of cyclic existence should train like this, giving rise to remorse about even the subtlest forms of unvirtuous thought. Be heedful of this and do not become careless for even a moment, because the single root of all unvirtuous factors is relishing and being attached to things. That, then, is the first factor.

... (2) Fear of the Lower Realms ...

4.C.-
2638 “ ‘Fearing the lower realms is another factor that likewise causes virtue to increase. Fearing the lower realms is a quality of the Great Vehicle, because with fear of the lower realms, both gods and humans succeed in destroying and overcoming carelessness. [F.43.a] When a monk or someone of a similar kind fears misfortune, he will not engage in unvirtuous actions, nor will he rejoice when others do so. Knowing that unvirtuous actions cause beings to be born as hell beings, starving spirits, or animals, such people will think, “I must not pursue unvirtuous factors because such unwholesomeness leads to a fall into misfortune.”

4.C.-
2639 “ ‘If living beings resort to, become habituated to, and increase acts of even minor negativity, then that will make them take birth among hell beings, starving spirits, and animals. Therefore, monks, brahmins, or others of such kind should train so that fear of the lower realms may make them fearful of unvirtuous factors. The effects of unvirtuous actions ripen as the experience of life as a hell being, starving spirit, or animal. Therefore, careless gods of base minds who roam carelessly must develop fear of the lower realms, for when they are fearful of the lower realms, they will not remain careless. They will refrain from unvirtuous actions of body, speech, and mind. Every single day, they will practice virtuous actions and refrain from unwholesome ones. Such are the effects of fearing the lower realms.

People who know their own strength and that of others will be able to eradicate all forms of poison, wild animals, precipices, and lethal dangers. [F.43.b] Likewise, fear of the realms of misfortune will make them avoid such factors as they occur, so that they may give them up, refrain from even subtle unvirtuous actions, and avoid being careless. By relinquishing those, they will then enjoy a divine or human life. They will pursue the path to the city of the transcendence of suffering, ensuring by all means that they attain this transcendence of suffering. They will attain a supreme happiness that is stainless, immutable, and undefiled.

4.C.- “ ‘Therefore, one should always fear the lower realms. Whether one is a
2640 mendicant, a brahmin, or someone else of a similar kind, this will deliver the attainment of the supreme stage. This can also be expressed in these verses:

4.C.- “ ‘People who fear the realms of misfortune
2641 Will give up the powers of carelessness.
Practicing what is virtuous and pursuing good qualities,
They will realize the transcendence of suffering.

4.C.- “ ‘Those who fear the realms of misfortune
2642 Will have peaceful minds.
While resting in composure,
They will experience one happiness after another.

4.C.- “ ‘Those who have no fear of the lower realms
2643 Will engage in many unwholesome actions.
Burned by their unwholesome minds,
Such people will experience suffering in the future.

4.C.- “ ‘Even though a spark is tiny,
2644 It can nonetheless ignite a fire.
Likewise, even minor unwholesomeness
Can lead the unintelligent and unwholesome mind to hell.

4.C.- “ ‘Therefore, those who wish for happiness
2645 Should develop fear of the lower realms.
That is a steady refuge for all beings.
No happiness ensues from unwholesomeness.

4.C.- “ ‘In this way, gods and humans, mendicants, brahmins, and all others of a
2646 similar kind should cultivate this factor. Should they give rise to even minor forms of mental negativity, those who have developed fear will confess it as soon as it arises. [F.44.a] They will not rejoice in negativity, and they will not entertain any negative thoughts, because they are mindful and aware of the sufferings of hell beings, starving spirits, and animals. Those three forms of

suffering in the lower realms can also be further divided into ten in relation to the ten unvirtuous actions. Hence, fearing the lower realms, one will relinquish and refrain from such actions. One will not rejoice in them, nor will one mingle with people who engage in such actions.

4.C.-
2647 “ ‘This is how holy people give up all forms of unwholesome conduct and engage in the virtuous practices of holy people whose conduct is stainless and free from carelessness. Relinquishing all forms of existence that are caused by unwholesome conduct, and abandoning all unvirtuous actions, they are freed from all flaws. Those beings who are free from all flaws, free from all affliction, at ease, and sharp are able to cross the river of existence. Therefore, you must train in this, cultivating an understanding of the terrors of the lower realms. Through this further factor that is desirable, attractive, and delightful, all beings will reach the transcendence of suffering.

... (3) Patience ...

4.C.-
2648 “ ‘The Blessed One also taught another factor that brings benefit and happiness to gods and humans and allows them to overcome carelessness and attain the transcendence of suffering. Such is the teaching that I heard when I was a human, and since I now recall it, I shall share it with the gods. What is that factor? Patience. Patience is a supreme virtue, extremely auspicious, and extolled by the buddhas.

4.C.-
2649 “ ‘Moreover, there are two kinds of patience. [F.44.b] One type of patience is achieved by the unique virtuous qualities associated with the path of concentration when practiced in accordance with reality. Such a path is traversed by meditators who follow the path of the sameness of all phenomena. They develop patience as they live on the ground of this world, among the rocks, in forests, or in the jungle. It prevents them from becoming depressed. With such patience, they adhere to the factors that deliver all the qualities of the transcendence of suffering. This is the patience of those who attain what is stable, essential, real, unique, and foremost. They attain all virtuous factors as well as the path to the transcendence of suffering. By following the path of such a stable patience, they shall go beyond the world and attain the transcendence of suffering.

4.C.-
2650 “ ‘There is also a second kind of patience. Thereby, mendicants, brahmins, and others of a similar kind overcome the poison of anger. Recognizing the effects of anger, they do not grant it any occasion to grow. Otherwise, when people become angry, they burn their own support. Their appearances transform and their faces turn red. They make others notice their carelessness and they are frightening to people of the world. They are in discord with everyone around them, appear unappealing, and attract scorn. When later their bodies disintegrate, they will suffer an inauspicious fall and

be born in the hells. There is no greater misconduct than that of people who are overcome by anger. [F.45.a] Therefore, the steadfast must give up anger as if it were fire.

4.C.-
2651 “ ‘People who do what is beneficial will understand the effects of such flaws. As they are engaged in what benefits both themselves and others, they will cultivate patience and dispel those flaws. Just as people will extinguish a fire that has broken out in their home, wise people will extinguish anger with the water of wakefulness and thus develop a supremely virtuous mind of perfect patience. People who are patient and who have relinquished anger get along with everyone. They are beautiful and delightful to behold. They are highly trustworthy, and their faces are radiant. Their minds are very pure and well-poised, and they have a highly virtuous attitude. They are free from misdeeds of the body, flaws of speech, and torments of the mind. They have departed from the terrors of the lower realms. They have no adversaries and no enemies. They are free from all offensive stains, have no wish to harm, and their hearts are free from attachment. They are free from the terrors of royal punishment. They are free from the terrors of speaking unwise and incorrect words. They are free from the terrors of regret, free from the terrors of wealth being lost, free from the terrors of suffering, and free from the terrors of excitement. Instead, they are endowed with all good qualities. They are constantly praised by everyone. Wherever they go, in this world and beyond, they find happiness. [F.45.b] They are like a mother or father to everyone. They always do what is proper.⁵³⁹ They become holy people, endowed with patience. Hence, by means of patience, they pacify aggression, which is like a lethal poison, a weapon, and a tempest. They declare any mistakes, are forbearing, and observe their commitments.

4.C.-
2652 “ ‘Patience is to be cultivated by all holy people who pursue what is virtuous, so treat it like a jewel. When others are burned by the fire of anger, or are lost in the darkness of anger, then you must light the lamp of the sacred Dharma for them and thus give sight to the blind. To those who are starving from a lack of Dharma, give them the sustenance of the sacred Dharma. Overcome all that has been ruined by wrong view. Be like a mother or father to those who are abandoned due to injustice. Be an ever-present swimmer to save those who are drowning in the waters of anger. Reach out and pull to safety those who are plunging into the lower realms. Be the water that extinguishes the red-hot embers of hell into which those consumed by anger fall. Be the food and drink that satisfy the hunger and thirst of those envious beings who roam the world of starving spirits overcome by such suffering. Be the gift of life for those who take pleasure in killing each other, thus tying themselves to the realms of animals. In this way, practicing,

abiding by, and increasing patience, virtuous people who fear the terrors of the lower realms should endeavor with supreme diligence and keep these matters in mind.' [F.46.a]

4.C.- "At that point the peacock king will utter these poetic verses:
2653

" 'People adorned by patience
Cannot be matched by those adorned with wealth,
Because wealth may be robbed,
But patience never will.

4.C.- " 'People endowed with patience
2654 Are a joy for all beings,
And they later reach what is excellent.
Therefore, patience is the supreme austerity.

4.C.- " 'People endowed with patience
2655 Give up all the flaws of anger.
In this life and the next
They reach what is excellent.

4.C.- " 'Patience is wealth,
2656 And so are discipline and insight.
Such riches are worthy of praise,
Unlike jewels and such.

4.C.- " 'People endowed with patience
2657 Receive constant veneration by the holy,
And they also achieve great renown.
Therefore, patience is supreme.

4.C.- " 'Patience is held to be the perfect medicine
2658 Against the poison of anger.
When anger is crushed by patience,
It will not recur.

4.C.- " 'Especially for childish beings
2659 Who suffer in the dark,
The path of patience
Is the lamp that illumines.

4.C.- " 'Those deprived of the wealth of Dharma
2660 Roam through the five classes of beings,
But with the substance of patience,
One will remember the wealth of the world.

- 4.C.- “ ‘When lost in the darkness of anger—
2661 The wilderness that is so hard to cross—
 If beings discover sustenance on the path of patience,
 They are certain to be free.
- 4.C.- “ ‘For those who follow the path of the sacred Dharma,
2662 Patience is the supreme support.
 Patience is taught in order to provide fearlessness
 To those fearing the terrors of the lower realms.
- 4.C.- “ ‘Patience crushes all suffering
2663 And brings lasting happiness to everyone.
 Always delivering all forms of fortune,
 It excludes all forms of adversity.
- 4.C.- “ ‘Holy beings always delight in patience,
2664 Which is the source of virtues. [F.46.b]
 It creates trust and great qualities
 And causes the relinquishment of all that is unvirtuous.
- 4.C.- “ ‘For people who adhere to liberation
2665 And are fearful of the terrors of cyclic existence,
 This staircase to the higher realms
 Overcomes the fires of hell.
- 4.C.- “ ‘Warding off the world of starving spirits,
2666 As well as that of the animals,
 Patience auspiciously imbues
 All beings with excellent qualities.
- 4.C.- “ ‘Praise and happiness are attained
2667 By endeavoring in patience.
 Therefore, cultivate this additional factor
 That is known as patience.
- 4.C.- “ ‘In that way, one will enjoy great happiness, and when one’s body
2668 disintegrates, one will take birth among the gods in the joyous higher
 realms. One will even attain the transcendence of suffering. Therefore, all
 who have been born as gods or humans should cultivate patience so that
 they may be free from carelessness.

4.C.- 2669 “ ‘Mendicants, brahmins, and others of this kind should cultivate another virtuous factor that neutralizes the poison of carelessness. What is that? Diligence. Diligence is a most auspicious and virtuous factor. By genuinely cultivating diligence so as to proceed along the path of liberation, one’s actions will be suitable in terms of time and object, which will bring about fortunate circumstances. All mundane and supramundane matters will be accomplished without contradicting what is right. Mendicants or brahmins who are diligent with respect to mundane and supramundane affairs will meet with success. They will get up at the right time and rest at the right time. Such people who do what is proper in terms of place and time will always meet with fortunate circumstances.

4.C.- 2670 “ ‘Diligence is certain to overcome all indolence. [F.47.a] Through diligence, mendicants or brahmins who endeavor to crush the afflictions will turn their minds away from all the objects that they hear, touch, taste, smell, and see. Although the arising of objects is circumstantial, they examine their nature and remain guarded against them. Then, assisted by diligence, they decisively turn away from all such objects. With a swift mental commitment, they relinquish objects by means of their virtuous diligence. They become composed, stop the objects, and develop restraint. Therefore, diligence is a factor that is found at the summit of all good qualities. When accompanied by diligence, all virtuous factors become extremely stable, enduring, and fruitful. When the qualities of a virtuous mind are brought together with diligence, they lead to complete awakening.

4.C.- 2671 “ ‘Therefore, understanding these qualities and abiding within the Great Vehicle, mendicants or brahmins who wish to quickly awaken to unexcelled and perfect buddhahood must cultivate this helpful factor. Diligence makes one excel with respect to both mundane and supramundane qualities. Even if one’s diligence is steadily applied toward some mundane objective, one’s efforts will not be fruitless. Diligence brings long-lasting effects that cannot be destroyed by any extraneous factors. [F.47.b] Even when the great mundane terrors of death arise in their totality, people who are diligent will not feel any agony. They will not be shaken and will not suffer from disease. Even if they should fail completely with respect to their own and others’ objectives, they will not become disheartened but keep endeavoring toward their goals. They will be bold and hard for enemies to sway. Whatever they achieve will not be subject to destruction. Whatever they start will come to fruition.

4.C.- 2672 “ ‘Since even people who are skilled in mundane pursuits offer praise to diligence, it goes without saying that diligence also is of foremost importance to those who have developed genuine knowledge about supramundane matters. Therefore, everyone should at all times and in all

contexts let their actions be informed by proper understanding and thus engender diligence with intelligence and knowledge of place and time. Doing so will lead to the highest happiness. Barring that, one will be unhappy and encounter many types of misfortune. Therefore, whenever one's diligence is informed by misunderstanding, it cannot be considered proper diligence.'

4.C.- "At this point the peacock lord will sing the following poetic verses:

2673

" 'Those who act diligently
With knowledge of place and time
Will attain fruitful results
Through their intelligent endeavors.

4.C.- " 'When one does not understand objects and actions

2674

And becomes separated from the Dharma,
All one's pursuits will fail
And one will end up discarding diligence.

4.C.- " 'When diligence is practiced intelligently,

2675

The wise reach liberation.
Like an arrow released into the sky,
One can reach the world of the gods. [F.48.a]

4.C.- " 'When strong and diligent people

2676

Begin a given project,
They will also see it through
To completion and perfection.

4.C.- " 'Those wishing to achieve a supramundane objective

2677

Beyond the world of the gods
Will accomplish that by means of diligence
But will fail if they lack diligence.

4.C.- " 'People with few worries and no diligence,

2678

Who have given up the Dharma,
Will never increase their splendor,
Just like tasty food once it has been digested.

4.C.- " 'Those who are sustained by the knowledge

2679

Of the eightfold path of the noble ones
Will be diligent and joyful
As they proceed to the supreme destination.

" 'Diligence brings awakening,

4.C.- Diligence leads to the higher realms,
2680 And diligence even brings buddhahood.
Nothing brings success like diligence.

4.C.- “Therefore, understand its qualities
2681 And let diligence lead your faculties.
Give rise to a mind of diligence.
There is no wealth like diligence.’

4.C.- “With these verses, the peacock king Resplendent teaches the gods from the
2682 Heaven of Joy and the gods in the Heaven Free from Strife the Dharma that
he remembers from a previous life. Hearing the Dharma, all the gods will
become free from carelessness, and with attentive ears and one-pointed
minds, they will become tranquil. Recognizing their state of mind, the
peacock leader will continue his teaching of the Dharma with great vigor
and tremendous delight. For the benefit of those gods, he will give a
teaching that is skillful, excellent, auspicious, and brings the transcendence
of suffering.

... (5) Teaching the Dharma ...

4.C.- “Practicing what is of benefit to others, the bodhisattva will proceed: [F.48.b]
2683 ‘There is also a fifth factor that brings benefit and happiness to gods and
humans. What is that? Teaching the Dharma. Teaching the Dharma is the
foremost among all forms of generosity, for it overcomes all forms of
agitation. Such is the teaching of the Dharma. Teaching the Dharma includes
listening to the teaching, having respect for the teaching, being inspired by
the teaching, holding the teaching dear, accomplishing the teaching, and
teaching without interruption. Since even the thus-gone ones praise the
Dharma, that is obviously also the case with respect to hearers and solitary
buddhas.

4.C.- “ ‘A Dharma teaching is particularly precious when it involves eleven
2684 factors. What are the eleven? It should (1) be appropriate to the place and
time, (2) be informative, (3) be free from contradictions, (4) be clear, (5) be
given without concern for wealth and honor, (6) be in accord with the minds
of the students, (7) teach the unfailing effects of generosity, (8) belong to the
Great Vehicle, (9) teach about the defects of cyclic existence, (10) teach about
the passages to the higher realms, and (11) teach about karmic actions and
their effects. When a teaching of the Dharma is delivered by means of those
eleven factors, the Dharma that is taught will be precious for both the listener
and the teacher. In exact accord with the way it is dedicated, such a teaching
will be meaningful, engender good qualities, give rise to happiness, and

eventually lead to the transcendence of suffering. Among all possible forms of generosity, giving the gift of the Dharma by teaching the sacred Dharma is extremely special. Such generosity delivers the happiness of the final transcendence of suffering to all beings. [F.49.a]

4.C.-
2685 “ ‘There are also other qualities that ensue from teaching and listening to the sacred Dharma. When the proclamation of the Dharma is heard, householders and mendicants may respond with faith and devotion and turn one-pointedly⁵⁴⁰ toward the Three Jewels with pure minds and receptive faculties. When people leave their homes and go to a temple or a park with the wish to listen to the Dharma, they achieve the merit of Brahmā with every step they take. Likewise, when offerings of wealth are made to the Dharma and to the teachers of the Dharma, that amounts to making offerings directly to the Buddha. All such offerings will ripen in perfect accordance with the way they are dedicated, and the effects will continue to emerge all the way to the attainment of unexcelled and complete awakening.

4.C.-
2686 “ ‘Why do offerings made to teachers of the Dharma have such effects? Because when the Dharma is taught, minds become pliable, and pliable minds can overcome the darkness that has otherwise endured since time without beginning. Nothing else can make the mind pliable in the same way.

4.C.-
2687 “ ‘There are four kinds of people whose kindness can hardly be repaid. Who are the four? They are one’s mother, one’s father, the Buddha, and one’s Dharma teacher, because their generosity is immeasurable. When those who are deluded with respect to cause and effect hear the Dharma, they will develop faith with respect to cause and effect. Those whose view is misguided will come to possess the genuine view. Those who are fond of killing, stealing, and sexual misconduct will give up such misdeeds upon hearing the Dharma. [F.49.b] Hearing the Dharma makes one’s mind pliable and, ultimately, makes it proceed to the transcendence of suffering. For those reasons it is not easy to repay the kindness of a Dharma teacher. The kindness of one’s mother and father, from whom one received one’s body, is also impossible to repay. Other than introducing one’s parents to the Dharma there is not much else that a child can do for its parents. Nor is it possible to repay the kindness of a thus-gone one, a worthy one, a fully awakened buddha, who is the foremost in the three realms and who has achieved the exalted state of liberation beyond all of cyclic existence. Joyfully understanding and accomplishing that is all one can do to repay such kindness, and whatever one does for a thus-gone one will also result in fortune for oneself.’

4.C.-
2688 “ ‘At that point the peacock leader will sing the following poetic verses:

“ ‘Those who teach the Dharma

That leads to fortune and the transcendence of suffering
Are teachers who cut through the bonds
Of all embodied beings.

4.C.- “ ‘Cutting through the chains of ignorance,
2689 They reveal the auspiciousness beyond.
The teachers of the Dharma
Are the guides who show the way.

4.C.- “ ‘Since the Dharma liberates people
2690 From the ocean of existence,
The sacred Dharma is known to be supreme.
It is not at all a worldly matter.

4.C.- “ ‘For all corporeal beings,
2691 These are the four fields:
The supreme and unsurpassable vehicle,
Possessing faculties that are complete,

4.C.- “ ‘The present life, and its fruits—
2692 That is what the teacher of the path has taught.
People who dislike the Dharma
Will later have regret.

4.C.- “ ‘With their ever-attached minds,
2693 They constantly pursue pleasures. [F.50.a]
Utterly attached to their children and spouses,
Embodied beings are destroyed.

4.C.- “ ‘The flaws of dense and constant afflictions
2694 Cause the minds of embodied beings
To descend into the lower realms,
Where they are bound by the mind.

4.C.- “ ‘Hard to tame and using the three rods,⁵⁴¹
2695 The mind is constantly bringing ruin.
The mind is people’s enemy,
So do not be swayed by the mind.

4.C.- “ ‘You must train that enemy of yours
2696 In numerous ways and with a keen eye.
As if the mind were a wild horse,
Use the Dharma to train it!’

4.C.- 2697 “In this way, praising the qualities of the supremely profound field, the bodhisattva who has taken birth there by the power of aspiration and who practices what is of benefit to others teaches the Dharma in numerous ways, proclaiming the qualities of the Dharma.

4.C.- 2698 “As they hear the Dharma-Vinaya, the gods will develop great trust, and thus they will listen to the teachings with one-pointed minds and discuss them among one another. They will say, ‘This Dharma teaching is flawless. What the bird king taught us gods of the Heaven of Joy does not in any way conflict with, or diverge from, the peaceful Dharma that is taught by the ruler of the Heaven of Joy. It is not different at all. When we examine this Dharma-Vinaya, we find that it is wholesome in the beginning, middle, and end. It is supremely pure and highly auspicious. It brings the highest fortune, benefits all gods and humans, and bestows auspiciousness.’

4.C.- 2699 “Having said this to each other, the gods will make the following request: ‘Peacock king, please continue your Dharma teaching of the twenty-two principles that bring benefit, happiness, and the ultimate transcendence of suffering.’ [F.50.b]

4.C.- 2700 “When he hears these words from the gods, the peacock king will be very pleased. With an utterly pure mind that is saturated with compassion for beings, he practices what benefits others and thus he will now continue his Dharma teaching, explaining the twenty-two factors of the most profound Great Vehicle, which delivers the highest fortune.

... (6) Compassion ...

4.C.- 2701 “He then proceeds: ‘The next factor, which is supremely liberating, most magnificent, and a source of joy for all beings, is compassion. The factor known as compassion is beautiful for all beings and trustworthy for everyone. Compassion provides a firm ground for those who fear the terrors of cyclic existence, ushers those with well-guarded minds toward the transcendence of suffering, and saves those who have no protector. The compassionate are never far from the transcendence of suffering. Compassion is never deceptive and always completely beyond anger. People whose hearts are free from anger and whose minds are filled with compassion are adorned by the magnificence of compassion. Compassion overcomes all the flaws of ill will and cares for everyone born throughout the five classes of wandering beings.

4.C.- 2702 “ ‘Therefore, bodhisattvas who abide in the Great Vehicle must cultivate compassion for beings in hell. How so? By recognizing how they have been tricked by their own actions and deceived by the enemy of their own minds. Hence, they now undergo indescribable tortures inflicted by spikes, acid, hammers, [F.51.a] molten copper, mortars, rivers of burning embers, vultures

and ravens that pull them apart, forests with leaves of razors, and rivers of acid. Throughout the hells of Reviving, Black Line, Crushing, Howling, Great Howling, Heat, Intense Heat, all the way to Ultimate Torment—throughout the hundred and thirty-six central and surrounding hells—they are burned, cleaved, split, and flattened. They are deceived by their own actions, caught by the noose of karmic actions, and consumed by the fire of craving. Searching for a savior, in pursuit of refuge, they all rush around.

4.C.-
2703 “ ‘One must consider what could make all those beings happy and offer them protection. With compassion one will then think, “I shall liberate them all from that ocean of fierce pain!” Those who possess such compassion will, when they die, be born as rulers of the gods, and, if born as humans, they will become universal monarchs. All sentient beings are fond of qualities that are desirable, attractive, delightful, and virtuous. Therefore, when one observes how beings in hell suffer, it makes one engender compassion. Those who let their compassion grow wide-ranging and multifaceted will bring forth the merit of Brahmā.

4.C.-
2704 “ ‘Likewise, mendicants, brahmins, or others who develop the bodhisattva frame of mind and abide within the Great Vehicle should likewise be inspired by a one-pointed wish to benefit others, [F.51.b] and thus arouse compassion for starving spirits. They should think, “Those creatures are born as starving spirits. Their bodies are emaciated and withered; they look like a scorched forest. They roam about in groups with blazing flames shooting from their bodies. Searching for a refuge, they rush in all ten directions, and yet they find no refuge whatsoever. I must free them all from their suffering. Alas, they are tormented by myriad forms of hunger and thirst—when shall they be free?” In this way one develops compassion for the beings born in the world of starving spirits.

4.C.-
2705 “ ‘Those who abide within the Great Vehicle should also develop the mind of awakening and thus give rise to compassion at the sight of animals. Starving spirits undergo tremendous suffering and find pleasure in killing one another due to their filthy and negative circumstances. The animals that inhabit the air, water, and earth similarly feed on each other and thus fall prey in numerous different ways. Developing compassion for those who are born as animals one thinks, “Alas, how can they be liberated from their copious sufferings?” Giving rise to such a frame of mind, one engenders the merit of Brahmā. One develops the supremely virtuous mind of a bodhisattva great being [F.52.a] and thus regards all beings, including the animals, with compassion.

4.C.-
2706 “ ‘Once one has generated compassion for the three types of beings, who experience the karmic effects of extremely flawed actions and undergo fierce and tremendously painful suffering, one must also develop compassion for

the six classes of gods in the desire realm. The gods may experience indescribably rich and diverse heavenly pleasures amid their mountains, flatlands, woodlands, and parks, and they may revel in hundreds of thousands of delights together with their divine ladies in lotus ponds and forests, yet, once their karmic actions are exhausted, they suffer the pain of dying, and after that comes life in the realms of hell beings, starving spirits, and animals. Thus, the gods are beings who engage in flawed conduct within cyclic existence. Since they are bound by the extremely tight chains of craving, they are continuously pulled along without ever pursuing the genuine path. As one observes the painful deaths of the gods, one develops compassion for them.

4.C.- “ ‘Compassion likewise arises for human beings who are born as an effect
2707 of diverse forms of karmic actions and accordingly experience inferior, intermediate, or superior levels of pleasure and pain. Engaged in various inferior, intermediate, or superior forms of karmic actions, they proceed in various ways based on such diverse thoughts and intentions. Impoverished, helpless, and oppressed, they suffer intensely and are tormented by the pains of searching. Seeing the world of humans, one will arouse compassion.

4.C.- “ ‘Meanwhile, the source of perfect joy and liberation into the
2708 transcendence of suffering is the Dharma. [F.52.b] Therefore, when mendicants or brahmins who abide within the Great Vehicle observe the sufferings of the five realms of sentient beings, they arouse compassion and thus attain the most excellent fortune of the transcendence of suffering.’

4.C.- “ ‘At that point, the peacock king will recite the following verses of
2709 Krakucchanda:

“ ‘Ah, those whose minds always abide
Within the Great Vehicle
Relate to others with compassion,
Just like a mother to her child.

4.C.- “ ‘Those adorned with compassion
2710 Are renowned as friends
Throughout this world.
Saturated by compassion, they are free from flaws,

4.C.- “ ‘Their faculties are directed well,
2711 And they possess the genuine view.
Such people are not far
From the complete transcendence of suffering.

“ ‘Those who are adorned with compassion

- 4.C.- Are gods even while living in the world of humans.
2712 Those who are poor in terms of compassion
Are considered impoverished in the extreme.
- 4.C.- “ ‘Good people with gentle minds
2713 Resemble fine gold,
As their minds are engaged
With precious compassion.
- 4.C.- “ ‘Those who endeavor constantly,
2714 Always immersed in the Dharma,
Shall illumine their hearts
With the lamp of compassion.
- 4.C.- “ ‘Those for whom the sacred Dharma
2715 Is like an unstoppable river, day and night,
Are ever immersed in the joys of compassion
And given cooling relief by compassion.
- 4.C.- “ ‘Delighting in helping all beings,
2716 They experience incomparable happiness,
And later they proceed to the transcendence of suffering.
In this way, the able ones praise compassion.
- 4.C.- “ ‘Compassion is the stainless essence,
2717 Compassion is the crusher of all flaws,
Compassion is the inexhaustible treasure,
The best quality, the greatest ornament.
- 4.C.- “ ‘Compassion overcomes all flaws.
2718 Saturated with compassion,
The able ones proceed
To the supreme stage. [F.53.a]
- 4.C.- “ ‘Whoever owns the cow of compassion
2719 Possesses the greatest of all milks.
It flows delightfully into hearts
That are thereby freed from the burning of anger.
- 4.C.- “ ‘Riding the victorious⁵⁴² Great Vehicle
2720 Of loving compassion,
One is freed from the ocean of existence
With its powerful waves of the three flaws.
- “ ‘The best of all great qualities,

4.C.- The wealth that is like the mother of ornaments,
2721 The constant affection of all good people—
That is said to be compassion.'

4.C.- "In this way, he teaches the Dharma to the gods. He teaches the Dharma that
2722 is virtuous in the beginning, middle, and end. It is entirely free from conflict.
It is praiseworthy, auspicious, and causes the gods to flourish.

... (7) Gentleness ...

4.C.- "He will then continue: 'What else did the Blessed One teach? What is the
2723 next quality that causes a bodhisattva great being who abides within the
Great Vehicle to awaken rapidly to unexcelled and perfect buddhahood?
Gentleness. With the qualities of gentleness, one will relinquish weak flaws
and take hold of good qualities. People whose intentions are gentle will
discover the transcendence of suffering, free from all stains, within the palm
of their hand. People with gentle thoughts engage singularly in what is
virtuous and are trusted by everyone. People whose minds are savage keep
grudges that are as hard as vajra or stone, they have no sense of restraint,
and they fall into conflict with everyone. Whatever such ugly and
unpleasant people perceive brings them great worries. They are always
unhappy [F.53.b] and cannot walk concentratedly through a delightful area.
They do not mingle with holy people and are not interested in the Dharma-
Vinaya, just as if they were the seeds of a different plant species. Savage
people with vicious minds do not yield any qualities of the Dharma, just as
sand cannot yield any oil.

4.C.- " 'Milk does not flow from the horn of a cow, the moon is not a source of
2724 warmth, the barren woman has no son, and the sky does not grow any
flowers. Likewise, savage and aggressive people, who are highly deceitful
and of a cunning nature; whose intelligence is vulgar; who wear themselves
out while cheating others; who sink into the mud of existence and indulge in
negative actions; who reject the Three Jewels and shun the Great Vehicle;
who are blind and incapable of seeing the sun of the sacred Dharma; who
roam through the wilderness of agonizing birth, aging, death, sorrow,
lamentation, suffering, and unhappiness; who are bereft of the elixir that
neutralizes limitless pains; and who drown in the river of suffering—such
people do not attain the transcendence of suffering. Why is that so? Because
they do not create the causes for the path that leads to the realization of the
transcendence of suffering. Therefore, they lack the fortune for such
happiness.

4.C.- 2725 “ ‘Those whose minds are gentle and pliant have the fortune of attaining the transcendence of suffering. Analogously, oil can be derived from sesame seeds, the sun has rays of light, the moon is cooling, fire yields heat, earth is supportive, the ocean’s depths are never stirred, drinking water is refreshing, [F.54.a] and the four great elements are grounded in perception. Likewise, the transcendence of suffering lies right in front of those with gentle minds, those whose minds are serviceable and endowed with faith and diligence, those who teach correctly, and those who have faith in cause and effect.’

4.C.- 2726 “At that point the peacock king will sing these authoritative verses:

“ ‘Those who have tamed their hearts
Resemble refined gold.
They soon proceed to what has lasting goodness,
The virtuous transcendence of suffering.

4.C.- 2727 “ ‘Those who have tamed their afflictions
And turned their minds into proper vessels
Produce many types of happiness,
As if they were a field of rice sprouts.

4.C.- 2728 “ ‘Those who possess this treasure in the haven of their mind
Will overcome all the poverty
Encountered by beings
Due to savage and deceitful people.

4.C.- 2729 “ ‘Those with sharp and serene faculties
Who constantly abide by concentration
And are careful about objects
Will never be harmed by objects.’

4.C.- 2730 “As the peacock king speaks these verses, the gods of the Heaven Free from Strife and the Heaven of Joy listen insatiably. Wishing to hear more of the Dharma-Vinaya, they will join their palms and beseech him with veneration for the sacred Dharma, ‘Noble one, please teach us. Peacock king, please explain. Great being, if we may hear the remainder of the Dharma teaching of the twenty-two factors, we will be overjoyed.’

... (8) Observance ...

4.C.- 2731 “Accordingly, the peacock king Resplendent will continue his exposition of the Dharma teaching of the twenty-two factors: [F.54.b] ‘There is also another factor that must be kept in mind by a mendicant, brahmin, or the like who

abides firmly within the Great Vehicle. What is that? Observance. Observance is a quality that is becoming in all regards. A mendicant, brahmin, or someone else of that kind—be it a householder or a monastic, a child or an old person—is always beautiful when possessed of and immersed in observance. And whoever lacks observance is not. Such a person is like a jackal or a crow.

4.C.- “ ‘How is observance to be cultivated by a monastic? Here, there are seven
2732 aspects. What are the seven? A monastic should obtain clothing from a suitable refuse site where old garments that have been worn and discarded by householders can be obtained. In this way, a monastic should obtain garments that are stained, tattered, and torn. That is observance with respect to the garments of the Dharma.

4.C.- “ ‘Observance of the gaze means that when a monk is on the road, he
2733 should look ahead as far as the length of a yoke, and when visiting the home of a donor and benefactor, he should look toward the ground. He should also maintain continuous recollection of the form of the Buddha. His faculties and entire body should be properly guarded. Keeping count of his inhalations and exhalations, he should move with mindfulness of the body. In this way, when in the home of a donor, he should not look at the amenities of that home. [F.55.a] He should not stare, and he should not entertain any thoughts about the females of the house. He should not hug the children and should not continuously move his legs. Nor should he keep moving his arms. He should not be restless on his seat and should not fiddle with his head or keep adjusting his Dharma garments. He should not massage his hands or play with his fingers. That is the second aspect of observance—a monk who observes these points observes the proper gaze.

4.C.- “ ‘There is also a third aspect of observance. When a monk enters the
2734 home of a donor or benefactor, he should wash his feet, clean his hands, and rinse his alms bowl. Once he has cleansed his bowl, he should sit down on his seat in a very humble frame of mind. While seated, he should place his alms bowl in its circular stand in front of his legs. With his right arm he should then properly lift up the bowl in his right hand and accept the alms. Having done that, he should partake of them as if they were medicine and without overeating. When eating, he should not open his mouth too wide, he should not munch or slurp, and he should be content with filling only a third of his stomach. He should not look at others’ bowls either. He should abstain from eating food he is especially fond of. He should ensure that what he eats does not become a cause of further carelessness. He should make sure to conclude the meal in the proper way and at the proper time, and then teach the Dharma with clear and composed faculties. When his mind is composed, he will be able to teach in a manner that is neither rushed nor slow, not

overly direct or roundabout, [F.55.b] and also not too long, but cognizant of time and place. In this way, the monk should protect the mind of the benefactor. Thus, he will not fall prey to carelessness. That is the third type of observance.

4.C.- 2735 “ ‘When a monk obtains food, the sight of towns, cities, or markets should not preoccupy his mind and he should not give rise to any desires in that regard. His mind ought not to become distracted or excited thereby. In this way, he should avoid staying at dwellings that he has determined to be inappropriate. That is the fourth observance.

4.C.- 2736 “ ‘Observance in terms of detachment is to be unconcerned about one’s life and limb in all situations. Someone who possesses and carries lots of supplies and utensils is not a monk. A proper monk does not delight in busily traveling through the land. He does not adopt the costumes and garments of others, and he will not attach too much importance to what they announce. He also does not become fond of visiting just a single home. That is the fifth observance.

4.C.- 2737 “ ‘Moreover, someone who is observant of detachment does not cut wood or grass, nor does he break the earth. He does not keep several sets of shoes or clothes that he can alternate between. He does not scold people, even those whose discipline has degenerated. He is not interested in depending on alms from a king. He does not associate with monks who are burdened by arguments. That is the sixth observance.

4.C.- 2738 “ ‘Moreover, *observance* also refers to a monk who practices a mind of equality and so does what is beneficial. He escapes the realm of the māras with great diligence. [F.56.a] Seeking serenity and with his faculties subdued, he takes to mountainous retreats, caves, and unsheltered places in order to constantly abide by emptiness, signlessness, and wishlessness. That is the seventh aspect of observance. This is how monks conquer and free themselves from all the bonds.’

4.C.- 2739 “ ‘At that time the peacock king will sing another set of verses:

“ ‘As one is steadfast in conduct,
So one is stable in the arena of experience.
Fearing the flaws of cyclic existence,
Monastics are said to attain fruition.

4.C.- 2740 “ ‘Maintaining the bases of training without corruption,
Disenchanted by past pleasures,
And frightened by the continuity of the aggregates,
Those who steadfastly adhere to the forest attain fruition.

“ ‘When they speak gentle words, are at peace,

4.C.- Face the transcendence of suffering,
2741 And are adorned by physical discipline,
Monastics are said to attain fruition.

4.C.- “Those whose minds are free from delusion
2742 About the entities of self and other
Will not be struck by the ripening of karmic actions,
And thus it is with the true path and the wrong path.

4.C.- “Those who fear the terrors of pleasure and pain
2743 And are free from obscurations
Are liberated from the shackles of the household
And will not remain in suffering.’

4.C.- “In this way, the peacock king extols the many qualities of observance so
2744 that the gods may increase their faith. When in this way the gods are taught
the many aspects of the Dharma-Vinaya, they will begin to listen within a
state of equipoise. Hence, with unstoppable delight, the peacock king will
continue his Dharma teaching. Since they have developed respect for the
teaching of the sacred Dharma, he will continue to explain the Dharma to the
gods of the Heaven Free from Strife and the visiting gods from the Heaven
of Joy. [F.56.b]

... (9) Faith ...

4.C.- “What is the next factor that is cherished by mendicants, brahmins, and
2745 others like them who abide within the Great Vehicle? Faith regarding karmic
actions.

4.C.- “Faith regarding the causes and effects of karmic actions is a magnificent
2746 quality. When mendicants, brahmins, or others like them have faith with
respect to karmic actions and their effects, they will recognize flawed
physical conduct and think, “If I resort to, become habituated to, and
increase flawed activities of the body, I will experience an unattractive, ugly,
and unpleasant ripening—in the realms of hell beings, starving spirits, and
animals, I will experience the many pains of unattractive, ugly, and
unpleasant ripenings.”

4.C.- “Similarly, with respect to the consequences of flawed verbal activities,
2747 they will think, “If I resort to, become habituated to, and increase flawed
activities of speech I will experience an unattractive, ugly, and unpleasant
ripening. By the force of unvirtuous actions, I will experience life in the
realms of hell beings, starving spirits, and animals.”

4.C.-
2748 “ ‘Likewise, they will understand that by resorting to, becoming habituated to, and increasing flawed activities of the mind they will experience unattractive, ugly, and unpleasant consequences in the realms of hell beings, starving spirits, and animals. Hence, mendicants, brahmins, and others who are identical or similar to them will bring to mind their own past unwholesome actions and confess them. They will regret them and thereafter follow the buddhas. They will begin to ask themselves, [F.57.a] “How can we be free from the consequences of our misdeeds?” Hence, out of interest in taming themselves they will confess their downfalls before a qualified elder. From that time onward, they will strive to eliminate negativity. From then on, they will no longer engage in improper actions of the type that they engaged in before, but instead practice what they have now committed themselves to. Hence, they will free themselves from all unwholesome actions or will hold such actions in contempt.

4.C.-
2749 “ ‘Likewise, if at the present time they should inadvertently come to engage in any misdeed of the body, speech, or mind, they will as soon as possible mentally renounce such a course of action and confess their error. They will develop regret and avoid such actions in the future. As they strongly regret this, they will not have any interest in that sort of action in the future. They will not engage in or maintain such unwholesome activity. Rather, they will disengage from all such actions and, at all times and occasions, they will make them disappear, bring them to an end, and hold them in contempt.

4.C.-
2750 “ ‘In this way, a mendicant, brahmin, or the like who has knowledge of the way karmic actions ripen will reason as follows: “If I engage in and become habituated to misdeeds of body, speech, or mind, I will encounter the fierce consequences of such actions within the realms of hell beings, starving spirits, or animals. Hence, I shall endeavor, strive, and muster diligence so that I may avoid any such effects of unvirtuous actions that have not yet manifested.”

4.C.-
2751 “ ‘In this way, a mendicant or brahmin who possesses the power of faith with respect to the consequences of past actions [F.57.b] may succeed in curtailing, greatly weakening, or even eradicating those sensations that would otherwise be experienced over an extremely long time in the hells. Likewise, by practicing, endeavoring, and mustering diligence in this way, one may weaken the unwholesome actions that otherwise would produce long-lasting experiences of excruciating suffering due to hunger and thirst. One may curtail such experiences or cause them to disappear entirely.

4.C.-
2752 “ ‘Similarly, mendicants, brahmins, or others like them who have faith regarding the consequences of karmic actions may in the same way significantly shorten the otherwise long-lasting experiences of mutual

predation that are the effects of the terrifying acts that lead to birth as an animal. In this way, one may avoid such experiences of mutual predation, shorten them, or even cause them to disappear completely. This goes for all negative actions, except for completed and accumulated acts of which the effects are certain to be experienced in the body of a hell being, starving spirit, or animal.

4.C.-
2753 “ ‘One investigates the effects of karmic actions that are otherwise extremely hard to recognize and tremendously subtle, and by confessing one’s completed unvirtuous actions of the three categories, one relinquishes unwholesomeness. By carefully contemplating the effects of karmic actions that are certain to be experienced in the animal realm, one may purify and relinquish them entirely. [F.58.a] In this way, one will regret karmic actions that are to be experienced in the realms of hell beings, starving spirits, or animals, including those actions of which the consequences are to be experienced in other lives. Crushing them with a virtuous remedy, one may entirely prevent such actions from occurring or otherwise greatly weaken them.

4.C.-
2754 “ ‘Through confession, one can thus overcome karmic misdeeds that are otherwise certain to be experienced as intense pain in the animal realm. Or, by means of extremely wholesome positive karmic action, one may overcome the long-lasting tortures of the animals, thus shortening the duration of such lives, making them less painful, or preventing them completely. Due to such causes and reasons, one must develop faith with respect to karmic actions and their effects.

4.C.-
2755 “ ‘For mendicants, brahmins, or anyone else of that kind who have faith with respect to karmic actions and their consequences, there will be a riverbank where the swirling waters of cyclic existence cannot reach. Why is that? Because there is no life within the five realms of sentient beings that is not a product of virtuous or unvirtuous actions. Therefore, karmic actions and their consequences are indeed the essence of sentient beings. All living beings experience their particular share of karmic effects. Whether one is a woman or a man, everyone must endeavor day and night to develop the power of faith with respect to karmic actions and their consequences. Doing so will make their lives in cyclic existence meaningful.

... (10) Overcoming Fickleness⁵⁴³ ...

4.C.-
2756 “ ‘There is also another factor that mendicants, brahmins, and others like them should take care to avoid. What is that? Being overcome by fickleness. [F.58.b] Fickleness weakens the intelligence of mendicants and brahmins. The flaws of fickleness make their minds develop attachment. Fickleness causes them to churn in cyclic existence. Whether they are in a park or a

temple for the saṅgha, or in a town, a city, or elsewhere, fickleness is always a cause of laziness. It makes them develop fondness for all sorts of things. If they stay in a hermitage, or some other peaceful location, they will find no joy in doing so. They do not travel well either, because when on the road, such people will remain neither monks nor householders. The same goes for all other situations. Even if they stay in one single place, they will pass their time without resting in the happiness of concentration, which was otherwise the reason they became monastics. In this way, they are overcome by shortcomings with respect to stability.

4.C.-
2757 “ ‘When donors and benefactors recognize that a mendicant, brahmin, or the like is impulsive, they will deride them. They will never come to meet them. Donors and benefactors will not be influenced by them due to a lack of attraction. They will not listen to their words and will not offer any alms out of respect. Due to their extremely weak mental abilities and their inability to stay in one place, they are destroyed as they constantly end up socializing and serving others. Marred by the flaws of instability, they become the laughingstock of others. Householders will talk about them, saying, ‘That mendicant or brahmin is unable to remain anywhere. [F.59.a] Overcome by fickleness, he gets excited about all sorts of things.’ Rather than staying in peaceful hermitages, such people are constantly involved in searching and hoarding. They are always eager to meet householders. They go to render them service and end up like domestic servants. Serving householders, they obey their commands. Therefore, they are neither successful householders, nor are they monastics, for they are destroyed by the flaws of fickleness. Whoever is free from such flaws will be offered riches by everyone, whereas those who are afflicted by such faults cannot escape the mockery of donors and benefactors.

4.C.-
2758 “ ‘Shallow-minded in their restless pursuits, mendicants or brahmins who are destroyed by their lack of stability will breed other flaws as well. Therefore, mendicants, brahmins, and others like them must one-pointedly endeavor to develop a detached mindset, always delighting in solitude, developing concentration under a tree, at a charnel ground, or in a cave. Residing in mountainous retreats and always moving alone, they must make sure to avoid being undermined by fickleness for as long they are alive. They must stay alone and avoid becoming attached to anything. They must let go of all attachments. By giving up all attachments, they will achieve liberation. That is how fickleness is overcome.’

4.C.-
2759 “At this point the peacock king will sing these verses:

“ ‘A monk who is overcome
Will be regarded by people as a servant.

Having become as insignificant as grass, [F.59.b]
He fails even in his own objectives.

4.C.- “ ‘A monk who is destroyed by fickleness
2760 Is neither a householder nor a forest dweller.
 He has no confidence
 In the practice of concentration.

4.C.- “ ‘A monk overcome by fickleness
2761 Is always involved in searching and hoarding.
 With his mind preoccupied with searching and hoarding,
 His life is wasted.

4.C.- “ ‘Life rushes by with each moment,
2762 Yet he fails to understand this.
 Erroneously pursuing pleasures,
 He does not recognize what he has done.

4.C.- “ ‘A monk overcome by fickleness
2763 Is increasingly concerned with others.
 Always engaged in what is unwholesome,
 He is bound for the lower realms.

4.C.- “ ‘Free from mental clinging
2764 And without attachment,
 One is liberated from attachment.
 Such a person is said to be a successful monk.

4.C.- “ ‘Staying in the mountains or under a tree,
2765 Practicing constant concentration,
 Having faith in what is virtuous and possessing wakefulness,
 One has given up all flaws.

4.C.- “ ‘When liberated from all attachments
2766 And no longer fooled by objects,
 Monks burn away the afflictions
 As when fire consumes dry wood.

4.C.- “ ‘Delighting in solitude,
2767 A virtuous monk whose faculties are guarded
 Understands the characteristics of the body
 And realizes the transcendence of suffering.

4.C.- “ ‘Endowed with diligence and mindfulness
2768 And always beyond all flaws,

He proceeds to the transcendence of suffering
As if he were strolling in the park.

4.C.- “ ‘With constant joy in the transcendence of suffering
2769 And wary of the three rivers of existence,
He is not deceived by gathering places
But remains a monk of pure nature.

4.C.- “ ‘Monks who are destroyed by the flaws of fickleness will always wander
2770 aimlessly. This is why those who remain alone and achieve what is
meaningful must give up the flaws of fickleness. Also, householders can be
destroyed by even minor fickleness. [F.60.a] Since fickleness is therefore a
flaw even for householders, it goes without saying that the same is the case
for monks who have gone forth from the household. In this way, through
stability, all virtuous qualities can be attained. Therefore, be diligent so that
you may overcome fickleness and relinquish it.’

... (11) Steadfastness⁵⁴⁴ ...

4.C.- “ ‘Addressing the gods of the Heaven of Joy and the Heaven Free from Strife,
2771 the peacock king will then continue teaching that blessed one’s discourse:
‘There is another factor that is desirable, attractive, delightful, and yields the
attainment of the transcendence of suffering. What is that? Steadfastness,
which enables monks to carry the load of the praiseworthy virtuous factors.
Steadfastness is also praised highly by mundane people. Steadfastness is the
adornment of both the mundane and supramundane paths.

4.C.- “ ‘Steadfastness liberates from all flaws. Steadfast people achieve freedom
2772 from all flaws, even though the web of flaws has been present since time
without beginning. It has been spread, tightened, and strengthened within
the mind, so it cannot be overcome in merely a short time, with little
diligence, poor absorption, and weak steadfastness. The web of flaws that
has thus been present in the basis of the mind due to attachment can only be
cut through by monks who are steadfast in the practices that liberate from
cyclic existence. Spiritual practitioners who are truly endowed with
steadfastness can use their steadfast intelligence to entirely relinquish all the
unvirtuous attachments that have arisen based on conditions. Without
developing attachments, they will give rise to steadfast diligence [F.60.b] and
thereby free themselves of the terrors of unvirtuous factors.

4.C.- “ ‘Even if desire arises, a monk will contemplate repulsiveness. Endowed
2773 with and guarded by steadfastness, he will entirely relinquish the
unvirtuous mind that arises due to the circumstance of the darkness of
desire. He will not be led astray thereby. Likewise, if an aggressive state of

mind should arise, he will not be ruined by that and instead steadfastly adhere to the remedy, which is love. And when an ignorant state of mind arises, he will practice by means of the remedy, which is dependent origination.'

4.C.- "At that point the peacock king will speak this verse:

2774

" 'Those who remain attached
Are always ruled by craving.
Those who remain bound by craving
Fail both in terms of this world and what follows.'

4.C.- "In this way, the peacock king explains to the gods of the Heaven of Joy and
2775 the Heaven Free from Strife the many different flaws incurred if one
constantly and exclusively pursues enjoyments.

4.C.- "Although the gods will have now listened to many teachings that benefit
2776 both in this life and the next, they will feel insatiable, and so they will thus
address the peacock king: 'The Dharma teachings that you have given us are
amazing and most profound. Virtuous in the beginning, middle, and end,
they lead to the transcendence of suffering. Once more, please teach us the
principles of the supreme path that in numerous ways trigger weariness of
cyclic existence. We shall all listen one-pointedly.'

4.C.- "As he hears from those gods about their interest in the Dharma path that
2777 accomplishes the benefit of oneself and others, [F.61.a] the peacock king will
once more understand that they have all developed one-pointed attention
and are listening to the Dharma correctly. With tremendous joy, he will
therefore continue teaching them and so, in his clear, penetrating, and deep
voice, he continues his magnificent speech, which accomplishes the benefit
of others.

... (12) Fear of Scandal⁵⁴⁵ ...

4.C.- " 'O gods, there is also another factor that mendicants, brahmins, or others
2778 like them who abide within the Great Vehicle should keep in mind as they
diligently strive to give rise to weariness. What is that? Fear of scandal. A
monk wary of scandal has a determined mind. Based on his fear of scandal,
he will give up flaws. He will not enter a house that is highly stained by the
flaws of women, nor will he socialize there. He will not mingle with alcohol
peddlers or with people who are wild. Nor will he associate with thieves or
unvirtuous people, or with brazen or argumentative people. He will also not
associate with people with other blemishes or with those who follow such
people, or with gamblers or grifters. Nor will he associate with childish
people or with those who live off women, or with con artists or exaggerators,

with greedy people or swindlers who use weigh scale tricks, with businesspeople who flout worldly conventions, [F.61.b] or with executioners who kill along riverbanks⁵⁴⁶ or with neuters. They will not walk a single step along the road together with a woman or with tame elephants or wild elephants, with tame horses, with nihilists, with those who turn their backs on the Three Jewels, with those who are hostile toward the Great Vehicle, with people who observe unvirtuous vows, or with people who belong to an unwholesome family.

4.C.- “ ‘Monks should not associate with such perpetrators of negative deeds.
2779 And why is that? Because by associating with such people, their monkhood will come to nothing. People of the world will also come to know all about it. Monks will therefore correctly contemplate how such actions are defiled. They will recognize that people turn out in the same way as the people with whom they associate. Therefore, those who are wary of scandal will not walk a single step together with people who engage in defiled actions.’

4.C.- “At that point the peacock king will recite these verses of the Blessed One:

2780 “ ‘If the unpolluted mingle with the polluted,
They themselves become polluted.
Therefore, do not mix with the polluted.
It makes sense to stay clear of pollution.

4.C.- “ ‘Any kind of person will,
2781 If always associating with a certain other kind of person,
Come to be seen in the same light as the other,
Be it a virtuous or unvirtuous person.

4.C.- “ ‘People in pursuit of happiness
2782 Should practice nothing but virtuous actions.
That is how happiness is obtained here—
Virtue does not produce suffering.

4.C.- “ ‘Good qualities arise through association,
2783 And so do flaws.
Such, in short, are the characteristics [F.62.a]
Of good qualities and flaws.

4.C.- “ ‘Monks who always keep company with the good
2784 Will attain excellent renown.
Those who accompany the bad
Will soon become bad themselves.

“ ‘Give up the bad

4.C.- And always do what is meaningful.
2785 Always adhering to the wholesome,
You should at the same time give up the unwholesome.’

4.C.- “In this way, the peacock king teaches the Dharma to the gods. He goes on
2786 to say, ‘Moreover, monks who are wary of scandal possess the following
seven qualities: They do not associate with unwholesome people, they are
disinterested in wealth and reputation, they are content and have the respect
of donors and benefactors, and they remain in a mountain hermitage. Such
people become destined for happiness. Moreover, the other qualities are not
being talkative, not roaming through towns and not entering bars, and not
engaging in commerce. Monks endowed with those qualities live well and
their lives are not wasted. They will be held in high regard by many people.

4.C.- “ ‘Therefore, the frolicking that is based on carelessness ensues from not
2787 being concerned about having a poor reputation. Monks who have no fear of
scandal stand out as far more flawed than householders. They do as they
please, say whatever they feel like, have no shame and no modesty, and let
their discipline become more and more flawed. When their bodies
disintegrate, they will suffer an inauspicious fall and be born in the hells.

4.C.- “ ‘Those who fear scandal live alone and do not associate with
2788 households. They remain in the mountains and places of solitude and they
feel content. [F.62.b] They are disinterested in pleasures and do not covet
anything. They give up all the flaws of village life. They regard even minor
negative acts as fearsome. A monk is someone who is wary of scandal. Such
a person becomes destined for virtue.

... (13) Absence of Clinging⁵⁴⁷ ...

4.C.- “ ‘There is also another factor that is cherished by monks who abide in the
2789 Great Vehicle. What is that? Absence of clinging. Absence of clinging is a
most delightful quality. Monks who are free from clinging are pure and
sincere, and their minds are not attached. They live in solitude and their
minds are well poised. Their livelihood is pure and they are utterly
unperturbed. They adhere to a state of mind that is perfectly at ease. They are
not intimidated by suffering. They do not become angry or upset. They are
not interested in trivial fun. They have no fear of the realms of terror.
Fondness and affection for friends will not make them fail to achieve their
own objectives. They pay no attention to the jokes, charms, games, and
enjoyments of city people. They seek none of that. They do not become
attached to one town, city, market, or household after another, and thus they
fall asleep happy and wake up happy. Their frame of mind is unattached and
pure. Their conduct is pure and cannot be disturbed by any māras or by any

sounds, textures, tastes, forms, or smells. [F.63.a] They have no fondness for wealth or honor. Hence, they overcome all thinking concerned with the attainment of these and similar things. They give them up entirely. They diligently endeavor to prevent the arising of such unvirtuous thoughts. And thus they think, “As I follow these paths, I shall make sure to overcome any occurrence of unvirtuous conceptual thinking that could possibly disturb my mind.” Since they therefore strive diligently in this way to prevent even a single unwholesome factor that might otherwise emerge due to the circumstance of thinking, it goes without saying that they do not develop any crude mundane clinging.

4.C.- “ ‘Spiritual practitioners diligently cultivate three factors. What are these
2790 three? Complete prevention of present unvirtuous factors that would ruin one’s mindstream, prevention of any future factors of that type, and recollection of past virtuous factors. In this way, monks who rest in complete equipoise, who engage in pure conduct, who are free from clinging in all regards, who act purely, who are wholly intent on extinguishing craving, who wish to be free from desire, and who wish for happiness must give rise to a mind that is free from clinging. Monks who are free from attachment attain supreme happiness and the state of great bliss.’

4.C.- “At that point the peacock king will recite these verses:

2791 “ ‘A mind that is thoroughly detached
Rests always in concentration.
Such a mind is always pure, [F.63.b]
A one-pointed mind of great joy.

4.C.- “ ‘A one-pointed mind
2792 Is free from the bondage of flaws.
Liberated from the terrors of flaws,
This is referred to as *natural rest*.

4.C.- “ ‘A mind that delights in one-pointedness
2793 Does not practice by means of thinking.
Liberated from thought,
It abides beautifully in its natural state.

4.C.- “ ‘A mind that is always at peace
2794 Delights continuously in the transcendence of suffering.
It will not become swayed by the flaws
That arise from the senses due to unvirtuous causes.

4.C.- “ ‘Blissful through concentration,
2795 Blissful through absorption—

Such are the minds of beings
Who abide in constant one-pointedness.

4.C.- " 'When delighting in one-pointedness and the vows,
2796 One experiences happiness in one's heart.
That is what is meant by *happiness*,
Not what worldly people call it.

4.C.- " 'Delighting in the one-pointed mind,
2797 Purified and liberated
From the stains of all flaws,
One will recognize peace.

4.C.- " 'A mind that remains one-pointed
2798 And keeps the five faculties collected
Will extinguish the raging fires of craving
With the waters of wakefulness.

4.C.- " 'When one is free from craving
2799 And wishes only for pure happiness,
One stands right at the brink of that state
That is inexhaustible and incorruptible.

4.C.- " 'Whatever way deceptive thoughts
2800 May form and arise,
They can all be arrested by the absorption
That maintains a single focal point.

4.C.- " 'Therefore, the best of all qualities,
2801 Which brings you to the city of the transcendence of suffering,
Is this maintenance of a one-pointed mind.
This is how to crush all the subterfuges of the māras.

4.C.- " 'With the steadfast light of wakefulness
2802 One controls the horse of the mind
And proceeds to the supreme destination,
Triumphant over all miserable afflictions.

4.C.- " 'In sum, the steadfast ones,
2803 Who engage in the highest practice,
Will attain one-pointed mind
And thereby proceed to the immutable stage.'

4.C.- 2804 “In this way, the peacock king teaches the Dharma in numerous ways for the sake of bringing the gods happiness and benefit. [F.64.a] The peacock king will then continue his Dharma teaching to the inhabitants of the Heaven Free from Strife and the Heaven of Joy, bringing delight in that which is unborn, as well as inspiring them toward virtue and the transcendence of suffering.

... (14) Delighting in Solitude⁵⁴⁸ ...

4.C.- 2805 “He will then proceed: ‘O gods, listen here to another teaching. Delighting in solitude is the essence of all the Dharma. Monks who delight in solitude are well guarded, their conduct is tremendously restrained, they adhere properly to their vows, and they are perfectly serene and pure. Monks who delight in solitude practice with thorough restraint and are peaceful, gentle, and extremely steadfast. In this way, by delighting in solitude, they always meet with happiness. In a peaceful mountain hermitage, in a cave in the mountains, at a charnel ground, or upon a mat of straw, they develop a mind that is in all regards well guarded.

4.C.- 2806 “ ‘There are seven things that are cherished by monks who delight in solitude. What are they? Constant happiness, constant inspiration, being listened to by mundane people, being protected by the gods, becoming free from all stains, increasing virtuous qualities, and having a mind that is in supreme equipoise such that perfectly pure actions of body, speech, and mind can manifest the path of liberation. Such people will be far removed from stains. Lastly, as an effect of their virtuous qualities, they will also be content in the company of mundane people. [F.64.b] They overcome the enemy, the many different afflictions that have been active since time without beginning. Therefore, monks who delight in solitude are extremely well guarded, they fear the afflictions, and they regard even subtle unwholesome factors with caution. They are endowed with constant diligence, definitive liberation, stainless activities, and joyous serenity.’

4.C.- 2807 “At that point the peacock king will recite these verses for the benefit of the gods:

“ ‘Terrible, fluctuating, and rough,
Hard to bear and overwhelming,
Overpowering for the mind when indulged in—
That is what the world considers enjoyable.

4.C.- 2808 “ ‘Those who give up the three flaws
That otherwise burn the world,
Extinguishing that fire with the water of wakefulness,

Thereby achieve happiness.

4.C.- “ ‘Humans with no interest in Dharma
2809 Are not proper humans.
They are not on the path to the city
Of the transcendence of suffering.

4.C.- “ ‘Those who gain accomplishment
2810 While abiding in great happiness
Will, by sailing the raft of the Great Vehicle,
Be liberated from the ocean of craving.

4.C.- “ ‘Like a flash of lightning, a spinning waterwheel,
2811 Or a city of the gandharvas,
Such is the extremely cherished and always quickly passing
Life of an embodied being.

4.C.- “ ‘The sprouts of the body
2812 Are always destroyed, from one instant to the next.
They are extremely unstable and insubstantial
And lead to the great terrors of aging and death.

4.C.- “ ‘They give rise to these bodies of disease
2813 And continuous agony—
Such is the field of virtue and negativity
That is referred to as *the body*.

4.C.- “ ‘When a mind of generosity and discipline
2814 Continuously adorns the body,
Then that is a meaningful sentient being,
And that kind of body bears fruit.

4.C.- “ ‘Buddhahood is renowned
2815 As that which is meaningful in terms of seven aspects:
Diligence, generosity, discipline, [F.65.a]
Wakefulness, love, patience, and gentleness.

4.C.- “ ‘Those who are endowed
2816 With the limitless Great Vehicle
And have gone beyond the six perfections
Are known as buddhas.

4.C.- “ ‘The relinquishment of all desires
2817 Is what is most meaningful in the three realms.
Abandonment of all desires

Is what is known as perpetual happiness.

4.C.- “ ‘Those who are attached to pleasures
2818 Find suffering right in front of them.
Therefore, understand the flaws
So that you may give them up.’

4.C.- “In this way the peacock king teaches the Dharma to the gods of the Heaven
2819 of Joy and the Heaven Free from Strife.

... (15) Undistracted Mind⁵⁴⁹ ...

4.C.- “Then he will continue: ‘There is also another factor that is cherished by
2820 mendicants and brahmins who abide within the Great Vehicle: an
undistracted mind. The mind of an undistracted monk abides in great
equipoise. Such a monk lives alone, adheres constantly to pure conduct, and
is endowed with constant diligence. He finds happiness and is liberated
from all the terrors of the lower realms.

4.C.- “ ‘A monk who delights in solitude, whose six faculties are well guarded,
2821 who has relinquished all objects, and who is fearful of the terrors of cyclic
existence will never give up any virtuous factors but will relinquish all
unwholesome ones and live in constant happiness. Those whose minds are
free from distraction will remain in constant equipoise regardless of sounds,
textures, tastes, forms, or smells. Because their minds are in equipoise, they
will see all virtuous qualities increase. They will delight in those very
qualities [F.65.b] and will not have any fondness for cyclic existence. With
constant diligence they rest in absorption and so rapidly give rise to the
path. They always follow and cultivate the path. They cause it to increase. By
following the path and becoming accustomed to it and increasing it, they
actualize the path. They constantly and continuously cultivate the path. They
practice in a state of mind that knows the path, and in so doing they free
themselves from all the bonds and overcome all latent tendencies.

4.C.- “ ‘What are the bonds that they separate from? The bonds of desire, anger,
2822 ignorance, pride, envy, and stinginess. What are the latent tendencies that
they leave to rot away? The latent tendencies related to desire, anger, desire
for existence, ignorance, pride, view, and doubt. They let all such latent
tendencies rot and decompose. An undistracted mind conquers such
powerful factors that otherwise cause wandering beings to change existence
within the three realms. That is achieved on the paths of seeing and
cultivation. A one-pointed mind is cherished by mendicants and brahmins,
because virtuous and unvirtuous factors are all equally rooted in the mind.

4.C.- “ ‘Therefore, those who diligently follow the path due to fear of the terrible
2823 flaws of existence must all endeavor to cultivate a one-pointed mind. [F.66.a]
That is how the afflictions can be extinguished. Other than that, it is
impossible to overcome the power of the afflictions that have been active
since time without beginning.’

4.C.- “At that point the peacock king will teach these verses of the Omniscient
2824 One:

“ ‘For spiritual practitioners who have a one-pointed mind
And who fear the flaws,
The mind is like a lotus flower—
In such minds arise undefiled qualities.

4.C.- “ ‘The one-pointed mind cultivates
2825 The path of virtue
And overcomes unvirtuous factors,
Just as the rising sun dispels the dark.

4.C.- ‘The one-pointed mind that is always
2826 At peace and in equipoise
Has no fear of the flaws,
Just as the garuḍa has no fear of poison.

4.C.- “ ‘The mind that moves
2827 Is powerful like a storm,
Yet a trainer who knows how to catch it
Will steadfastly tame it.

4.C.- “ ‘Wakefulness, discipline, and absorption
2828 Burn down the forest of flaws,
Just like a wildfire
Fanned by the wind.

4.C.- “ ‘Therefore, always adhere to knowledge
2829 And give up ignorance.
This is how to proceed
To the unsurpassable stage beyond birth and death.

4.C.- “ ‘Diligently persevere
2830 In fostering a one-pointed mind.
Mastering that training is held
To prevent the arising of flaws.

“ ‘When the constantly moving objects

4.C.- Are restrained in a steady manner,
2831 They become like poison in the palm of one's hand,
And one will not be harmed by desire and the like.

4.C.- "Therefore, let the mind be swiftly steered
2832 By the qualities of diligence, steadfastness, and so forth.
And so, without delay,
One will cross the three rivers of craving.'

4.C.- "For the sake of benefiting them in many different ways, the peacock king
2833 thus teaches the Dharma to the group of gods from the Heaven of Joy and
the Heaven Free from Strife. [F.66.b] The minds of the gods will have by now
become extremely well guarded, and they will rest in utter equipoise. They
will have let go of all their enjoyable objects, and so they will listen to
nothing but the Dharma.

... (16) Recollection of Death⁵⁵⁰ ...

4.C.- "Realizing that their minds are now fearful of cyclic existence, the peacock
2834 king will then continue to explain the teachings: 'There is also another
desirable, attractive, and delightful factor that is like a hook for the careless
and that those who abide within the Great Vehicle should keep in mind.
What is that? Recollection of death. When practicing, becoming habituated
to, and increasing the recollection of death one understands that this
suffering is encountered by absolutely all beings. Death is unstoppable and
unavoidable for everyone. As death is absolutely certain, it will make one
lose everything and separate from everything, no matter how agreeable and
delightful it may otherwise be.

4.C.- " 'Once we pass away from this world, we will be born in another, where
2835 we will experience happiness or pain. Riding on karmic actions, sentient
beings thus follow the path where they have to taste the fruits of their own
actions, and thus they take birth among hell beings, starving spirits, and
animals. When beings are born and pass away, they may be completely
without company, and yet at that time they will always be accompanied by
their virtuous and unvirtuous karmic actions. Therefore, virtuous karmic
actions are like one's mother and father, and misdeeds are like one's
enemies, causing one to be born among hell beings, starving spirits, and
animals. Therefore, positive actions are always to be carried out, whereas all
misdeeds must be avoided. [F.67.a]

4.C.- " 'When the recollection of death is explained in this way, one will
2836 develop weariness and no longer be so attracted to objects. One will not be
marred by desire, anger, or ignorance. Nor will one engage in unvirtuous

actions for the sake of one's children or spouse. Since even the minds of householders who fear death will calm down, there is no need to mention monastics. Monastics who remember death will never stray from their discipline. Nor will they develop any fondness for objects. Nor will they roam the land. Even if they do travel through the land, such monks will give up all distractions, including women, who are the root of all diversions, and all other such sources of distraction.

4.C.-
2837 " 'Recollecting death, they will think, "Were I to travel through the land, I would only be able to keep but a few virtuous factors in mind. Once I arrive at the place and time of my death, those factors will not be sufficient to help me or give me relief. When the assisting and piercing winds⁵⁵¹ take me to the time and place of my death, then what will be my refuge, who will protect me? Tied by the shackles of my own karmic actions, I will be led away and dragged into the next life. My mother, father, siblings, relatives, companions, and friends—none of them can protect me at the place and time of my death."

4.C.-
2838 " 'In that way, they cultivate the recollection of death, and whenever they do so, they also naturally develop fondness for generosity, discipline, and insight. Hence, karmic actions that are positive and virtuous will increase, and they will disengage from unvirtuous actions. [F.67.b] Based on such wholesome karmic actions, they will experience the happiness and enjoyments of gods and humans and ultimately attain the transcendence of suffering. Therefore, whether you are female or male, householder or monastic, mendicant or brahmin, you should understand those qualities and always remember death. People endowed with such mindfulness will fear the terrors of the Lord of Death, and thus they will disengage from all unvirtuous actions.

4.C.-
2839 " 'Cultivating this understanding, one then thinks, "All sentient beings are sure to die. Nowhere in the realms of gods, humans, hell beings, starving spirits, or animals is there any place that is not ruled by the Lord of Death." Cultivating this understanding, one will be wary of the terrors that are to follow this life and so will not chase after sounds, textures, tastes, forms, or scents. One's mind will not think in terms of things being permanent, stable, and enduring. Rather, one will be aware of impermanence, suffering, emptiness, and the absence of self. When mindful of death, one will not be harmed by flaws but will always and continuously remain attentive to virtuous factors. Such mental activity will then increase.

4.C.-
2840 " 'When constantly practicing, becoming habituated to, and increasing the recollection of death, one will always keep these points in mind. One will think, "Nowhere at all is there anything that will not disintegrate, fall, split apart, or transform. Mount Sumeru towers majestically amid a hundred

thousand delightful mountains, yet even that will be destroyed by the fire at the end of the eon. Ah, how could my body then possibly endure? The infinite ocean into which all rivers flow, the home of nāgas and asuras, [F.68.a] will certainly dry up when the seven suns blaze. What then can be said of my body? In short, the desire realm, the form realm, and the formless realm are all impermanent and unstable; they do not endure and are subject to transformation. So there is no need to mention that my body and life force are also impermanent and unstable, that they also do not endure and are subject to transformation.”

4.C.-
2841 “As one contemplates that which is wholly and certainly virtuous with a mind that is constantly composed, such a practice will prevent any form of clinging. With a mind free from attachment, one will not be bound by desire or anger, and when desire and anger are continuously overcome, there will not be any ignorance. Freed from all flaws, one attains the supreme stage that knows no death, aging, or exhaustion whatsoever. Therefore, remain focused on the recollection of death. The best among all types of mindfulness is the mindfulness of death.

4.C.-
2842 “Cultivating the recollection of death also involves other qualities. When a mendicant or brahmin practices this recollection, he will understand that the body is like a casket of suffering. With an awareness of suffering he will then think, “When sickness and disease manifest, my body will be destroyed. What can I do once I am bound by the shackles of the Lord of Death? At that time, I will be unable to cultivate generosity, discipline, and insight. Therefore, until the Lord of Death arrives, [F.68.b] I shall make sure to cultivate generosity, discipline, and insight. The Lord of Death who kills the life force of all sentient beings will soon be here!” For mendicants and brahmins who thus keep in mind nothing but the recollection of death, such considerations will bear fruit and lead them to the final transcendence of suffering.

4.C.-
2843 “There is also another way of being mindful of death. What is that? Here one thinks as follows: “This aggregate of form is emptiness. This body is empty and impermanent. These conditioned factors are all impermanent, painful, empty, and devoid of self. They are always in rapid motion, and thus they constantly shift and deteriorate. They are nothing, void, empty, and insubstantial, resembling a spinning waterwheel and a city of gandharvas. Alas, all these conditioned factors, including my own body and life force, are just like foam and bubbles of water—they have no essence and are like a city of gandharvas. Any moment, without exception, might very well be the occasion for the terror of my death. Therefore, I must now do what is meaningful: I must cultivate the three kinds of virtuous action, give up the

three kinds of unvirtuous action, and be mindful of death. That is what mendicants and brahmins cherish. I must train so that I am mindful of this fact.” ’

4.C.-
2844 “At that point the peacock king will utter these verses:

“ ‘Six great terrors
Cause destruction in this world:
Aging, disease, and death,
And the three stains of desire and the rest.

4.C.-
2845 “ ‘The five objects are thieves
That steal the substance of virtue.
Like enemies pretending to be friends,
They roam the wilderness of existence.

4.C.-
2846 “ ‘A mind full of carelessness [F.69.a]
Is perpetuated by objects.
Such a person will soon be destroyed
In the hells and among the starving spirits.

4.C.-
2847 “ ‘When the truths of suffering and so forth
Are understood and comprehended,
That supreme being attains
The level of happiness and fortune.

4.C.-
2848 “ ‘Work at uprooting all flaws
And let excellent qualities flourish.
Do not befriend unvirtuous people,
But turn your back on the lazy.

4.C.-
2849 “ ‘Mustering diligence and endowed with mindfulness,
A mendicant who is protected by insight
Will proceed to the supreme abode
That lies beyond aging and death.

4.C.-
2850 “ ‘When the faculties and their objects
Are understood precisely as they are,
One proceeds, based on insight,
Beyond the ocean of existence.

4.C.-
2851 “ ‘The wise do not befriend
Those who are proud or lazy,
Or those who are suspicious,
Arrogant, or unwholesomely inclined.

4.C.- “ ‘Those who are highly diligent and naturally gentle,
2852 Who observe the Dharma and have given up their flaws,
Who possess the true view and are uncorrupted—
It is beautiful to befriend such people.

4.C.- “ ‘The unvirtuous are not suited for friendship,
2853 But supreme people are indeed.
When befriending supreme beings,
There will be no terrors of the flaws.

4.C.- “ ‘Every instant, every moment, every period of time,
2854 Throughout day and night,
Think of death, O steadfast ones.
Death cannot possibly be halted.

4.C.- “ ‘Remembering one’s impending death
2855 Is praised as the supreme mindfulness.
Those who practice in this way will find perfect peace
And proceed to the immaculate state.

4.C.- “ ‘Keeping in mind the terrors of the Lord of Death,
2856 How can one possibly engage with flaws?
Free from flaws, one permanently
Pacifies all the stains.

4.C.- “ ‘The thus-gone ones teach
2857 That carefulness is the supreme stage.
Be constantly mindful of the Lord of Death
And thereby relinquish all unvirtuous factors.’

4.C.- “ ‘In this way, the peacock king teaches the Dharma to the gods of the
2858 Heaven of Joy and the Heaven Free from Strife. [F.69.b]

... (17) Freedom from Infatuation with One’s Body, Family, and ...
Nobility⁵⁵²

4.C.- “ ‘He will then proceed: ‘There is also another factor that is cherished by
2859 mendicants and brahmins who abide in the Great Vehicle. What is that?
Freedom from infatuation with one’s body, family, and nobility. Childish
beings who are infatuated and attached to their bodies, family, and nobility
will engage in negative bodily activities. And just as this applies to physical
actions, so it applies to verbal and mental actions. Hence, due to such causes
and conditions, these people will, upon the disintegration of their bodies,
suffer an inauspicious fall and be born in the hells. Likewise, they will obtain

lives as animals and take birth in the realms of starving spirits. As they keep changing lives, they will experience myriad sufferings of various kinds—it is hard to even know all their names! Therefore, recognize these terrifying flaws and do not be infatuated with your body, family, or nobility. In this way, you will avoid misdeeds of body, speech, and mind.

4.C.-
2860 “ ‘Seeing the body as it is means acknowledging that it is impermanent, painful, empty, and devoid of self. It is fake, hollow, and insubstantial; a vessel of impurities that contains hair, body hair, nails, teeth, blood, skin, and so on; a bone frame that is filled with muscles, fat, urine, and excrement. This body is not clean to begin with, nor is it clean in the middle or the end. A product of karmic actions and affliction, it possesses no essence whatsoever. It does not last and does not contain a self. At the place and time of one’s death this body cannot accompany one for even a single step. Rather, it ends up being cremated in the charnel ground [F.70.a] or consumed by vultures, owls, jackals, crows, or the like. Holy people who contemplate these matters will give up or curb any form of infatuation with the body and nobility.

4.C.-
2861 “ ‘Likewise, if infatuation with their family should arise in mendicants or brahmins due to the thought “I was born into a good family,” they will proceed to examine and investigate what *family* really is. They will then realize that ultimately there is no such thing as family; it is entirely a conceptual construct that childish people believe in. Families do not truly exist because they lack causes. The same goes for one’s parental lineage—there is no such thing. Only through virtuous causes can one join a high family. What are those causes? They are the qualities of truth, discipline, generosity, insight, serenity, and gentleness. Through such causes, even those who belong to a low family will take birth in an important family. The reason is that *family* depends on one’s qualities, not on one’s birth. Therefore, mendicants, brahmins, or others of similar pedigree must not get elated about their birth, family, or nobility.

4.C.-
2862 “ ‘Mendicants, brahmins, or kindred spirits also investigate the nature of the body in a different way. They say to themselves: “This body that I now possess has been mine since I was an infant, and as I have aged. However, the body of the infant that was lying on its back is not the body of the crawling baby. The body of the crawling baby is not that of the child whose hair was shaven, and the body of the child whose hair was shaven is not that of the youth. [F.70.b] The body of the young adult is not that of a person who might die suddenly, nor is it the body of a person who might die after a long time has passed. Once my body has turned into a corpse, ants and other such creatures will devour it, and it will be ravaged by the wind, sun, and rain. The myriad fragments of it will end up strewn over all the ten directions. Once I have been carted off to the charnel ground, my body will be sundered

into numerous different parts. Some will take off with my bones, some will take my skull, some my neck bones, some my nose, some my elbows, some my shoulders, some my fingers, some my nails, some my ribs, some my back, some my spine, some my thighs, some the bones of my feet, some my toes." In this way, by correctly discerning the different parts of one's body, one will not develop any infatuation based on one's body.

4.C.-
2863 " 'What type of perspective and understanding will make infatuation with nobility disappear? Such infatuation vanishes when it is correctly understood that everyone depends on extraneous factors, and that no one is independent. Everyone is subject to numerous factors other than themselves, so how could they be independent? All these conditioned phenomena that depend on other factors are thoroughly influenced by external factors. That is to say, [F.71.a] they all arise based on causes and conditions. Consider, for example, a house. A so-called *house* is a mere convention that applies to a gathering of numerous factors, such as the roof, that are all interdependent and mutually reliant. Similarly, the aggregate of form that is referred to as a *body* becomes known as such due to the coming together of skin, flesh, bones, and fat. No god or creator is involved. Such is the aggregate of form that is referred to as a body. When mendicants, brahmins, or other kindred spirits examine matters in this way and investigate the body in accordance with the way things really are, they will free themselves from, or otherwise curb, any infatuation with their bodies, family, and nobility.

4.C.-
2864 " 'Moreover, when someone thinks, "I was born into a family of high standing," and thereby becomes conceited based on their family, that perception is not in accordance with the way things in fact are. Later, such people may regard matters in a way that accords with reality, and they will then realize that *family* is a mere notion. In this way, the blind will come to comprehend the nature of reality. They will then come to regard those who are endowed with insight, discipline, and generosity as members of the pure family. They will understand that childish beings become arrogant in the absence of that family. For example, mendicants, brahmins, and others like them will, by understanding family in a way that accords with reality, become utterly free from infatuation with family, and they may also curb such infatuation.'

4.C.-
2865 "At that point the peacock king will sing these verses:

" 'Beings who view things
While infatuated with their bodies, nobility, and family
Are insane and resemble mad elephants; [F.71.b]
In this way, they fall and do not see well.

- 4.C.- " 'The faculties of crude people
2866 Become agitated through their carelessness.
In this world, they carry no weight,
And they later go to the lower realms.
- 4.C.- " 'Blinded by infatuation based on body and nobility,
2867 People engage in negative actions.
Failing to find happiness,
They later come to see the lower realms.
- 4.C.- " 'Those stained by body, nobility, and family
2868 Are therefore not worthy ones.
Failing to realize that,
Childish beings do not cross the ocean of existence.
- 4.C.- " 'People wish to have family,
2869 Perfect circumstances, and happiness,
But all of that is impermanent.
Therefore, do not place your trust in these things!
- 4.C.- " 'A family devoid of insight and discipline
2870 Will not receive the praises of the wise.
Yet, the insightful and disciplined
Belong to the family of great beings.
- 4.C.- " 'Without insight, one will possess no power,
2871 No good family, and no good customs.
Therefore, family indeed comes down to insight;
Without insight there is no family.
- 4.C.- " 'The discipline of those with stainless conduct
2872 Resembles a cooling pond.
People of that kind are born into the family of great ones,
But those who are stained are not.
- 4.C.- " 'Discipline, endurance, concentration, generosity,
2873 Truthfulness, steadfastness, and overcoming adversity—
Those are the true features of the family.
If you shave your head while abandoning those qualities,
- 4.C.- " 'You cannot be regarded as a monk.
2874 Being a brahmin is not a matter of family lineage.
Mendicants and brahmins are those
Who are by nature insightful and disciplined.

4.C.- “ ‘Old age destroys the body,
2875 The Lord of Death extinguishes life,
Destitution ruins riches—
This is the constant state of affairs.

4.C.- “ ‘Disease conquers good health
2876 In all embodied beings.
So wise people will never fall
Due to infatuation based on nobility.

4.C.- “ ‘Comprehend the tortures of cyclic existence
2877 And do not develop infatuation.
Therefore, with prudence, do not
Get excited about your body and do not cherish power. [F.72.a]

4.C.- “ ‘Practice the Dharma well,
2878 And you will not be brought down by suffering.’

4.C.- “In this manner, the peacock king teaches them the Dharma.
2879

... (18) Equality with Respect to All Beings⁵⁵³ ...

4.C.- “Next, he will say, ‘There is also another factor that mendicants and monks
2880 who belong to the Great Vehicle should cultivate. What is that? Equality
with respect to all beings. The factor known as equality with respect to all
beings brings supreme happiness to mendicants, brahmins, and others like
them. It causes them to act in a way that is agreeable to all sentient beings.
And when their bodies disintegrate, they will, after dying, be born in the
world of the higher realms.

4.C.- “ ‘How then should mendicants and brahmins cultivate equality with
2881 respect to all sentient beings? They should avoid mendicants and brahmins
who are involved in disputes and they should not argue with anyone. When
they have given up disputes, they will regard all beings in the same way.
Therefore, first of all, mendicants and brahmins should at all times and by
any means give up participating in disputes. That will make them even-
minded toward all beings.

4.C.- “ ‘There is also another remedy that helps mendicants and brahmins to
2882 regard all beings in terms of equality: they correctly recognize that all beings
suffer. Suffering is a fact for everyone, whether they are one’s friends or not.
All beings trapped in cyclic existence must by the very nature of things
separate from all the qualities of the family into which they have been born.
Their lives are truly marked by aging, disease, [F.72.b] death, sorrow,

lamentation, suffering, unhappiness, and exhaustion. They are subject to cold, heat, hunger, thirst, killing, and the Lord of Death. They suffer as they encounter what they detest and are separated from what they love. Such suffering equally strikes one's friends and all others. Contemplating those facts causes mendicants and monks to regard all beings in terms of equality.

4.C.-
2883 “ ‘Mendicants and brahmins further think, “Alas, these beings experience suffering in the form of an utterly oppressive⁵⁵⁴ pain. What is that pain? The experience of disease. All sentient beings are brought down by disease. The torments of disease afflict both their bodies and their minds.” Noticing how this applies to their friends as well as all others, they come to regard all beings from a perspective of equality. With that perspective, their minds will be uplifted, and so also their voices become uplifted. As even their blood will clear up thereby, their complexion clears too, and so all their faculties thus become clear in a constant and continuous manner. That is an effect with respect to the present life. Moreover, everyone will find such people desirable, attractive, and delightful. Upon the disintegration of their bodies, those who have love for all sentient beings in this way will go to the joyous higher realms after they die and be born among the gods. [F.73.a]

4.C.-
2884 “ ‘There is also another way in which mendicants and brahmins train in regarding all sentient beings from a perspective of equality. Here they observe the following: “Whether friend or enemy, all living beings are equally subject to death, and they are never beyond the nature of death. Whoever is born must also die. And due to their own karmic actions, sentient beings are then born in the realms of hell beings, starving spirits, and animals—alas, this has gone on for so long!”

4.C.-
2885 “ ‘When they meditate in this way and develop the desire to help other beings, their blood will clear up. As their blood clears up, their complexion clears as well. And when their complexion brightens, they become beautiful to behold. All beings will find them endearing. Such are the effects of their training in terms of the present life. As their actions ripen, they will upon the disintegration of their bodies journey to the joyous higher realms and be born among the gods. In this way, monks carry out great virtuous actions by embracing all beings from a perspective of equality.

4.C.-
2886 “ ‘There is also another way in which mendicants, brahmins, and others of such kind cultivate equality toward sentient beings. Here they think, “All these beings each experience their own share of karmic action. They are born according to their actions and keep appropriating actions, and thus they each create their own karmic destiny based on whichever virtuous or unvirtuous actions they may carry out. Through positive actions, they are born among gods and humans, and through misdeeds they take birth among hell beings, starving spirits, and animals.”

4.C.- 2887 “ ‘When mendicants, brahmins, or others of their kind contemplate matters in this way, their minds will brighten, as will their faces. When their visages thus become radiant, they will appear desirable, attractive, and delightful to everyone. [F.73.b] Upon the disintegration of their bodies, they will go to the joyous higher realms and be born among the gods. In the end, they will go completely beyond suffering. Such are the effects for mendicants and brahmins whose minds thus brighten as they regard all beings from a perspective of equality.

4.C.- 2888 “ ‘There is also another way in which mendicants and brahmins cultivate the perception of equality with respect to all beings. What is that? In this case, they think, “All beings will, without any exception, have to separate from what is attractive and delightful to them. It will all be lost, and everything will be dispersed. They will have to separate from it all and lose it all. Nowhere in cyclic existence is there any being at all who will remain together with, and not have to depart from, that which is desirable, attractive, and delightful to them. And losing what one holds dear is extremely painful.”

4.C.- 2889 “ ‘As they contemplate matters in this way, their minds brighten; when their minds become bright, also their faces will light up, and with a bright and clear countenance, everyone will find their physical appearance delightful. With their fine physical form they will light up the minds of all beings. They will appear delightful, attractive, and desirable. Such are the effects experienced in the present life that occur due to the power of seeing all beings in terms of sameness. Upon the disintegration of their bodies, they will go to the joyous higher realms and be born among the gods. By means of the remainder of their karmic actions, they will pass completely beyond suffering.

4.C.- 2890 “ ‘There is also another way in which mendicants and brahmins cultivate a mind that perceives all beings in terms of equality. [F.74.a] What is that? The mind is fickle and engages fleetingly and without stability. Therefore, when a desirous state of mind crops up, mendicants and brahmins contemplate the repulsive nature of things; when an aggressive state occurs, they cultivate love; and when a deluded state of mind manifests, they contemplate dependent origination. Directing their minds in these three remedial ways, they come to regard all beings from a perspective of impartiality. Without considering them as either friend or enemy, but rather as equal, they develop an intelligence that is unburdened and bright, and so they move without hesitation and remain perfectly pure and happy. They sleep delightfully at night, are happy and awake during the day, and the gods protect them. They also develop great mastery and become highly powerful. When their minds brighten in this fashion, their blood is purified as well. When their blood is

purified, their countenance also brightens, and when their complexion is bright, their physical form becomes lovely to behold. They become beautiful people who appear delightful, attractive, and desirable to everyone. Due to the karmic effects of regarding all beings from a perspective of equality, such people will, when their bodies disintegrate and they have died, go to the joyous higher realms and be born among the gods. Based on such superior acts they will also, in accordance with their wishes, achieve the transcendence of suffering.'

4.C.- "At that point the peacock king will sing the following verses:

2891

" 'The able ones are said to be those
Who understand the Dharma
Without any attachments
In terms of friend or enemy. [F.74.b]

4.C.- " 'The able ones are said to be those

2892

Whose minds are unstained
By the mud of the flaws,
Who delight in solitude, and who are free from attachment.

4.C.- " 'The able ones are said to be those

2893

Who do not think in terms of "mine,"
Whose conduct is stainless and free from dirt,
And who are not carried away by objects or afflictions.

4.C.- " 'The able ones are said to be those

2894

Who correctly see the truths
Of impermanence and so forth,
And who are steadfast within the darkness of the world.

4.C.- " 'The able ones are said to be those

2895

Who never tire in the face of any mundane phenomena,
But are stainless with the insight
That pleasure and pain are equal.

4.C.- " 'The able ones are said to be those

2896

Who, with constant and supreme delight,
Always relinquish desires,
Live purely and modestly, and are free from craving.

4.C.- " 'The able ones are said to be those

2897

Who do not follow after companions,
But live alone and observe their commitments

By means of steadfast intelligence.

4.C.- “ ‘The able ones are said to be those
2898 Who are free from fear and aging,
Who are not destroyed by the force of craving,
And who are not attached to the taste of the mastery of peace.

4.C.- “ ‘The able ones are said to be those
2899 Who, with insight, regard all beings as equal,
Remaining the same regardless of any differences,
Seeing everyone as the same.

4.C.- “ ‘The able ones are said to be those
2900 Who recognize the nature of the causes and effects
Of all virtuous and unvirtuous qualities,
Including the world that abandons virtue and nonvirtue.

4.C.- “ ‘The able ones are said to be those
2901 Who, with insight, endeavor to conquer the flaws,
Are constantly mindful of what is contained in the body,
And who recognize the nature of sensation and the rest.

4.C.- “ ‘The able ones are said to be those
2902 Who engage in deeds at the proper time and place,
Who speak with reason, whose faculties are subdued,
And who have pacified the awful terrors of cyclic existence.’

4.C.- “In this way, the peacock king teaches the gods of the Heaven of Joy and
2903 the Heaven Free from Strife in numerous ways. The minds of all the gods
will now be utterly composed [F.75.a] and, despite their attainment of all the
pleasures of their objects, will now be satisfied by the drink of the
thoroughly virtuous Dharma.

... (19) Contentment⁵⁵⁵ ...

4.C.- “As the minds of the gods have now been softened, the peacock king will
2904 continue to explain to them the authoritative teachings of the Dharma. He
will say, ‘There is yet another factor that mendicants, brahmins, or others like
them who abide within the Great Vehicle should keep in mind and train in.
What is that? Contentment. Contentment is a most cherished factor that
bestows happiness and satisfies body and mind. Mendicants and brahmins
who have contentment as their friend and protector enjoy supreme

happiness. Those who are content in all situations will always enjoy the greatest happiness. They do not become attached to delightful, attractive, or desirable sights. They do not pursue such sights and do not think of them.

4.C.-
2905 “ ‘They do not think about the forms that are the objects of the eyes. They do not conceive of them or wish for them. Nor do they pursue them in the future. They do not think of delightful, attractive, or desirable forms of the past, and they do not give rise to wishes or desires based on such forms. They do not recollect them or wish for them. They do not let craving for such forms proliferate. Mendicants and brahmins who bring about their own supreme happiness are thus always joyous.

4.C.-
2906 “ ‘Likewise, they do not conceive of hearing delightful, attractive, and desirable sounds in the future, and they do not wish for any of these. [F.75.b] They do not develop any yearning desire based on past objects, and they do not entertain thoughts about them. Rather, they discern sounds with an awareness of the way they really are. They recognize that while sounds are not permanent, not enjoyable, and do not involve any self, childish beings who are destroyed by nothing but thinking nevertheless conceive of and become attached to sounds as sources of enjoyment. Sounds, the objects of the ears, thus thoroughly disturb the minds of childish beings. By correctly and repeatedly bringing these matters to mind, they come to see things as they are and thus develop genuine joy. By discerning sounds in accordance with their real nature, they realize that they are void, empty, without continuity, and without essence. But while there is not the slightest essence to sound, childish beings in cyclic existence, who are ruined by their own thinking, believe otherwise. When sounds are considered in this way, one will not be distracted by even the most delightful, attractive, or desirable sound. Rather, through contentment one will attain perfect happiness.

4.C.-
2907 “ ‘Moreover, mendicants, brahmins, and others of their kind do not engage their noses in the sensing of aromas and they do not develop any thoughts about aromas. They do not give rise to any incorrect mental activity based on them. Rather, they regard the olfactory experience of scents in accordance with the way things really are. Recognizing that aromas are neither permanent, nor stable, nor enduring, nor unchanging, they will not develop any attachment to them. The desired aromas that otherwise thoroughly disturb the mind by causing delusion and improper mental activity [F.76.a] are all impermanent; they have no essence and are fake and hollow. In this way, mendicants, brahmins, and others of their kind develop tremendous contentment and are not ruined by any craving associated with the nose. The more they examine things, the more joyous they become. The more they practice, become accustomed to, and increase their supremely pure contentment, the more joyous they become.

4.C.- 2908 “ Moreover, mendicants, brahmins, or others of their kind do not develop attachments based on the experiences of the tongue. They do not think of such experiences. They do not keep bringing to mind the experiences of taste that they have had in the past. They do not incorrectly engage their minds in the recollection of such experiences. They do not repeatedly relive and pursue the experience of taste. Contentment itself makes them happy, and contentment ensures that they are not led astray. They do not develop attachments internally. Rather, they think of taste in accordance with the way things really are. They recognize that by the nature of things, taste does not possess any essence and is neither stable nor enduring or unchanging. So-called “delicious taste” is simply an idea in the minds of sentient beings who are ruined by desirous thoughts. When they discern taste in accordance with reality, they do not develop any attachments to taste. They do not become polluted and will not mentally crave for the experience of taste. Contentment itself gives them joy, and thus they are not led astray by tastes.

4.C.- 2909 “ Likewise, when mendicants or brahmins experience texture they respond joyfully, with contentment and mindfulness. As they experience textures, they regard them in accordance with the way things are. [F.76.b] Hence, they recognize that textures are neither permanent nor stable, enduring, or unchanging, and thus they regard them as fake and hollow and lacking any essence. Textures arise, only to disappear and vanish again. They regard textures in accordance with reality and do not entertain thoughts about them. They do not keep past experiences of texture in mind. They do not foster any craving or desire for textures. They will no longer pursue textures but are content with whatever texture happens to manifest. Free from desirous pursuits, they feel contentment with respect to textures. That is what is known as *contentment with respect to texture*.

4.C.- 2910 “ Moreover, mendicants, brahmins, and others of their kind examine desirable and undesirable mental phenomena in accordance with reality. They recognize that none of them are permanent, stable, enduring, or unchanging, and they therefore regard them as empty and devoid of any essence. They see them as impermanent, painful, empty, and devoid of self. Such phenomena come and go, and all that appears will also disappear. As they consider how all mental phenomena degenerate, whether desirable or undesirable, they feel great joy. Hence, they are not brought down by the undesirable, nor do they become attached to the desirable. Even if they recollect past phenomena, they do not become mentally involved and do not keep dwelling on the past. Relating correctly to mental phenomena, [F.77.a] they do not become attached. They do not mentally dwell on the experience

of any phenomena at all. They are not ruined by craving. Such is the contentment of mendicants, brahmins, and others like them who are free from the six types of craving.'

4.C.- "At that point the peacock king will sing the following verses:

2911

" 'Liberation is contentment,
Free from craving for the six objects.
Freedom from longing and attachment
Is held to be ultimate happiness.

4.C.- " 'Those who regard all forms

2912

From the perspective of equipoise
Will not develop any mental
Craving for form.

4.C.- " 'When their ears encounter sounds,

2913

Their minds do not tie themselves to them.
Thus, no desire based on what is heard
Will disturb their hearts.

4.C.- " 'When their noses encounter objects,

2914

They register them in accordance with reality.
Therefore, their minds will not be bound
By the flaws of the nose.

4.C.- " 'Steadfastly, they recognize

2915

The experience of taste in accordance with reality.
Therefore, the houses of their minds
Will not be ruined by flaws ensuing from taste.

4.C.- " 'As their bodies touch various textures,

2916

These cause them no delusion.
Knowing how to abandon craving for textures,
They experience infinite joy.

4.C.- " 'Their minds accept phenomena,

2917

Be they pleasant or unpleasant,
And thus they are famed
For being steadfast like rocks.

4.C.- " 'In this way, mendicants and brahmins who are liberated from craving are

2918

renowned for their contentment.'

4.C.-
2919 “The peacock king will then continue to convey the authoritative teachings to the gods of the Heaven Free from Strife and the Heaven of Joy: ‘There is yet another factor that mendicants or brahmins who abide within the Great Vehicle must keep in mind. What is that? [F.77.b] Weariness of the objects. Mendicants and brahmins also regard the objects in the following way. When their eyes see a form, and when visual consciousness and mental experience manifest, they discern the event and so give up the desirous pursuit of delightful objects. They are wary of any desirous pursuit of objects that will bind their minds. In this way, they must cut through desirous pursuits. They must cause craving to evaporate. They must give up incorrect mental activity.

4.C.-
2920 “ ‘When thoughts arise in conjunction with the seeing of objects, they understand. Whether their state of mind is accompanied by desire or anger, they understand the situation in accordance with reality. They recognize that such ultimately defiling mental activity does not do anything good for oneself. It brings no happiness, either in this world or beyond. The afflictions achieve nothing good for oneself and do not lead to happiness. Rather, for all beings, they are the universal bonds. When monks or brahmins understand this about the objects, they will not give rise to any desirous pursuits in their minds. They separate from such pursuits and cast them off.

4.C.-
2921 “ ‘Just as they understand this about the forms that are seen by the eye, they also arrive at the same understanding with respect to the sounds that are heard by the ear. They understand that the ear consciousness manifests due to the conditions of the ear as well as mental activity, [F.78.a] thus producing a sensation or a consciousness that may be either pleasant or painful. Such mental activity arises from the notion of a self.

4.C.-
2922 “ ‘Whether there is a predominance of desire, anger, or ignorance, consciousness resembles the light of a lamp and, within the same continuum, one consciousness cognizes another such that one may be aware that “such and such unvirtuous mental engagement has arisen in me.” Unvirtuous factors can thus be correctly discerned and abandoned, and when such unvirtuous factors are relinquished, virtuous factors will instead fill one’s mindstream. When one regards objects in accordance with the way things really are, correct mental engagements will become dominant while incorrect mental engagements will be absent. The craving that accompanies lustful desire will no longer be present and, as that is extinguished, purification is achieved. Free from the contaminating afflictions and the associated stains of unwholesomeness, one becomes blissful in all regards. Therefore, mendicants, brahmins, and others must first of all overcome the negative factors that take the form of a covetous pursuit of objects. They

must always discern the virtuous qualities and overcome all negative and unwholesome qualities. In that way, the ear's hearing of sounds will correctly engender forms of consciousness that are exclusively virtuous. [F.78.b]

4.C.-
2923 “ ‘How, then, do mendicants, brahmins, and others of their kind understand the experience of smell that occurs by means of the nose? The arising of the olfactory consciousness is conditioned by the nose and smell, and when these give rise to mental engagements, such mental engagements may have an unvirtuous nature. In such a case, mendicants or brahmins will understand as follows: “These unvirtuous and unwholesome qualities have now arisen. Their presence will bring misfortune upon me, so I shall give up these unfortunate factors.” As they proceed to give up the relevant unvirtuous mental engagements, they discern matters in accordance with reality. Accordingly, at that point they give rise to correct mental activity, and as such proper mental engagements manifest, they conquer the craving that accompanies lustful desire. When they continue to examine smells in this way, they become in all regards free from attachments to smell and the process of successfully conquering attachment brings them joy. As they continue to develop correct understanding, they attain the highest and most supreme happiness. Regarding the olfactory experience in accordance with the way things really are, they no longer develop any attachments to smells.

4.C.-
2924 “ ‘Moreover, when mendicants or brahmins experience a taste by means of the tongue, they will correctly recognize the arising of all unvirtuous craving for taste. They understand that the arising of the gustatory consciousness is conditioned by the tongue and taste. The former two give rise to mental engagements that in turn become conditions for the arising of consciousness associated with the tongue. [F.79.a] As they comprehend the characteristics of the gustatory consciousness, they will not develop any grasping or attachment but will instead cognize the gustatory consciousness in accordance with the way things really are. When in possession of genuine knowledge, their consciousness that registers taste will no longer be tied by craving for desirous pleasure. Liberated from that, they will be endowed with the highest happiness. The more they cognize the objects in accordance with the way things really are, the more they will be free from all contaminating stains and thus achieve perfect happiness. They will no longer be tied by any craving for desirous pleasure.

4.C.-
2925 “ ‘When throughout all situations they recognize the tastes of the tongue in accordance with reality, they will next concern themselves with those objects that take the form of textures felt by the body. They will then recognize how consciousness of tactility arises due to the conditions of the body, texture, and the productive mental engagements. Textures arise from

the coming together of those three factors. Next, in conjunction with textures, feeling, perception, and attention arise. When mendicants and brahmins regard textures in accordance with reality, they recognize, "Those are neither permanent, stable, nor enduring. Rather, they occur due to my incorrect mental engagements, and such incorrect mental engagements will not do me any good. They do not yield any happiness and they have no benefit." As they correctly comprehend the nature of textures, they examine textures by means of proper mental engagements and thus they are no longer ravaged by any craving for desirous pleasure. They are no longer tied by the power of objects.

4.C.-
2926 " 'When they have correctly examined, by various means, the textures that are engaged by the body, [F.79.b] they next concern themselves with the phenomena that are engaged by the mind. They then recognize that with respect to mental phenomena, the conditions of mind and phenomena give rise to mental consciousness of a kind that may be either virtuous, unvirtuous, or neutral. Whenever there occurs an improper mental consciousness that observes something unvirtuous, they notice it and think, "That which has arisen from the notion of a self is a mental consciousness swayed by unvirtuous factors. When the craving for desirous pleasure is present in my mind, it will not bring me any good. It will not be of any benefit and it will not make me happy."

4.C.-
2927 " 'Those who thus examine the appearance of phenomena and abide by the observation of phenomena will correctly see phenomena's particular and general characteristics. Thereby, they will no longer be bound by craving aimed at desirous pleasure. As they are freed from the craving that is produced by desirous pleasure, they become endowed with the highest bliss. They understand the ways phenomena increase and decrease. As they discern all objects, they give rise to correct cognition. Correct cognition leads to the exhaustion of afflictions. The exhaustion of afflictions brings undefiled wakefulness. Then, when endowed with undefiled wakefulness, they attain the highest stage.

4.C.-
2928 " 'In this way, mendicants, brahmins, and others of their kind should never place any trust in objects. Objects are like enemies and should therefore be left alone, for they keep all living beings under their power. [F.80.a] Therefore, until undefiled wakefulness has arisen, one must never put one's trust in any object whatsoever. The objects are deceptive enemies that appear in the form of friends. They are nothing but the sum total of all the bonds within cyclic existence.'

4.C.-
2929 "At that point the peacock king will utter these verses:

" 'By seeing the real nature of the objects,

- One catches them with the hook of wakefulness.
 Unless they are caught that way,
 They are known to create all forms of misfortune.
- 4.C.- “ ‘Those obscured by thoughts of the objects
 2930 Keep having thoughts in their hearts.
 Tied by concerns about their livelihood,
 The noose of the Lord of Death is coming for them.
- 4.C.- “ ‘The fickle minds of beings
 2931 Are led along by objects.
 Yet, deceived in their delusion,
 The ignorant fail to understand.
- 4.C.- “ ‘All the fluctuating objects
 2932 Are like a city of gandharvas.
 Causing the flaws to proliferate,
 They function as the causes of hell.
- 4.C.- “ ‘Deluded by their pleasures,
 2933 Childish beings burn in the fire of the objects.
 Yet, without even noticing that they are being consumed,
 They keep engaging with them.
- 4.C.- “ ‘Thought gives rise to desire
 2934 And desire gives way to anger.
 Beings afflicted by anger
 Rush off toward the hells.
- 4.C.- “ ‘Therefore, give up pleasures!
 2935 As the wise pacify anger,
 They quickly overcome ignorance
 And actualize the transcendence of suffering.
- 4.C.- “ ‘Understand that objects are your enemies
 2936 And see the transcendence of suffering as your friend.
 By turning toward the transcendence of suffering,
 You will realize the transcendence of suffering.’
- 4.C.- “ ‘In this way, the peacock king teaches the gods the authoritative discourse.
 2937

4.C.- “ ‘There is yet another factor that one must carefully observe. What is that?
2938 Distrust of the mind. [F.80.b] For as long as they are alive, mendicants,
brahmins, and others like them, as they progress, should not trust their
minds. Otherwise, they will end up craving the fleeting, unstoppable, and
deceptive objects that ceaselessly cause childish ordinary beings to cycle
through the various realms of hell beings, starving spirits, and animals.
Without ever taking hold of these objects, they remain deluded by their
mutability and impermanence, and in this way childish ordinary beings keep
meandering all over the realms of hell beings, starving spirits, and animals.
And yet, they do not become weary. Such are the horrifying, merciless
miseries of cyclic existence!

4.C.- “ ‘Therefore, until this utterly unbearable and terrifying mind has received
2939 the seal of the noble ones, it cannot be trusted. Only when the result of a
stream enterer is achieved will the gateways to the lower realms be closed.
Otherwise, one will keep roaming everywhere and experience all forms of
suffering. Tied by all the bonds and bearing the totality of connections, the
mind is extremely hard to master and tame. Therefore, mendicants, brahmins,
and others of their kind who abide within the Great Vehicle should not trust
the mind for even one moment.’

4.C.- “At that point the peacock king will sing the following verses:

2940
“ ‘Hard to go beyond, fast, spotless,
And a cause for great upheavals in sentient beings,
The mind keeps ever-active,
Like a king governing all beings. [F.81.a]

4.C.- “ ‘Insight is what apprehends
2941 The unseen but terrifying
Karmic actions that stir the hells.
And with insight, one proceeds to the supreme destination.

4.C.- “ ‘In this way, one reaches the abode of happiness.
2942 Taming the river of the lower realms,
One realizes the stainless
Transcendence of suffering.

4.C.- “ ‘The mind creates happiness and suffering,
2943 And happiness flows from the taming of the mind.
All the many forms of karmic action
Follow the course taken by the mind.

4.C.- “ ‘Therefore, always guard your minds,
2944 For by taming them, you will find happiness.

- 4.C.- “Those whose minds and actions
2945 Are utterly serene
Go beyond birth and death
And reach the level that is free from disease.’
- 4.C.- “In this way, the peacock king teaches the authoritative discourse of Buddha
2946 Krakucchanda to the gods of the Heaven Free from Strife and the Heaven of
Joy.
- 4.C.- “Assembled around him, the enraptured gods will now exclaim, ‘Excellent,
2947 excellent! How beautiful is the gracious Dharma! You have taught us what is
beautiful in the beginning, middle, and end and transports us all the way to
the transcendence of suffering.’
- 4.C.- “In response, the peacock king will say to them, ‘I have passed to you the
2948 special twentyfold teaching that I myself heard from Blessed Krakucchanda.
I have taught you the supremely beneficial and meaningful Dharma-Vinaya
in order to benefit you, bring you happiness, and make you reach the
transcendence of suffering.’
- 4.C.- “When all the gods have thus praised the teaching and offered their gifts
2949 and veneration to the peacock king, the gods of the Heaven Free from Strife
will go on to play in the forests and parks, the ponds and the lotus pools.
[F.81.b] The gods of the Heaven of Joy will ascend into the sky and proceed
to their homes in the Heaven of Joy.”
- 4.C.- *This completes the Dharma teaching of the twenty-two principles.*
2950
- 4.C.- “The gods of the Heaven Free from Strife then continue to enjoy themselves
2951 and play within the forests and parks until their completed and accumulated
acts that produce desirable, attractive, and delightful effects have finally
been exhausted. Then, experiencing their own past karmic actions, they will
be born among hell beings, starving spirits, and animals. Should they instead
be born as humans due to karmic actions to be experienced in other lives,
they will, in accordance with their positive causal deeds, always follow the
Dharma, and they will be born into an important, glorious, and influential
family, thus becoming the king or a royal minister in a fine country.

· The Gods in Living by Rājanina⁵⁵⁸ ·

- 4.C.- “As the monk who has knowledge of the effects of the ripening of karmic
2952 actions continues to explore the realms of the Heaven Free from Strife, he
will with insight derived from hearing, or by seeing with the divine eye,
correctly perceive a realm of the Heaven Free from Strife known as Living by
Rājanina. Wondering what karmic actions cause beings to take birth in that

realm, he will apply insight derived from hearing or use the divine eye. He will then notice how great beings, holy people who practice virtues and are honest and sincere and endowed with constant discipline, may give up killing and stealing, just as before. As for their abandonment of sexual misconduct, such people are careful even with respect to statues of females and will not ogle them by improperly engaging the mind in a way that is ridden with lust. Likewise, if others do so, they will attempt to stop them [F.82.a] and establish them in the practice of discipline. They will also keep teaching the Dharma, again and again, and thus establish others in the teachings. They declare the flaws of sexual misconduct to all beings and explain the ripening of the results of actions.

4.C.-
2953 “They will say, ‘Base sentient beings who engage in sexual misconduct will, upon the disintegration of their bodies, suffer an inauspicious fall and be born in the hells. Bear in mind that the karmic actions that ripen in the hells are utterly fierce and extremely painful. Do not engage in sexual misconduct, lest you later have regrets. The suffering is terrible, fierce, and excruciating.’ In this way they teach others about the ripening of sexual misconduct. They cause others to understand this, and thus they instill fear about the terrors of going to the lower realms.

4.C.-
2954 “Such wholesome beings practice what is beneficial for themselves and others. They observe discipline, abide by discipline, and adhere to discipline for as long as they live, maintaining discipline free from corruption, discontinuity, or transgression. When their bodies disintegrate and they die, they will next go to the joyous higher realms and be born among the gods in Living by Rājanina within the Heaven Free from Strife. Once born there, they will experience unequaled and perfect happiness and possess incomparable enjoyments.

4.C.-
2955 “In that land of joy lies the lake known as Rājanina, spanning five hundred leagues and brimming with cool, bright waters that illumine the land. Its banks are lush with golden and beryl trees that grow leaves of refined gold and branches of sapphire. [F.82.b] Everywhere around this lake, which is five hundred leagues across, grow lotuses, some of which have beryl stems and golden leaves. Others have golden stems and beryl anthers, and still others are of the seven precious substances. Bright and colorful lotuses thus fill the lake. Around the lake live many different colorful birds, resplendent like the seven precious substances, that display their beauty and sing delightfully. The Rājanina lake is also a venue for a hundred thousand gods, each of whom is surrounded by a retinue of at least several hundred goddesses. To the accompaniment of music from the five types of instruments, goddesses and gods celebrate and play by the lake, consuming the effects of their own former actions.

4.C.- 2956 “Near the banks of the lake lies the forest known as Happy Mind in which grow the most delightful trees of the seven precious substances. The forest is adorned by lovely flocks of birds and hundreds of thousands of delightful waterfalls. Studded with jewels, the forest abounds with heavenly substances that are indescribably gratifying to the senses. There, in the forest of Happy Mind, the gods enjoy themselves, frolicking together in numerous ways by Lake Rājanina. [F.83.a]

4.C.- 2957 “When, due to his past positive actions, a god takes birth in that realm, he will first become attracted by the sounds of indescribably beautiful songs, the likes of which he has never heard before. He will then set out toward the source of the songs within the forest of trees made of the seven precious substances. Other gods of that class will have already died and hence, as the god who has just been born into Living by Rājanina arrives, he will be spotted by divine ladies draped with flower garlands. These goddesses will now regard him as their new lord and therefore rush forth to greet him.

4.C.- 2958 “The karmic effects that ripen within that class of gods are produced by having given up killing, stealing, and sexual misconduct. Gods who previously relinquished sexual misconduct will not have to watch their goddesses leave them for others, but those who did not will instead be abandoned. Since the gods of the Heaven of the Four Great Kings and the Heaven of the Thirty-Three have not given up sexual misconduct, when they are about to die, new gods will therefore be born among their goddesses. In this way, when their lights begin to fade, like oil lamps that are about to burn out, and their lives are drawing to an end, they will be abandoned by their goddesses, who will instead pair up with a newly born god and begin to play, enjoy themselves, and carouse with him. The god who is about to die will therefore pass away while experiencing the excruciating pangs of jealousy. That in itself is an exceptionally great hell, and when such mental flaws culminate, that also becomes a further cause for taking rebirth in hell. Such karmic effects at the time of dying do not occur among the gods in the Heaven Free from Strife, for they generally happen only to those gods who have not given up sexual misconduct. [F.83.b]

4.C.- 2959 “For that reason, the goddesses who have not previously been with a god will now approach the newly born god. Having mingled and coupled, they will now proceed to the great forest. Excited in their single pursuit, they move joyfully as a group. Upon seeing the newly born god, the goddesses all become thrilled, and in this state the entire group of companions will arrive at the lake. In their hundreds and thousands, they will enjoy themselves in forests and parks, among wish-fulfilling trees filled with flocks of birds and among one hundred thousand ponds that are sprinkled with lotuses and adorned with gorgeous, infatuated ducks, swans, and geese.

4.C.- 2960 “In this way, by the great lake that is endowed with hundreds of thousands of excellent qualities, they will enjoy themselves for an extremely long time. To the accompaniment of music from the five types of instruments, they will experience heavenly sense pleasures and enjoy their objects insatiably, again and again.

4.C.- 2961 “As they roam about, they will approach the mountain known as Illuminating the Surroundings. Dancing and laughing in their pursuit of happiness, they will gallivant from pond to pond, forest to forest, park to park, waterfall to waterfall, peak to peak, plateau to plateau, mountain range to mountain range, vine thicket to vine thicket, flower forest to flower forest, [F.84.a] cascade to cascade, stream to stream, forest of wish-fulfilling trees to forest of wish-fulfilling trees, and vine-clad mansion to vine-clad mansion. Within the mountainous ranges that abound with numerous precious substances, they will freely frolic to the accompaniment of music from the five types of instruments, experiencing incomparable sense pleasures in causal accord with their own former actions. In this way, they approach the mountain known as Illuminating the Surroundings. Amazed by the sounds of beautiful songs, they will swiftly arrive at the mountain, wanting to see more.

4.C.- 2962 “Once they have come to that lofty mountain, Illuminating the Surroundings, the gods will look around and in sheer exultation, and they will ascend into the sky as if they were birds. Adorned by ornaments and attire and radiating their own brilliant light, they will look at and mingle with each other, and thus they will joyfully begin to play among all the streams, waterfalls, ponds, lotus groves, vine-clad mansions, and wish-fulfilling trees ablaze with the seven precious substances that are found in Living by Rājanina. Some will enter the lotus groves, while others will seek out the streams and the jungles. Some will visit lotus groves and others will enter forests of wish-fulfilling trees. Some will enter the interiors of the mountains and others will ascend into the sky and fly off to visit other gods. Some will listen to songs [F.84.b] and imbibe inebriating drinks free from the flaws of intoxication while attended by besotted ladies. In this way, the ecstatic gods will experience ever more enjoyments, and thus they will be consumed by the smoke and fire of ecstasy induced by their exquisite objects.

4.C.- 2963 “However, seeing the gods who live in this way, the bird called *knower of reality* will sing the following verses:

4.C.- 2964 “ ‘Driven by the winds of craving
For the five flames,
The careless gods are burned,
Deluded by their pleasures.

- 4.C.- " 'As their past karmic actions come to an end,
2965 Without any new ones being produced,
 They will fall when it is all over.
 All gods will encounter this.
- 4.C.- " 'When the time of their death is up,
2966 Their minds will be racked by pain.
 Apart from virtue,
 I see no other refuge at that time.
- 4.C.- " 'Obsessed with women
2967 And fixated on wealth and enjoyments,
 The mind is deceived,
 And thus one moves quickly to the final destination.
- 4.C.- " 'Life ends in death,
2968 But have they understood this?
 All pleasures are destroyed
 And nothing lasting is to be found.
- 4.C.- " 'Overwhelmed by objects
2969 And deceived by their own actions,
 Their minds are ruined by craving,
 And thus the lives of the gods pass.
- 4.C.- " 'Just as a mural is destroyed
2970 When its wall falls apart,
 So the gods are destroyed
 Once their karmic actions are exhausted.
- 4.C.- " 'Their senses will never
2971 Be satisfied by their objects,
 Just as a fire will keep blazing
 As long as it is fed with oil.'
- 4.C.- " 'In this way, the bird sings verses that have the power to overcome the
2972 carelessness of the gods and bring understanding instead. [F.85.a] Yet,
 deluded by their carelessness, the gods will pay no attention. Surrounded by
 goddesses, some of them will celebrate with the community, some with their
 own retinue, and some will ascend into the sky and settle on the mountain.
 That mountain where they settle is more radiant and resplendent than a
 hundred thousand suns and illumines its surroundings with a jewel light
 that blazes from its luminous summits. The mountain also features numerous
 forests of gorgeous jewel trees that increase the natural radiance of these

astounding gods tenfold. Other gods play and revel in the forests, lotus groves, and vine-clad mansions that are illuminated with many different precious light rays.

4.C.-
2973 “Seeing the light, the arriving gods will be struck with wonder as they witness the true beauty of this lofty mountain. The gods who have been celebrating and enjoying themselves in the forests and parks will now also emerge from these settings, wishing to play on the lofty mountain by the great lake Rājanina. Everyone will then befriend one another, and without any animosity in their joyful hearts they will gather to celebrate. To the accompaniment of luxuriant music from the five types of instruments, they will move leisurely on the mountain, which is bathed in light from the seven precious substances. Singing, dancing, laughing, posing, and playing, [F.85.b] they will sway about just as they please, free from any fear of disease, agony, or hidden dangers. Thrilled, they will dance to music of the five types of instruments while the precious substances provide them with any food or drink they desire. Drinking the elixirs will make them exhilarated and joyful.⁵⁵⁹

4.C.-
2974 “While thus celebrating and enjoying themselves, experiencing pleasures in line with their own karmic actions, the gods will at some point come to a lotus pond known as Utterly Delightful to Behold. Ten leagues wide and five hundred leagues long, this most delightful lotus pond is adorned by swans, ducks, and geese and studded with gorgeous lotuses the color of refined gold. On its banks grow magnificent trees of gold, beryl, blue sapphire, great blue sapphire, and ruby, all radiating with stunning beauty all around the lake. Some trees are of gold with leaves of silver, others have branches of silver and leaves of gold. Some trees are of crystal and grow ruby leaves. Some trees have crystal branches with leaves of beryl, gold, and blue sapphire. Some trees have trunks of great sapphire, branches of crystal and blue sapphire, and leaves of pure gold. [F.86.a] Some have golden trunks that are half made of beryl and grow branches of great blue sapphire bearing leaves of pure gold and musāragalva. Some are of gold throughout—trunk, leaves, and branches—shining with a golden splendor more magnificent than the sun. Some trees have branches and leaves of beryl, thus beautifying their surroundings⁵⁶⁰ like banks of clouds. Some trees have trunks, branches, and leaves of pure gold, blazing like fire. Some have silver leaves, branches, and trunks that shine like the moon. Some have sapphire trunks and branches, shining with the hue of aloeswood smoke. Other trees are draped with various species of vines, and some trees are of refined gold and enveloped by glittering vines of sapphire that shine brilliantly. Other trees are of gold and silver. Still other trees are adorned by gorgeous flowers in numerous colors. Other trees are of the mandāra kind. Some bear leaves of

radiant lotuses. Some trees are draped with nets of small tinkling bells and covered by vines of gold and silver. Other trees are of crystal and enveloped by vines of copper. [F.86.b] Certain other trees are of ruby and enveloped by vines of silver. Some trees are covered by nets of small bells, the tinkling of which can be heard from afar. Some trees bear abundant ripe fruits that trickle with a juice so delicious that it far surpasses the flavor of any of the divine wines. Other trees are in bloom with flowers so fragrant that the wind carries their scent across a hundred leagues. Other trees resound with music, and when fanned by the breeze, their leaves produce the most enrapturing melodies. Some trees are so enchanting to behold that no king-of-the-forest, no matter how colorful and splendid, can match even a sixteenth of their beauty. Other trees are wonderfully fragrant, emitting numerous perfumes that delight the gods with their exquisite scent. Such trees of incomparable qualities abound on the banks of that great lotus pool, Utterly Delightful to Behold.

4.C.-
2975 “Upon seeing all this, the gods are struck with wonder, amazed by the sight of such exquisite enjoyments. Some of the gods in Living by Rājanina will begin to eat of the trees’ fruit, [F.87.a] others to drink of their juice, and some will begin to play with the flowers together with their companions. Some will find a place in the forest where they will sit down to enjoy various inebriating drinks and sing songs. Some will sing together with their companions. Some will dance. Some will pluck flowers from the lotus ponds. Some will consume nectar. Some will ascend into the sky together with their companions. Others will enter mansions made of the seven precious substances to revel in the rich sense pleasures together with their attending goddesses. In this way, the gods will enjoy themselves by the lotus pond. Perfectly endowed with sense pleasures they will celebrate and play, insatiably enjoying the objects. Due to their craving, however, they are never satisfied, just as fire will never be satisfied no matter how much firewood drenched in oil it may receive. Humans who crave for objects are just like that.

4.C.-
2976 “In the center of the pond floats a grove of delightful lotuses, exquisite and vast. This flower grove abounds with many kinds of birds, and in the midst of them resides the king of swans, Auspicious Time, a bodhisattva who has taken birth by the power of his own aspirations. He is surround by a hundred thousand swans, just as the moon in Jambudvīpa is surrounded by the stars and planets. In the same way, he also illumines his surroundings. The lotus grove is also adorned by gorgeous swarms of bees. [F.87.b]

4.C.-
2977 “Upon seeing the gods around him, Auspicious Time will utter the following very beneficial verses:

- 4.C.- “ ‘No matter where one goes or lives,
2978 Or how much one frolics or laughs,
 The unbearable Lord of Death will appear,
 So overpowering and forceful.
- 4.C.- “ ‘There is no place in this world or the next
2979 Where he does not hold sway.
 And yet, in their delusion,
 Wandering beings do not understand.
- 4.C.- “ ‘Whether poor or rich,
2980 Young or mature,
 Householder or otherwise,
 No one will escape him.
- 4.C.- “ ‘Whether happy or destitute,
2981 Educated or not,
 Observant of vows or otherwise,
 Everyone is led away by him.
- 4.C.- “ ‘Whether their discipline is flawed or impeccable,
2982 Whether they are insightful or deluded,
 Whether they are kings or otherwise,
 Everyone is led away by him.
- 4.C.- “ ‘Whether gods or hell beings,
2983 Whether starving spirits or animals,
 Whether careless or careful,
 Everyone is led away by him.
- 4.C.- “ ‘Whether born in the realm of desire,
2984 Or born in the realm of form,
 Or born in the realm without form,
 Everyone is taken by him.
- 4.C.- “ ‘They are caught by the noose of karmic action, punished by aging,
2985 And overcome by sickness—such is his might!
 In this way, like a rākṣasa, the Lord of Death
 Takes off with all beings.
- 4.C.- “ ‘Thus the terrifying
2986 Lord of Death is powerful.
 Yet, deluded by their pleasures,
 The gods celebrate when instead they should be crying.

- 4.C.- 2987 “ ‘Every desire indulged in
Is the cause of suffering.
They only increase,
As when oil is fed to flames.
- 4.C.- 2988 “ ‘Unwholesome factors deceive,
Wasting actions and creating suffering.
Pleasures taste sweet at first
But their ripening is terrible.
- 4.C.- 2989 “ ‘At first pleasures bring happiness,
But not later, or in the end. [F.88.a]
They do not lead to peace later on,
As they deteriorate and come to an end.
- 4.C.- 2990 “ ‘Childish beings are deluded
About the senses and their objects,
And thus the pleasures that captivate their minds
Lead them into the hells.
- 4.C.- 2991 “ ‘That which the childish find delightful
Is actually the most awful thing of all.
As an enemy that appears to be a friend,
It causes them to wander the way they do.’
- 4.C.- 2992 “In this way, seeing the careless gods, Auspicious Time speaks these verses.
Yet, deluded by their pleasures, the gods do not comprehend his beneficial
words. Instead, on the banks of the lotus pond, the gods in Living by
Rājanina will continue to enjoy the pond and the mansions draped with
supremely fragrant vines that are home to a hundred thousand delightfully
humming bees. There, they will celebrate and frolic together with throngs of
goddesses. To the exquisite tunes of music from the five types of
instruments—deep and lovely as well as high-pitched and melodious—they
will enjoy themselves indescribably. Other gods will take in the scenery of
the perfect lotus pond from the rooftops of their mansions. In accordance
with their own past actions, the gods in Living by Rājanina will gaze at the
panorama.
- 4.C.- 2993 “As he looks at them, Auspicious Time will think to himself, ‘What is
wrong with the minds of those gods? They are bound to suffer, and yet they
do not understand this. When gods die, they encounter five terrors. What are
the five? [F.88.b] At that point they will no longer meet with the desirable,
attractive, and delightful females that belong to their heavenly realm.
Having to separate from them is the first great suffering. The second

suffering when gods are about to die is that they lose and are deprived of their desirable, attractive, and delightful heavenly objects. That is the second great terror at the time of a god's death. There is also a third suffering of the dying gods: the gods with whom they have been celebrating will just then understand that the dying god is like an oil lamp that is about to burn out. At that point the departing gods will be struck by agony as they think, "I am about to be destroyed by the winds of karmic action." The suffering of the hells cannot match even a fraction of the pain that the gods feel at that point. The gods also experience a fourth suffering, for as they approach death, they begin to perceive the world of their coming birth and the realms of hell beings, starving spirits, or animals into which they will be born. At that point they experience a regret that burns like fire. There is also a fifth great suffering of the gods. When spiritual teachers explained the Dharma, they did not listen, and without practicing the sacred Dharma, they lived carelessly, their minds captured by objects. Now, at the time of death, they will remember this and think, "Alas, what horrible suffering have I created! I have not listened to the Dharma, observed discipline, [F.89.a] or cultivated insight." At that point, their minds are consumed by the fire of regret. Helplessly bound by the noose of their own actions, they are deceived by the enemy, carelessness. This is the fivefold great suffering that the gods encounter. Yet they do not recognize this pain, because they are fooled, deceived, and corrupted by that enemy, carelessness.'

4.C.-
2994 "With this clear understanding and certainty, the ruler of swans will discern the available means for helping the gods. Thinking, 'I shall teach these gods the Dharma so that they may practice wholesome actions,' he will then proceed:

4.C.-
2995 " 'Those who are always generous and disciplined,
And who love all sentient beings,
Achieve anything they wish for.
Therefore, discipline is supreme.

4.C.-
2996 " 'Beings who are loving and compassionate,
And who put an end to their wants,
Will always obtain a body
That brings benefit others.

4.C.-
2997 " 'Those who are content and careful,
Who wish to benefit all beings,
And who are free from desire and anger
Will always enjoy good physical circumstances.

" 'Those for whom there is no friend or enemy,

- 4.C.-
2998 And who regard all beings in the same way,
Will always enjoy physical accomplishment,
Free from the terrors of the lower realms.
- 4.C.-
2999 “ ‘Those who are honest and steadfast,
Who enjoy giving the gift of Dharma,
And who are free from stinginess and envy
Will always enjoy good physical circumstances.
- 4.C.-
3000 “ ‘Those who observe the vows and are at peace,
Who enjoy worshiping their teachers,
And who know what is beneficial and what is not [F.89.b]
Will always accomplish what is beneficial.
- 4.C.-
3001 “ ‘The highly skilled who are free from deception,
Who always speak in pleasant ways,
And who persevere in the vows for the sake of those without a protector
Will always accomplish what is beneficial.
- 4.C.-
3002 “ ‘Those who know the proper time and object,
Who know what should and should not be accomplished,
And who are skilled in purifying unvirtuous actions
Will always enjoy good physical circumstances.’
- 4.C.-
3003 “In this way, based on his insight, the ruler of swans teaches the gods the
Dharma because he is aware that those who actively care for others will
experience the fulfillment of all their wishes.
- 4.C.-
3004 “He will then think to himself, ‘These gods live in carelessness and are
lost in careless abandon—how might I succeed in freeing them from their
carelessness?’
- 4.C.-
3005 “With his mighty wisdom he understands proper action and recollects his
past lives, and thus he will remember, ‘When in the past I was born as a
human in Jambudvīpa, I heard the Dharma from the blessed Kanakamuni
and achieved some small measure of certainty. With his understanding of
time, the Blessed One taught me the Dharma and then said, “When this
merchant leader Utpala Gift passes away, he will be born as a swan in Living
by Rājanina within the Heaven Free from Strife. At that time, he will teach
my Dharma to the gods who are lost in careless abandon.” Now is the time to
pass on that teaching of the Dharma. I must by all means teach that Dharma.’
- 4.C.-
3006 “With this knowledge, the ruler of swans, who practices what is beneficial
for others and who is filled with compassion, will bring to mind
unsurpassable and perfect awakening by means of his abundant love and
compassion. [F.90.a] He will then go before the gods who are frolicking to

the tune of music from the five types of instruments. The gods will see him as he approaches, surrounded by a great gathering of swans. At that time, some of the gods will be playing in the forests, others by the lotus pools, and some in the vine-clad mansions, others still will be playing in mansions in the sky, while still others will be drinking nectar together with their companions.

4.C.-
3007 “At that point Auspicious Time will think, ‘Now is the time to teach the Dharma to those gods who are lost in careless abandon. At the very least I should sing them a beautiful song with some verses of the Dharma. I will sing in a melody so enchanting that it outshines all the songs of the gods and goddesses. I shall sing in such a way that the gods direct their ear consciousness exclusively to my voice and listen captivated by the sound, rather than listening carelessly, swayed by their pleasures.’

4.C.-
3008 “With these matters on his mind, the king of swans will bring to mind the voice of Brahmā, recollect the qualities of the buddhas, and give rise to abundant love and compassion. Residing on that mountain peak, which is adorned with the seven precious substances, he will then sing, accompanied by all the other swans, the following verses in an incomparably beautiful voice that can be heard across a thousand leagues:

4.C.-
3009 “ ‘Until death has come,
Destroying all hopes of life,
You must do what is virtuous
So that you will not have any future regrets. [F.90.b]

4.C.-
3010 “ ‘Those indulging in carelessness
Are at the abode of the Lord of Death.
By adhering to carefulness,
One achieves the supreme abode of immortality.

4.C.-
3011 “ ‘For those obscured by ignorance,
This path is not auspicious.
The wise who engage continuously in carefulness
Proceed to the transcendence of suffering.

4.C.-
3012 “ ‘Do not delight in carelessness,
Which makes this life go to waste.
If you accept a situation without tranquility,
It is certain you will be rushing off to hell.

4.C.-
3013 “ ‘Thus, destroyed and wasted,
Embodied beings are going down.
The thus-gone ones explain

That this is due to the flaws of carelessness.

4.C.- “ ‘Therefore, in all times and occasions,
3014 Be sure to engage in diligence
In order to give up carelessness.
I declare that this is the way gods will find peace.’

4.C.- “In this way, the lord of the swans, residing on that mountain summit, sings
3015 to the gods. His melody is so delightful, clear, and captivating that the gods
will become entirely disenchanted with their own songs. Enraptured by his
melody, they therefore will approach the summit from which the tunes rang
out. None of them will have ever before heard anything as melodious and
loud, and thus they will now draw closer—not out of respect for the Dharma,
however, but because they are drawn to the sound of the song.

4.C.- “When Auspicious Time, king of swans, sees the gods assembling around
3016 him, he will continue singing verses just as before. Attracted by his
supremely beautiful and penetrating voice, the gods and goddesses will
listen devotedly and one-pointedly as they gather around him. [F.91.a] From
the verses, they will also grasp a few beautiful words.

· · The Thirty Qualities of Listening to the Dharma · ·

4.C.- “Seeing that the gods are in a one-pointed state of mind, the king of swans
3017 will speak to them: ‘Once, when I was a human, I was a young leader named
Utpala Gift. At that time, I heard this Dharma from the blessed Kanakamuni.
Based on that teaching, I am now teaching in the same way by means of this
delightful, loud voice to those who have one-pointed minds. This voice has
likewise made the gods with their attending goddesses give up their
careless abandon and come to dwell here. It has caused them to heedfully
listen to the Dharma. It causes them to listen to the true Dharma from an
authentic person who does what is beneficial. And those who respond with
respect when the Dharma is taught become destined for the transcendence
of suffering. Their joy and happiness will abound. Their defilements will be
exhausted. In both this world and the next, such holy people bring forth the
merit of Brahmā. Acting properly, they will cause others to embrace the
Dharma. They extinguish defilements. They act properly in all regards as
they teach the Dharma. Those who make one hear the true Dharma are equal
to one’s mother and father. They teach the Dharma of deliverance from cyclic
existence. They teach the Dharma that causes ultimate and virtuous qualities
to increase and so they are equal to one’s mother and father. A teacher of the

true Dharma is a giver of Dharma—a Dharma benefactor. He is a communicator of the Dharma who proclaims the teachings so that listeners may hear them.

4.C.- 3018 “ ‘Those who listen when the Dharma is thus spoken, and respond with diligence, [F.91.b] sincerity, and respect for the sacred Dharma, will achieve thirty qualities due to their wish to listen to the Dharma from those who proclaim it. What are the thirty? When in the presence of a Dharma teacher, a proclaimer of the Dharma, a Dharma benefactor, someone who is equal to one’s father and mother, and someone who is not a cause of cyclic existence, one will (1) hear the Dharma that one has not heard before, (2) understand what one hears, (3) discern what one understands, (4) accomplish what one discerns, (5) practice what one has adopted, (6) establish others in that which one observes, (7) develop discernment by listening to the Dharma, (8) be unaffected by decline, (9) give rise to roots of virtue that did not exist previously, (10) cause them to mature, (11) liberate those who are matured, (12) establish those with wrong view in the authentic view, (13) overcome all unvirtuous thoughts, (14) cultivate all virtuous thoughts, (15) relinquish negativities that arise by the force of conditions, (16) develop carefulness, (17) follow holy people, (18) overcome deceit and stinginess, (19) be respectful to one’s parents, (20) understand karmic actions and their effects, (21) cultivate activity that increases one’s lifespan, (22) be praised by the people of the world, (23) be protected by the gods, (24) have excellent intentions, (25) possess the wealth of being endowed with the Dharma, [F.92.a] (26) be free from laziness, (27) be diligent and grateful, (28) continuously cultivate the recollection of death, (29) be free from regrets at the time of death, and, finally, (30) go completely beyond suffering. These are the thirty qualities that are achieved by listening to someone who is endowed with the Dharma and who is equal to one’s father and mother, a Dharma benefactor who proclaims the Dharma.

4.C.- 3019 “ ‘Such a teacher is one’s father because he benefits one in ultimate and infinite ways. Such a Dharma teacher, who is pure, bright, helpful, and who imparts understanding to others, carries out the activities of the Buddha, Dharma, and Saṅgha. He liberates beings from cyclic existence. When one listens to the Dharma before such a speaker of the Dharma, a proclaimer of the Dharma, all such effects will occur.

... (1) Hearing the Dharma That One Has Not Heard Before ...

4.C.- 3020 “ ‘Those who have engaged in cyclic existence since time without beginning will, upon hearing the Dharma from such a Dharma speaker, be struck with wonder at hearing the Dharma that they have not heard previously. How is that wonder felt? Think of someone who is blind due to an eye disorder. If

that person is cured by a skilled doctor, he will become overjoyed and ecstatic upon seeing the many features of the landscape. At that point, he can directly see numerous delightful forms that he has never encountered or even heard about before. Likewise, when beings who have roamed in cyclic existence since time without beginning understand the meaning taught by a teacher of the sacred Dharma, they become able to see the colorful features of the joyous and delightful landscape of the branches of awakening. As the meaning of the discourses is conveyed, they see it all and so feel completely overjoyed. Their joy is similar to that of a blind person who gains eyesight. [F.92.b] That is the first quality.

... (2) Understanding What One Hears ...

4.C.-
3021 “ ‘When hearing the true Dharma from the teachers, one will gain understanding. It is by listening to the true Dharma that one becomes able to comprehend it. If one has any doubts with regard to the meanings explained, one can ask others about those points. Inquiring into the subject matter that one has been taught by others, one becomes able to comprehend, consider, internalize, and acquaint oneself with the meaning. One will understand the relation between successive topics and contemplate them. Doing so, one will repeatedly consider those points. Contemplating the meaning in this way brings joy. The more one pays attention, the better one will be able to understand the profound meaning. That is the second quality that is achieved when one listens to teachers of the Dharma as they explain what one had previously not heard.

... (3) Discerning What One Understands ...

4.C.-
3022 “ ‘There is also a third quality that is achieved when one discerns what one has understood. One will now be able to identify the various points and their intent. One will comprehend the general meaning, which the blessed ones have taught in consideration of those to be trained. One will discern the subject matter that was heard, connect the various points, and remain attentive to them. Discerning their sequence is very precious and will ultimately lead to the transcendence of suffering. That is the third quality that is achieved by listening to teachers of the Dharma.

... (4) Accomplishing What One Discerns ...

4.C.-
3023 “ ‘There is also a fourth quality: [F.93.a] as one discerns the Dharma teachings and becomes able to understand their successive meanings, one will also accomplish them. *Accomplishment* here refers to the accomplishment

of physical, verbal, and mental activities, thus engaging in, cultivating, and increasing the three virtues. In this way, one accomplishes what was explained. As the mind brightens, one is able to discern the individual words, implications, and relations. By discerning the teachings in this way, one will not misunderstand them. As one thus discovers this unprecedented meaning, one will strive to deal with the afflictions. Likewise, one will strive to deal with the bonds and fetters, and thus one will accomplish numerous qualities, as well as discipline, insight, and generosity. With a unique intention, one develops generosity, discipline, and insight. This is the fourth quality that ensues from attending to, cultivating, and increasing the proclamation of the sacred Dharma.

... (5) Practicing What One Has Adopted ...

4.C.- 3024 “ ‘There is also a fifth quality that arises from properly listening to and engaging with the proclamation of the sacred Dharma: by means of the threefold activity, one will develop tremendous steadfastness and become settled in the Dharma-Vinaya. Mendicants, brahmins, and householders will then say, “The noble son known as so-and-so genuinely practices the Dharma-Vinaya. What he does is in accord with what he says.” In this way, one will cause both oneself and others to practice the Dharma-Vinaya. By observing that, one will overcome and eliminate trillions and trillions of lives, and eons within cyclic existence. [F.93.b] One will bring an end to hundreds of thousands of lives as a hell being or starving spirit. That is another great quality that ensues from hearing, attending to, cultivating, and discerning the proclamation of the Dharma. Those who listen to the Dharma deeply cherish those who proclaim the Dharma. Since such people reveal the transcendence of suffering, they are truly like buddhas. Those who proclaim the sacred Dharma in accordance with the Dharma and in a way that establishes others in the Dharma—such teachers of the sacred Dharma—are to be cherished, respected, and trusted. Since they are free from deceit, they must be accepted as teachers.

... (6) Establishing Others in That Which One Observes ...

4.C.- 3025 “ ‘What is the sixth quality of listening to the Dharma? Establishing others in that which one observes and causing them to develop faith. In this way, one will eliminate the manifold sufferings they would otherwise experience during lives as a hell being or a starving spirit, and one will turn them into proper vessels for the Dharma. One will cause them to develop sadness about cyclic existence, instruct them about how to gain happiness, and speak to them about suffering, its origin, its cessation, and the path. Thus,

one will create merit in both oneself and others. In terms of one's own being, one achieves great merit because one's actions benefit others. The more one declares the Dharma, the deeper one's insight grows and the more one's afflictions will be exhausted. Once all afflictions are exhausted, one will go completely beyond suffering. Such are the qualities that ensue from the proclamation of the Dharma.

... (7) Being Unaffected by Decline⁵⁶¹ ...

4.C.- 3026 “ ‘There is also a seventh quality that is achieved by attending to, cultivating, and increasing the proclamation of the Dharma. What is that? Not being depressed due to decline. [F.94.a] When one hears about the ripening of the effects of karmic actions, one will not become depressed in the face of decline. One will avoid doing what should not be done, avoid saying what should not be said, and avoid thinking what should not be thought. The courage of such a mind will not wane. That is the seventh quality that ensues from the proclamation of the sacred Dharma.

... (8) Developing Discernment of the Characteristics of the Dharma⁵⁶² ...

4.C.- 3027 “ ‘The proclamation of the sacred Dharma also has an eighth quality, manifesting as one discerns the characteristics of the Dharma: being free from pride by means of special insight achieved from knowledge, study, discipline, or insight. In this way, one clarifies unclear points in the explanation. That is the eighth quality associated with the proclamation of the sacred Dharma.

... (9) Giving Rise to Roots of Virtue That Did Not Exist Previously ...

4.C.- 3028 “ ‘One also gives rise to roots of virtue that did not exist previously because, upon hearing the proclamation of the Dharma, roots of virtue that had hitherto not been brought forth will manifest. Roots of virtue are engendered through a wish for the Dharma teaching in the same way that seeds sown in a field will sprout. Those of fervent diligence develop roots of virtue because when they go to listen to the proclamation of the Dharma, the seeds of roots of virtue that they receive through their ears will be sown in the fields of their minds. When the seeds of the Dharma are thus planted in the fields of their ears, they are protected from any terrifying starvation and suffering that abounds in the realms of hell beings, starving spirits, and animals. Therefore, the proclamation of the Dharma offers such protection and overcomes such suffering. It eliminates all chasms, liberates from all terrors, [F.94.b] and takes one all the way to the stage of unsurpassable, supreme

peace. In this way, one enters the transcendence of suffering. Therefore, proclaiming the Dharma amounts to performing the deeds of the buddhas. The proclamation of the sacred Dharma in that manner is endowed with even more qualities because when one attends continuous teachings of the sacred Dharma, offers respect and veneration, and practices the teachings, one will receive protection. This is the gateway to escape from cyclic existence.

... (10) Causing the Roots of Virtue to Mature ...

4.C.- 3029 “ ‘There is yet another quality that ensues from the proclamation of the Dharma. What is that? Enhancing the roots of virtue so as to make them grow and ripen. Those who with great diligence continuously attend teachings of the Dharma will experience the ripening of their roots of virtue. For example, when seeds have been sown in a field, they will be ripened by sunshine and seasonal changes. Similarly, roots of virtue will be ripened by the sun of insight. Therefore, the sacred Dharma should be taught and listened to, always and continuously.

... (11) Liberating Those Who Are Matured ...

4.C.- 3030 “ ‘There is yet another quality that ensues from the proclamation of the sacred Dharma. What is that? Liberating those who are matured. When the roots of virtue ripen in one’s mind, the causal factors of constantly attending to teachings, retaining them, discerning them, and accomplishing the teachings will purify one’s mindstream, and in this way the afflictions are overcome. As the exhaustion of the afflictions occurs, one is liberated. Those who are liberated have no attachments. They think, “My births are over now. I have engaged in pure conduct. My works are done. [F.95.a] I do not perceive any further existences of mine.” All those qualities are due to the proclamation of the Dharma. Therefore, one should continuously listen to the Dharma.

... (12) Establishing Those with Wrong View in the Authentic View ...

4.C.- 3031 “ ‘There is yet another causal quality that brings about liberation. What is that? Establishing those with wrong view in the authentic view. Since time without beginning, unwholesome actions in cyclic existence have caused beings to remain in error and pursue unwholesome learning. Unwholesome learning also causes birth in the realms of hell beings, starving spirits, and animals. When one listens to the sacred Dharma and abides by, cultivates, and increases the proclamation of the sacred Dharma, any adherence to,

cultivation of, and increase of wrong views will be avoided. At that time there will be perfect happiness, and one will develop undeceptive and true wakefulness.

... (13) Overcoming All Unvirtuous Thoughts ...

4.C.- “ ‘Therefore, when attending to, cultivating, and increasing the proclamation
3032 of the sacred Dharma there is yet another quality to be achieved. What is that? All present unvirtuous thoughts will be overcome. When attending to, cultivating, and increasing the proclamation of the sacred Dharma one will achieve further qualities, because even if slightly unvirtuous thoughts arise in one’s mind, one will apply a remedy to decisively overcome them. In this way, when a thought of desire is present, one decisively remedies that with repulsiveness. When a thought of anger is present, one decisively remedies that with love. If a thought of ignorance arises, one remedies that by contemplating dependent origination. [F.95.b] Those three remedies all stem from the proclamation of the sacred Dharma. By means of hearing, one is therefore able to remedy all three roots of nonvirtue, so it goes without saying that the more subtle, subsidiary afflictions will also be remedied thereby. This, then, is an additional quality that ensues from the proclamation of the sacred Dharma.

4.C.- “ ‘The sacred Dharma conquers unvirtuous thoughts. Just as the sun
3033 vanquishes darkness, insight dispels all the darkness of the afflictions, because the forces of the sacred Dharma are powerful, and the forces of affliction are weak. Nevertheless, those forces cannot be conquered by anything but the proclamation of the sacred Dharma. This is another quality that ensues from the proclamation of the Dharma.

... (14) Cultivating All Virtuous Thoughts ...

4.C.- “ ‘The proclamation of the Dharma also engenders another quality. What is
3034 that? The cultivation of present virtuous mind states. This is another quality because the proclamation of the sacred Dharma not only overcomes unvirtuous factors, it also increases virtuous ones. The factor that enhances virtuous thoughts is insight. For example, when a small flame emerges, it will blaze if it is accompanied by straw, twigs, and so forth, as well as the wind. Likewise, when a small root of virtue emerges it can be enhanced by insight, [F.96.a] and thus even a single moment of virtuous mind—arisen from hearing the meaning of the Dharma—can continue for hundreds of thousands of eons without ever being exhausted. This also enables one to go beyond birth. Therefore, as you understand these benefits, you should listen diligently to the Dharma.

4.C.- 3035 “ ‘There is no savior apart from the Dharma. Generosity ensues from listening to the Dharma. Thus, the Dharma turns one into a benefactor. Expertise follows from hearing the Dharma and adhering to it. Insight issues from hearing the Dharma. Therefore, as you hear about and come to see these qualities, you should pursue the Dharma that is the cause of deliverance. Listen diligently for as long as you live. This is the supreme among all saviors. Since the proclamation of the sacred Dharma thus causes one to escape from the suffering of existence, it is supreme.

... (15) Relinquishing Negativities That Arise by the Force of Conditions ...

4.C.- 3036 “ ‘There is yet another quality that ensues from the proclamation of the Dharma. What is that? Relinquishing negativities that arise by the force of conditions. Whenever unvirtuous conditions manifest, one will come to witness the terrors of the lower realms. Hence, such conditions must be discarded. Those who exercise proper judgement are frightened by the terrors of cyclic existence, and those who understand reality therefore give up unvirtuous factors that arise due to conditions. They do not engage with such factors. In order to prevent the arising of such factors, they develop discipline and insight. If they become motivated by the pursuit of wealth and honor, they will overcome that by means of generosity. Any stains of stinginess they conquer by means of detachment. Ignorance they conquer with insight. Thoughts they remedy by seeing things as they are. Non-Buddhist discourse they overcome with reasoned discourse. Inauthentic thought they remedy with authentic thought. [F.96.b] Thoughts of pleasure they overcome with thoughts of suffering. Thoughts of no emptiness they overcome by means of thoughts of emptiness. Thoughts of self they overcome with thoughts of no self. In this way, by means of thoughts associated with the true remedies, they give up unwholesomeness. All that arises from conditions they give up—whether extremely subtle, coarse, or middling. At all times and occasions, such unvirtuous conditions are relinquished by hearing the sacred Dharma, not by *not* hearing it. The proclamation of the sacred Dharma is like a foundation for all forms of fortune.

... (16) Developing Carefulness ...

4.C.- 3037 “ ‘The proclamation of the sacred Dharma also involves another quality. What is that? Developing carefulness. Carefulness is achieved when thoughts are relinquished. In this way, all fortune is achieved. How, then, does one overcome carelessness? Exclusively through the proclamation of the Dharma, because carelessness is relinquished upon hearing about the

defects of carelessness. Those who achieve carefulness through the proclamation of the sacred Dharma also achieve mastery of their five senses. As they compose their five senses, their minds will not be harmed by inappropriate mental activities. Instead, they will constantly engage in proper mental activities. Gratified by proper mental activities, they achieve the highest happiness, because all afflictions are rooted in carelessness and all factors of awakening are based on carefulness. Therefore, since it remedies against carelessness, you must pursue nothing but the proclamation of the Dharma, cultivating it again and again and increasing it. [F.97.a]

... (17) Following Holy People ...

4.C.-
3038 'There is yet another quality that ensues from the proclamation of the sacred Dharma. What is that? Following holy people. One follows holy people based on hearing the sacred Dharma. One follows them with joy and keeps company with them. The greatest of all joys is mental equanimity. The best of all qualities ensues from following holy people. Following holy people is the best of all qualities. Accompanying unholy people is the foremost of all flaws. Moreover, following holy people means following the sacred Dharma, and nothing else. Therefore, following holy people is also the supreme among all aspects of pure conduct. In this way one will follow holy people.

... (18) Overcoming Deceit and Stinginess ...

4.C.-
3039 " 'There is yet another quality that ensues from the proclamation of the sacred Dharma. What is that? Overcoming deceit and stinginess. What qualities are achieved based on following holy people? There are numerous such qualities, but, among all of them, the ability to overcome deceit and stinginess based on hearing about the ripening of the results of such actions is a most special quality. What happens to the deceitful and the stingy? When their bodies disintegrate and they die, they suffer an inauspicious fall into the lower realms, where they are born among starving spirits or hell beings. However, when the sacred Dharma is proclaimed and one comes to hear about the ripening of actions, one will overcome the proliferation of deceit and stinginess. One will lament⁵⁶³ those factors, and should one fall into ordinariness, one will resent, lament,⁵⁶⁴ and confess that. If others become deceitful and stingy, [F.97.b] one will seek to stop them, express resentment for that, inspire them to confess, and establish them on the path of virtue. All those qualities ensue from listening to the proclamation of the Dharma. Therefore, for human beings, the proclamation of the sacred Dharma is most crucial.

... (19) Being Respectful to One's Parents ...

4.C.- 3040 “ ‘There is yet another quality that ensues from the proclamation of the sacred Dharma. What is that? Having respect for one's parents. When hearing the sacred Dharma, one becomes aware of the ripening of karmic actions and the qualities of the fields. And one's mother and father constitute a supreme field. When one gains trust regarding the effects of karmic actions, and when one cultivates that trust, one will worship one's parents. One will supply them with medical remedies and household articles. Whenever one makes offerings to one's parents, one achieves the merit of Brahmā. Such acts cause the attainment of the transcendence of suffering. Yet another quality follows from worshiping one's parents based on the proclamation of the sacred Dharma. One thereby receives everyone's praises. In this life, one's parents will bring one praise, and upon the disintegration of one's body, one will after death next be born among the gods in the joyous higher realms. Also, based on such causes and conditions, one will ultimately go completely beyond suffering. Therefore, perceiving all those qualities, wise people will respect their parents throughout their lives. Staying clear of other mindsets or modes of conduct, they develop mental equipoise and thus practice observantly.

... (20) Understanding Karmic Actions and Their Effects ...

4.C.- 3041 “ ‘There is yet another quality that ensues from the proclamation of the sacred Dharma. [F.98.a] What is that? Understanding karmic actions and their effects. Only the proclamation of the sacred Dharma, and nothing else, will make one see the reality of karmic actions and their effects. Thereby, one will understand as follows: “When an unvirtuous mind maintains an unwholesome observation, it is unvirtuous,” or “When a virtuous mind maintains a wholesome observation, it is virtuous.” In this way, one correctly understands karmic actions and their effects. Any form of unvirtuous mind will in the future have unattractive and unpleasant ripening, thus leading to birth in the realms of hell beings, starving spirits, and animals. If one engages in a flawed verbal act, one will think, “Unvirtuous actions such as this bring a ripening that is unattractive, unpleasant, and ugly. They bring birth among hell beings, starving spirits, and animals.” Should one engage in a flawed physical act, one will likewise think, “Unvirtuous actions such as this bring a ripening that is unattractive, unpleasant, and ugly. They bring birth among hell beings, starving spirits, and animals.” Such knowledge of these three types of karmic ripening is exclusively achieved by means of the proclamation of the Dharma, and nothing else. Therefore, one should listen

to the proclamation of the Dharma by holy people for as long as one is alive. For as long as one listens to the sacred Dharma, one will be engaged in positive action and have given up flawed acts.

... (21) Cultivating Activity That Increases One's Life Span ...

4.C.- 3042 " 'There is yet another quality that ensues from the proclamation of the sacred Dharma. What is that? Cultivating activity that increases one's lifespan. [F.98.b] When pursuing the proclamation of the sacred Dharma, one will perceive the reality of the consequences of karmic actions and thus disengage from unvirtuous actions, such as killing. Instead, one will continuously abide by, familiarize oneself with, and increase acts that are virtuous. As the result of such actions, one will then be born as a god or human who has a long lifespan. The reason for such a birth is that one previously abided by, familiarized oneself with, and increased actions pertaining to the sacred Dharma. Therefore, this is a further quality that ensues from the proclamation of the sacred Dharma: the cultivation of activity that increases one's lifespan. The qualities associated with the proclamation of the sacred Dharma possess causal powers such that upon hearing the Dharma, one becomes born among gods and humans. One takes birth as a human, or otherwise, in the case of a divine birth, one will be born as a long-living god. One will become a god endowed with a distinctive complexion, physique, glow, and playful activity. If, due to the proclamation of the sacred Dharma, one is born as a human, one will be born into a great family, enjoy a fine physique and perfect circumstances, and be endowed with excellent qualities and a long life. The land of one's birth will also be excellent, and one will possess the authentic view.

4.C.- 3043 " 'Attending to, cultivating, and increasing the proclamation of the sacred Dharma also brings another aspect of deliverance from suffering, because when one walks with a faithful mind toward the proclamation of the sacred Dharma, one will thereby achieve the merit of Brahmā. Whenever one respects the proclamation of the sacred Dharma and acts accordingly, one will engage in wholesome physical conduct. When one's mind has heard the teaching, one will engage in wholesome verbal conduct. When one hears the teaching and develops strong faith, the mind will engage in wholesome mental conduct. [F.99.a] Therefore, endowed with this threefold positive conduct that is rooted in the proclamation of the Dharma, one will be born among gods and humans, experiencing perfect happiness. One will also enjoy a long life, and one will completely transcend suffering. All good qualities are achieved from the proclamation of the Dharma, not from anything else. Therefore, the highest fortune is achieved through the proclamation of the Dharma.

... (22) Being Praised by the People of the World ...

4.C.- 3044 “ ‘There is yet another quality that ensues from the proclamation of the sacred Dharma. What is that? Being praised by the people of the world. All good things are achieved through the proclamation of the Dharma: discipline, qualities, learning, training, vast intelligence, and everyone’s praises. Homage, pleasant words, honesty, and sincerity—all of this ensues from the proclamation of the Dharma. People with these qualities are apprehensive of even the most subtle unvirtuous factors, and everyone will therefore become their friends. Such people are praised by everyone. In fearful circumstances and when suffering arises, they will receive everyone’s help. In this way, those who proclaim the sacred Dharma will be praised by the people of the world.

... (23) Being Protected by the Gods ...

4.C.- 3045 “ ‘There is yet another quality that ensues from the proclamation of the sacred Dharma. What is that? Being protected by the gods. Endowed with such qualities, those who proclaim the Dharma engage in excellent physical actions and are therefore protected by the gods. Protected by the gods, those in possession of such qualities will develop good qualities assisted by great gatherings of people. [F.99.b] The obstacles that may otherwise be inflicted by great gatherings of people will wane, and such people cannot be caught or apprehended by the forces of the māras. The forces of the sacred Dharma are then very visible. Seeing the presence of such causes, the gods will offer their protection and assist such people day and night, following them wherever they go. Whatever projects such people initiate will turn out excellently, and the gods will develop faith in them because of their positive actions. Due to such mutual causal relationships, any success that they achieve will give further rise to exceptionally great virtues in the future. All their positive acts will lead to great success, and the more successful they become, the more their virtuous activities will expand. In this way, going from one joy to the next, they accomplish goodness in both this world and the next. Such are the qualities that grow from the proclamation of the sacred Dharma, which is like a supporting ground. Therefore, the supreme treasure of all fortune is this: the proclamation of the Dharma.

... (24) Having Excellent Intentions ...

4.C.- 3046 “ ‘There is yet another quality that ensues from the proclamation of the sacred Dharma. What is that? Having excellent intentions. People who in this way are endowed with the Dharma and adhere to the Dharma—possessing

knowledge, discipline, and generosity—will have excellent intentions throughout their present life. Any project of theirs that has not yet been completed, or that has been unsuccessful, they will accomplish with diligence. They do not become afflicted but are endowed with the Dharma. They relinquish the five terrors of being attached to possessions, and they live uniquely by maintaining a proper livelihood. [F.100.a] When their bodies disintegrate, they die and are then born in the higher realms of the gods.

... (25) Possessing the Wealth of Being Endowed with the Dharma ...

4.C.-
3047 “ ‘There is yet another quality that ensues from the proclamation of the sacred Dharma. What is that? Possessing the wealth of being endowed with the Dharma. People will follow the disciplined teachers who are endowed with such qualities of proclaiming the Dharma. They will be generous in equal measure to all such beings who observe discipline. When they are in the presence of religious beings, they will give generously to such people of the Dharma, but not because they are forced to do so or out of embarrassment. This causes them to have continuous flourishing. It leads to welfare and happiness, both in this life and the next. That is another quality that stems from the proclamation of the sacred Dharma.

... (26) Being Free From Laziness ...

4.C.-
3048 “ ‘There is yet another quality that ensues from the proclamation of the sacred Dharma. What is that? Being free from laziness. When wise people listen to the proclamation of the Dharma, they hear about the flaws of laziness, how laziness prevents success both in this life and beyond. All such failure is due to laziness. Upon hearing about its flaws, they will give up laziness. Endeavoring diligently with mindfulness and introspection, they become free from all forms of laziness. As they become expedient, timely, and free from negativity and neglect, they will accomplish all aims perfectly. Such people who do what is beneficial in this world and beyond, who are free from laziness, and who are disciplined and diligent, will perfect all aims. They will follow through in all their pursuits. In the unlikely event that laziness should enter their hearts, the proclamation of the Dharma will make them recall the flaws of laziness. [F.100.b] As they constantly uphold excellent qualities and resent all flaws, they will give up laziness. They will abandon it as if it were a weapon. Also, if any achievement should deteriorate, then that is a flaw of laziness. Freedom from laziness accomplishes any and all objectives related to study. That is another quality that stems from the proclamation of the sacred Dharma.

... (27) Gratitude ...

4.C.-
3049 “ ‘There is yet another quality that ensues from the proclamation of the sacred Dharma. What is that? Gratitude. As one hears the different teachings, one will become grateful and understand reality. Hearing about the qualities of gratitude, one will always be grateful to those who proclaim the Dharma. Those who are grateful and appreciative will have extremely steadfast friends. Even people who have not previously declared their friendship will become your friends. You will be acknowledged as a person with good qualities and will recall even trifling help you have received. Endowed with gratitude, you thereby attain all great qualities and achieve omniscience.

... (28) Continuous Recollection of Death ...

4.C.-
3050 “ ‘There is yet another quality that ensues from the proclamation of the sacred Dharma. What is that? Constant recollection of death. Among all forms of mindfulness, mindfulness of death is supreme. Contemplating death is overpowering and instills fear in all beings. Frightened, they will then not engage in inappropriate actions. When their eyes see forms, they will not develop attachments or entertain thoughts about what they see. When their ears hear sounds, they will not develop attachments or entertain thoughts about what they hear. When their tongues perceive tastes, they will not develop attachments or entertain thoughts about what they taste. [F.101.a] When their bodies feel textures, they will not develop attachments or entertain thoughts about what they touch. When their minds perceive mental phenomena, they will not develop attachments or entertain thoughts about that. In this way, they will cut through the entire web of existence.

4.C.-
3051 “ ‘The fear of those who are afraid of death makes all those things appear pointless. All those things are seen as painful. All those things are seen as empty of self. All those things are seen as empty. As they see things correctly, they become detached. Hence, they have no attachment to the world of gods. Nor do they have any attachment to the world of humans. And why should they have any attachment to the realms of hell beings, starving spirits, or animals? Therefore, they are liberated from attachment to the five realms. They have left it all behind. They are terrified by it all and distraught by the sufferings of death and rebirth. Free from desire, they are liberated. And from their liberation emerges the wakefulness of liberation. They now think, “I have accomplished what was needed in terms of pure conduct. I do not perceive any further existences of mine. I have achieved these qualities having practiced pure conduct, just as they were taught. All this is due to nothing but listening to the sacred Dharma and following spiritual teachers.” Therefore, at all times and with all manner of diligent

effort, everyone should listen to the proclamation of the sacred Dharma. Within cyclic existence, that which is beneficial both in this world and the next is adherence to those who proclaim the sacred Dharma and spiritual teachers. Those are the two factors that bring fortune both here and beyond.

... (29) Being Free From Regrets at the Time of Death ...

4.C.-
3052 “ ‘There is yet another quality that ensues from the proclamation of the sacred Dharma. What is that? [F.101.b] Being free from regrets at the time of death. Upon hearing the proclamation of the Dharma, all holy people cultivate the recollection of death in accordance with what they have heard. The flaws that cause sentient beings to take birth must be given up, and the three stains of desire, anger, and ignorance are those causes of cyclic existence. Once those have been eliminated, there is no future birth. Nothing will die. There is no more death. All these are qualities that emerge based on having listened to the sacred Dharma, and not anything else.’

4.C.-
3053 “Since this is the root of nothing but the highest fortune, Auspicious Time thus teaches the discourse spoken by the blessed Kanakamuni to the gods.

4.C.-
3054 “ ‘There is another quality that those who proclaim the sacred Dharma possess, due to their proclamation of the sacred Dharma. What is that? Freedom from regrets at the time of death.⁵⁶⁵ Those who are endowed with the meaning of the initial proclamation of the Dharma, and who act accordingly, will not have any regrets at the time of death. Those who have practiced wholesome activities will not have any regrets at the time of death. Those who have heard the meaning of the proclaimed Dharma will actualize the path at the time of death. What they at that point see directly will make them have even stronger faith and devotion for the Buddha, Dharma, and Saṅgha. As their minds brighten, their blood will be purified, and when their blood is purified, their countenance also brightens. When their mind is bright, their physical form will also appear resplendent. They will appear as nothing but light, perfectly white and radiant, and thus they are born into the joyous world of the gods.

4.C.-
3055 “ ‘As they witness all this, they become even more inspired and thus, [F.102.a] corresponding to their degree of trust in the Buddha, Dharma, and Saṅgha, they are born into increasingly excellent classes of gods. If they have performed actions that propel one to birth in the Heaven of the Four Great Kings, their conviction can make them take birth in the Heaven of the Thirty-Three instead. If they have performed actions that cause birth in the Heaven of the Thirty-Three, they may be born in the Heaven Free from Strife. Likewise, if they have done actions that cause birth in the Heaven of Joy, they may be born among the gods in the Heaven of Delighting in Emanations. In this way, they may take birth all the way to the Heaven of

Making Use of Others' Emanations. Corresponding to their impelling mental factors and their levels of faith, they attain such auspicious abodes. All of that is due to hearing; it does not occur without it. Such hearing, moreover, is that of the proclamation of the Dharma, not anything else. This, then, is another quality that ensues from the proclamation of the sacred Dharma: the proclamation of the sacred Dharma is the source of protection, refuge, and escape at the time of death.

... (30) Finally Going Completely Beyond Suffering ...

4.C.-
3056 " 'There is yet another quality that ensues from the proclamation of the sacred Dharma. What is that? Ultimate, complete transcendence of suffering. One quality thus supersedes all the others. What is that? To finally pass completely beyond suffering. Holy people who abide by, become familiar with, and increase what they have heard, and thus act in accordance with the teachings, will certainly extinguish their afflictions and attain the transcendence of suffering.'

4.C.-
3057 "In this way, the ruler of swans, Auspicious Time, teaches these authoritative teachings to the careless gods who roam carelessly, teaching them in a wondrous and unparalleled voice. [F.102.b]

4.C.-
3058 "Upon hearing these authoritative teachings, the gods will all become deeply trusting, and thus they will declare, 'Only someone like you is a true god. But our minds and accomplishments are nothing like that. We are animals, overcome by carelessness. We look to objects for protection, and our minds are continually destroyed by craving. Our minds are nothing like what you have explained. We are in awe at all this. We sing many songs, but never have we heard a voice like this.'

4.C.-
3059 "In response, the ruler of swans will utter these verses:

" 'The sacred Dharma holds blessings,
And thus the proclamation of the Dharma is powerful.
Based on hearing the proclamation of the sacred Dharma,
One will give up unwholesomeness.

4.C.-
3060 " 'Such a person will joyfully accomplish what is good
And engender it continuously.
Those who hear the proclamation of the sacred Dharma
Will be satisfied by it.

4.C.-
3061 " 'This will instill tremendous virtue
Within their mindstreams.
Hearing the Dharma, they retain it.

Hearing it, they avoid negative acts.

4.C.- “ ‘Hearing it, they comprehend actions and their results.

3062 Thus, they proceed to the transcendence of suffering.

Hearing it, they comprehend the Dharma;

Hearing it, they turn toward the Buddha.

4.C.- “ ‘Those who hear the Dharma and are liberated from suffering

3063 Are people of wisdom.

With the proclamation of the Dharma comes knowledge of reality.

Hearing the Dharma transforms the minds of beings.

4.C.- “ ‘Therefore, as your minds pursue learning,

3064 You must act with great diligence.

Hearing the Dharma makes you turn away from cyclic existence.

This is what the well-gone ones teach.

4.C.- “ ‘Conquering the three realms of existence,

3065 Such people proceed to the stage beyond decay.⁵⁶⁶

4.C.- “ ‘Endeavoring with fourfold diligence,

3066 They understand that phenomena neither arise nor cease.

Through hearing, they attain all seminal factors,

And thus gain familiarization by means of hearing.

4.C.- “ ‘They hear that the aggregates, elements, and sense sources

3067 All possess the two characteristics.

Hearing this, they gain omniscience.

Therefore, insight is supreme. [F.103.a]

4.C.- “ ‘The flaws of bondage in cyclic existence

3068 Are extremely powerful.

But, by hearing the sacred Dharma,

They are overcome without remainder.

4.C.- “ ‘They may be dealt with every instant

3069 And also reversed without remainder.

Endowed with hearing, one gains thorough knowledge.

That is why hearing is supreme.

4.C.- “ ‘Embodied beings who become overpowered

3070 By the sensations of impending death

Can focus on what they have heard

And thereby gain strength in their hearts.

- 4.C.- " 'The fire of hearing
3071 Burns away all the afflictions
 So that they never
 Will be seen again.
- 4.C.- " 'From the burning of carefulness
3072 Arises all forms of happiness.
 From the ground of hearing grows fortune.
 Therefore, hearing is supreme.
- 4.C.- " 'Having listened to the proclamation of the sacred Dharma,
3073 The wise increase it and follow it.
 In this way they proceed to the unsurpassable realm,
 Which lies beyond aging and death.
- 4.C.- " 'Based on hearing, one refrains from the unwholesome.
3074 Based on hearing, one engages in the Dharma.
 Based on hearing, one is released from suffering.
 Therefore, hearing is paramount.
- 4.C.- " 'Through hearing beings achieve
3075 The purity of body, speech, and mind.
 Therefore, those who wish for happiness
 Should listen with respect.
- 4.C.- " 'Sailing the ship of hearing,
3076 One reaches the far shore through steadfast diligence.
 In this way, beings are quickly liberated
 In many far-reaching ways.
- 4.C.- " 'People who are rich in hearing
3077 Are known to possess all forms of wealth.
 The rich who are deprived of hearing
 Are called *destitute* by the buddhas.
- 4.C.- " 'Those who are poor in terms of the sacred Dharma
3078 And who lack a spiritual master
 Live lives to no effect
 And are destroyed by unwholesomeness.
- 4.C.- " 'The careless and the lazy
3079 Who keep unwholesome company
 Will never witness any success,
 As all success is snatched away by others.

- 4.C.- “ ‘Those who lack the eye achieved through hearing
3080 Are known as blind.⁵⁶⁷
- 4.C.- “ ‘Letting go of the Dharma
3081 To follow non-Dharma
Is like giving up medicine
To indulge in disease. [F.103.b]
- 4.C.- “ ‘For those who follow the Dharma,
3082 It will increase in many ways,
Just as rivers overflow
During the season of monsoon.
- 4.C.- “ ‘Those who practice the Dharma are serene;
3083 They arise on time and rest in equipoise.
They are destined to happiness
And are not deceived by carelessness.
- 4.C.- “ ‘Therefore, knowing insight to be valuable,
3084 The wise practice insight.
Thus, even those who are not knowledgeable
Can become destined for happiness beyond arising and ceasing.’⁵⁶⁸
- 4.C.- “ ‘With these words, Auspicious Time plants roots of virtue in the hearts of
3085 the gods and establishes them in virtue. Repeatedly, and in myriad ways, he
benefits them and extends them favors, freeing them from harm. He delivers
the authoritative teachings that were spoken by that perfect buddha.
- 4.C.- “ ‘Hearing the Dharma in his presence, the gods are deeply respectful and
3086 satisfied. However, careless and feeble as they are, they will nevertheless
plow ahead, stirred by the wish to engage in unwholesome physical revelry.
As Auspicious Time has now delivered the discourse of the blessed
Kanakamuni known as *The Essence of the Proclamation of the Sacred Dharma*,
which has so many good qualities, he will also take up residence elsewhere,
being intent on nothing but the Dharma. This concludes the discourse taught
by the blessed Kanakamuni known as *The Thirty Qualities of the Essence of the
Proclamation of the Sacred Dharma*.
- 4.C.- “ ‘Accompanied by music from the five types of instruments, the gods in
3087 Living by Rājanina will continue to enjoy their heavenly sense pleasures
until finally their completed and accumulated acts with desirable, attractive,
and delightful effects have been exhausted. Once that happens, their flawed
actions will cause them to take birth among hell beings, starving spirits, and
animals. [F.104.a] Should they instead be born as humans due to karmic
actions to be experienced in other lives, they will enjoy perfect circumstances

and be destined to perfect happiness and joy. They will have a constant wish to hear the Dharma and become supreme followers of the Dharma. They will be mentally capable and possess the authentic view, becoming kings or royal ministers in causal accord with their actions.”

4.C.- *This completes the account of Living by Rājanina.*

3088

· The Gods in Shining in Manifold Ways ·

4.C.- “As the monk who has knowledge of the effects of the ripening of karmic actions continues to explore the realms of the gods of the Heaven Free from Strife, he will with insight derived from hearing correctly perceive a realm of the Heaven Free from Strife known as Shining in Manifold Ways. Wondering what karmic actions cause beings to take birth in that realm, he correctly notices how certain holy people who engage in virtue practice positive actions of body, speech, and mind. They are endowed with discipline and are impossible to lead astray. Endowed with the authentic view and a correct livelihood, they conduct themselves in a perfectly stainless way throughout their environment and are honest and sincere. With affectionate concern for sentient beings, they have given up killing and stealing. As for sexual misconduct, they will not even become smitten with women in their dreams, and they will not accompany them. Likewise, during the day, they do not give rise to any foul thoughts about anybody. They think, ‘Having given up sexual misconduct, [F.104.b] I shall attain a perfectly pure effect. Because I have given up sexual misconduct, I will become a god, and in the heavens I will be surrounded by divine ladies. I shall enjoy myself with those perfect goddesses, not with any human woman.’

4.C.- “Since they are interested only in goddesses, they practice a stained form of pure conduct. They consider how at present they are unable to act like the gods, and acknowledge how they have hitherto failed to give up sexual misconduct. They understand that their previous joking, posing, and frolicking together with women were not wholesome acts and that such acts will not bring birth in an excellent realm. Accordingly, they now refrain from relishing their previous joking, posing, and frolicking together with women. They no longer think of such things, and should any desirous motivations arise in their minds, they will diligently put an end to them. In this manner, they persevere whenever reminiscences of any former joking, posing, and enjoyment crop up. They do not entertain any thoughts about their former female companions, and even if such thoughts should occur, they endeavor decisively to end them. When the bodies of such holy people disintegrate,

3090

they will, after their death, go to the joyous higher realms and be born among the gods in Shining in Manifold Ways within the Heaven Free from Strife.

4.C.-
3091 “Once born there, they will experience the consequences of their wholesome practice of positive actions as their past virtuous actions produce a resultant ripening. [F.105.a] Perfectly endowed with the pleasures of the five senses, they will now appear as gods in a heavenly realm that is illumined by the colorful light of manifold jewels. Due to the gods’ former positive actions, such unprecedented jewels appear, and thus they behold an environment that is made of numerous vajra stones, dazzling mountain peaks, and cascades of beryl, sapphire, great sapphire, crystal, musāragalva, ruby, and emerald. In accordance with the special features of the divine substances caused by the gods’ karmic actions, hundreds of thousands of jewels cast a bright light throughout the land.

4.C.-
3092 “This bright and colorful light is what is registered first by the visual consciousness of the newly born gods, and this unprecedented sight is tremendously enticing to their visual consciousness. Next, they will begin to hear songs, drums, and musical instruments that resonate with divine tones, and next will come the olfactory experiences of an array of unparalleled divine fragrances. To a newly born god, these three experiences provide an initial distraction, and thus they start off their indulgence in their realm of distraction on the basis of these unprecedented sights and incomparable experiences.

4.C.-
3093 “Once they have taken in the initial sights, these gods who are endowed with the fortunes of the pinnacle of wholesome karmic activity will begin to explore the forests. They will then arrive at a forest called Illumination, which shines an unparalleled bright light throughout the environment. The gods living in the forest rush forth to meet any newcomer. [F.105.b] The gods wear many different costumes and appear in many different guises. They sing a variety of songs and play drums and beautiful music, thus producing melodies and tunes of indescribable beauty. When a newly born gods sees these divine beings, he will be consumed by desire—to which he has been accustomed since time without beginning—and thus he will happily go to mingle among them.

4.C.-
3094 “The gods of the forest likewise will come to welcome the newcomer. Some will ascend high into the sky where they play vīṇās and sing. Others will stand on the rooftops of their mansions, gazing with impassioned eyes as they take in the unique fragrances of bouquets of flowers. Still other gods will gather on the ground, forming welcoming processions as they play a variety of instruments and carry flowers in their hands. Some will run forth to the young god with flowers in their hands. Others will rush forth with

colorful wines that possess perfect flavors and fragrances and are free from any flaws of intoxication. When they come to the newcomer, they will offer him the wine, and as he greets them, he will then drink of these heavenly drinks, which have exquisite colors and flavors. As he partakes of the drinks, his heavenly exuberance will increase tenfold in intensity.

4.C.-
3095 “The newcomer will also be distracted by a fourth type of object, and thus, while he was previously distracted by forms, sounds, and scents, he will thereafter also be distracted by flavors. His body will also find gratification, sensing rich and diverse textures of the most perfectly pleasing types. As for his state of mind, [F.106.a] all that he may wish for will be effortlessly achieved without any hardship whatsoever. In this way the newly born god discerns by means of the six collections of consciousness engaged in craving.

4.C.-
3096 “Enjoying these perfect endowments of the five sense pleasures together with the other gods, the newly born god will at some point enter the forest known as In Tune with All Pleasures. There he will see how the congregations of gods in the forest frolic and enjoy numerous games. Some play around in lotus ponds, others enter vine-clad mansions to play, some go to the summits of the mountains where they frolic to the accompaniment of music from the five types of instruments, and still other gods enjoy themselves by means of the six collections of consciousness engaged in craving. Together with the other gods, the newly born god will then go to visit still other gods with their coteries of goddesses. In their cabins, they float through the sky to celebrate, their bodies adorned with numerous different jewels. Meanwhile, other gods descend onto the branches of the trees, where they dance and frolic with the goddesses, accompanied by music from the five types of instruments.

4.C.-
3097 “Seeing all this, the newly born god becomes ecstatic, and thus he will mingle with all the other parties of gods. As the various groups of gods mingle and accompany each other, the newly born god will enter the forest. Joyfully roaming about to the accompaniment of music from the five types of instruments, everyone will revel for a long while amid the pleasures of the five senses, [F.106.b] partaking of them in accordance with their individual karmic actions.

4.C.-
3098 “When in this way they have journeyed through the forest for an extremely long time, they will at some point go to play at a mountain made of seven precious substances known as Adorned with Numerous Cascades. Enamored with each other’s company, they will enjoy the effects of their own actions as they have fun among the cascades that gush forth between the trees, the many gorgeous jewel rocks, and the waterfalls with bright, perfectly cooling, and utterly pristine waters.

4.C.- “Seeing how the gods live carelessly, birds known as *waterfall roamers*, who
3099 play with the gods, will warble the following verses to them:

4.C.- “ ‘Now you live joyfully among the pure results
3100 Of your own karmic actions,
 But you will fall once again when those actions are exhausted.
 Such is the way of the world of the gods.

4.C.- “ ‘Deluded by your present happiness,
3101 You do not see the terror ahead of you.
 Once your karmic actions are exhausted you will suffer.
 This you will later understand.

4.C.- “ ‘That which is not enjoyable takes the form of something enjoyable,
3102 And thus you live carelessly.
 Yet, once your karmic actions are exhausted, you will fall,
 And thus torments await you in the future.

4.C.- “ ‘As if it were poison,
3103 Give up your carelessness that squanders karmic activity.
 Gods who are ruined by carelessness
 Are destined to future hell.

4.C.- “ ‘They may enjoy meeting,
3104 And suffer when parting.
 Yet meeting ends in parting;
 That is the way things are.

4.C.- “ ‘Nowhere is a place to be seen
3105 That endures without disintegrating.
 Things disintegrate and emerge,
 Emerge and disintegrate.

4.C.- “ ‘No matter how enjoyable
3106 The pleasures of the gods may appear,
 It all comes to naught, [F.107.a]
 For they are obscured by the poison of carelessness.

4.C.- “ ‘At first the careless gods
3107 Encounter happiness,
 But later they meet with suffering,
 Just as when humans encounter an enemy.

4.C.- “ ‘Involvement with women
3108 Is called the greatest form of carelessness by the wise.

Such involvements destroy the gods,
As well as asuras and mahoragas.

4.C.- “ ‘Associating with women, drinking alcohol,
3109 Frolicking, being frivolous
Among objects, and laziness—
Such are the sprouts of carelessness.’

4.C.- “Upon seeing the gods, the birds counsel them with these verses. Although
3110 the verses were spoken for their benefit, the gods still do not understand
this. Ravaged by objects, they instead will continue dancing, laughing, and
playing as they move on through the forest of Illumination with its
numerous vine-draped trees.

4.C.- “The forest abounds with myriad species of ravishing bushes, vines, and
3111 trees. Numerous delightful lotus pools, bathing ponds, and waterfalls are
home to a wide variety of flocks of birds that sing hundreds of tunes. The
twigs of the trees, which bow down under the weight of hundreds of
thousands of blooming mandārava flowers, are teeming with hundreds of
gods. To the tunes of heavenly music from the five types of instruments, the
gods will carouse and enjoy themselves with the newcomers. Those who
have already lived a long time will continuously introduce the newly born
gods to ever-new aspects and features of the forests, thus showing them all
the embankments, lotus pools, expansive landscapes, vine-draped mansions,
jungles, wish-fulfilling trees, and lush forests that are ablaze with the radiant
light of the seven precious substances and abound with a variety of cabins.
[F.107.b]

4.C.- “Taking in this whole spectacle, the newly born god will travel on. With
3112 his mind in a frenzy of wonder and amazement, he finds himself surrounded
by gods and is thus consumed by the fire of lustful craving and enveloped in
the smoke of carelessness. Burned again and again, he remains amid the
divine gathering. Yet, burned by his powerful craving for the objects within
the great forest, he will keep pressing onward.

4.C.- “When a long time has passed in this way, the gods will at some point
3113 arrive at a lotus pond known as Colorful Brightness. This pond is of
unparalleled beauty. For example, some of the flowers that grow there have
petals of beryl and stalks of gold. Their cores of ruby and fine gold support
silvery anthers that are frequented by sapphire-colored bees. Other flowers
have stems of silver and sapphire petals, and their golden anthers attract
gorgeous bees in the colors of musāragalva, crystal, and gold. Still other
flowers have golden stalks and sapphire petals, and their cores of pure silver
are adorned by ruby-colored bees. In other flowers the stems, petals, anthers,
and cores are all red, and so are the bees that adorn them. There are also

flowers that have stems, petals, anthers, and cores in the color of silver, and those flowers likewise attract gorgeous bees of the same color. [F.108.a] In other flowers, the stems, petals, anthers, and cores are all blue and attract swarms of humming bees.

4.C.-
3114 “Elsewhere, the colorful lotuses of that beautiful pond each bear all the brilliant colors of the seven precious substances, and they grow in many different shapes. These highly diverse flowers also carry many different scents and all have lovely petals that are blue, yellow, white, red, black, or multicolored. Around them hover gorgeous bees. Such are the ravishing features of this wealth of bright lotus flowers. The pristine, cool, sweet water in that colorful pond is of a most delightful kind, and the stunning flowers made of enchanting heavenly substances are of perfect color, fragrance, and shape. Together with his attending goddesses, the newly born god will go to celebrate and have fun there, enjoying the sense pleasures to the accompaniment of music from the five types of instruments.

4.C.-
3115 “The heavenly banks of that bright and colorful lotus pond are lush with bounteous species of trees that further augment the lake’s beauty a hundredfold. Regardless of the month, the flowers that flourish in these trees are always in full bloom and so, all the way from their roots, these gorgeous groves of trees are adorned with blue, yellow, white, black, and red flowers. [F.108.b] This lotus pond is also home to a flock of luminous birds that shine with a light endowed with hundreds of qualities across a distance of ten leagues. These birds fill the environment with their delightful songs.

4.C.-
3116 “Due to the splendor of the gods’ former positive actions, there are some trees among the woods growing on the banks of the lotus pond with cabins in them. When the gods who play by the lake climb these trees, they may think, ‘How nice if there were some cabins for us here.’ Due to the gods’ former positive actions, as soon as they form that wish, those cabin-trees, lush with flowers that satisfy swarms of humming bees, produce cabins that shine with the light of the seven precious substances and are designed with perfect features of flowing streams, ponds, parks, and ornaments made of the seven precious substances. Wearing their various ornaments and garments, the gods and their retinues of goddesses will enter the cabins to play, joke, and sing. While the gods reside within them, the cabins may also ascend into the sky so that the gods in the Heaven Free from Strife can travel as they please to see other areas. Such are the powerful qualities of the cabin-trees that grow among the trees on the banks of the lotus pond.

4.C.-
3117 “The trees on the banks are filled with colorful flowers and fruits and are adorned by luminous birds. There are also some trees known as *jewel-sound*, which possess the following powers. [F.109.a] When the gods play by the

pool, a gentle breeze will stir these trees so that that they brush against each other. As the branches touch, they produce a great symphony of delightful tones, and at the same time a gentle rain of heavenly jewels will fall like flowers. At that time, the entire sky is illuminated by the light of the jewels, just as when the sun and moon shine on Jambudvīpa. In this way, all of the sky is illumined.

4.C.-
3118 “There is also a tree known as *unmoving creature* that grows on the banks of the lotus pond. While the gods play by the pond, their former positive actions will make these trees produce a white sap endowed with divine fragrance, taste, color, and texture. When the gods drink of the sap, it increases their ecstasy tenfold, yet it is free from any flaws of intoxication. Together with their companions, the gods will then dance and celebrate. They will also partake of nectar foods, and the trees will transform in accordance with the gods’ karmic actions.

4.C.-
3119 “On the banks of the lotus pond grows yet another tree called *fragrances and hues that are colorful and bright*. When the gods play by the lotus pond, their former positive actions give rise to a delightful and gentle breeze, and this wind fans the leaves of these trees. [F.109.b] When the trees thus brush against each other, a most delightful melody emerges. It is a music that is harmonious, attractive, and pleasing to the ear.

4.C.-
3120 “On the banks of Colorful Brightness there is yet another tree known as *loved by birds*. The power of this tree is such that all sorts of birds come there. When the gods who visit the pond have spent much time playing there, celebrating to music from the five types of instruments, they will proceed to climb those trees. Then, wishing to see delightful sights, they will sit on the backs of the birds and take off into the sky. The birds will then carry the gods to any place they may think of. The birds can also transform into gorgeous flying cabins that the gods can reside in as they tour the waterfalls, ponds, forests, and vine-clad mansions of their divine realm. There are also other birds there that will sing these verses:

4.C.-
3121 “ ‘For people who observe discipline, even death is perfect.
For people whose discipline is flawed, though, even a long life is imperfect.
It is not because they fall under the power of other people
Or because they die, but because they will live in hell.

4.C.-
3122 “ ‘Continuously, with each instant,
Intelligent people become fewer.
Even dancers and washers
Have a nature that results from cleaning.’ ”⁵⁶⁹

5. THE APPLICATION OF MINDFULNESS OF THE BODY

5.1 At this point the Blessed One resided in the brahmin town of Nālati. [F.110.a] The Blessed One then addressed the monks: “Monks, I shall explain to you what is known as *The Application of Mindfulness of the Body*. I shall explain to you that which is virtuous in the beginning, middle, and end; that which exclusively consists of excellent meanings and excellent words; and a pure sort of conduct that is complete, pristine, and perfect. Such is the Dharma teaching known as *The Application of Mindfulness of the Body*. Pay full attention and listen well; I shall explain.” When the Blessed One had spoken these words, the monks listened accordingly.

5.2 The Blessed One then spoke to them: “Monks, what is the Dharma teaching called *The Application of Mindfulness of the Body*? A monk who carefully considers the body and attends to it is not within the realm of the māras. He also relinquishes the afflictions. He sees the body correctly. He realizes wakefulness and is liberated within the transcendence of suffering. This is what I proclaim.

5.3 “Monks who consider the body correctly will not be disturbed by improper mental acts. They become free from the afflictions. The body comprises all these things: the eyes, ears, nose, tongue, body, and mind that are of an inner nature, along with external form, taste, smell, texture, sound, and phenomena. If one carefully considers the body and attends to what is of an inner nature, one will eventually transcend suffering. In this regard, when a monk sees a form by means of the eye, he does not give rise to thoughts about it and he does not consider the form in a state of mind that involves lustful desire. The body contains hair, body hair, nails, bones, skin, blood, sinew, consumed food, eyebrows, phlegm, bile, [F.110.b] air, intestines, the colon, the anus, lungs, flesh, fat, semen, lymph, pus, the brain membrane, and the brain.

- 5.4 “When one is mindful of the body one will not be ruined by forms, tastes, smells, textures, sounds, mental phenomena, or external phenomena. The eyes will from the very beginning see forms correctly. How do spiritual practitioners correctly see the physical eye that is a transformation of the four great elements? The physical eye that is of an internal nature has a slight degree of solidity and firmness. That is what is known as the earth element of the physical eye that is of an internal nature. The physical eye that is of an internal nature also contains a distinct element of water, which is wet and fluid. Thereby the eye retains moisture. That is what is known as the water element of the physical eye that is of an internal nature. The physical eye that is of an internal nature also contains a distinct element of fire, which is warmth and heat. Thereby the eye retains warmth. That is what is known as the fire element of the physical eye that is of an internal nature. The physical eye that is of an internal nature also contains a distinct element of wind and air, thus yielding movement. That is what is known as the wind element of the physical eye that is of an internal nature. In the same way that a monk thus understands the eye correctly, he also discerns the ear, nose, tongue, and body. And a monk who regards the body in this way will not be bound by any craving that involves lustful desire.
- 5.5 “Moreover, the spiritual practitioner who carefully considers the body and attends to it will think, [F.111.a] ‘Moment by moment, my body is born, ages, dies, undergoes transmigration, and is reborn. It is illusory, hollow, empty, insubstantial like foam, like bursting bubbles, and painful. It is a locus of suffering. It is a source of suffering. There is nothing there that is not painful, impermanent, and utterly changeable. There is nothing whatsoever in this body that is not subject to destruction.’
- 5.6 “As he continues to discern the body correctly, the spiritual practitioner who carefully considers the body and attends to it will then think, ‘What is the refuge; who is the savior? This body grows from karmic actions. Therefore, karmic actions are the refuge, they are the savior. When endowed with virtuous actions, one is born a god or a human, but when possessing unvirtuous actions, one takes birth as a hell being, starving spirit, or animal. This body has no substance and contains nothing that is clean. It has no essence and contains nothing that is permanent or stable.’ With this understanding, he will give up any craving that involves lustful desire.
- 5.7 “The spiritual practitioner who understands the eye correctly will also ask himself, ‘Are the forms, appearances, and spaces that are seen by the eye of humans in Jambudvīpa the same as those seen by the eyes of humans elsewhere?’

“Considering this question well, he will regard the matter by means of knowledge derived from hearing or by seeing with the divine eye. In this way, he will recognize that for humans in Jambudvīpa, the perception of form takes place through the conditions of their eyes, forms, light, space, and mental activity. [F.111.b] Likewise, humans on the northern continent of Kuru may see forms while traveling through and remaining in the sky. Similar to the perception of fish that live in water, humans in Kuru in the north see forms in a way that is obscured according to their particular class.

5.8 “Continuing to examine the bodies of humans in Kuru by means of his body in Jambudvīpa, the spiritual practitioner will then ask himself, ‘The sounds that my ears can hear may be unpleasant or clear, but I do not register sounds when there is an obstruction. I hear sounds when they are loud. But is it the same for humans in Kuru in the north?’ When he thus examines hearing correctly, he will notice that due to their unique situation the people on Kuru in the north hear sounds whether they are nearby, distant, weak, pleasant, or unpleasant. They hear in a way that resembles the way the sun shines on all things whether they are nearby, distant, common, inferior, clean, or unclean. Humans in Kuru in the north hear sounds in a manner similar to that.

5.9 “The spiritual practitioner who carefully considers the body and attends to it will then ask himself, ‘Is the olfactory faculty of humans in Jambudvīpa similar to that of the humans in Kuru in the north?’ As he examines this question with knowledge derived from hearing or by seeing with the divine eye, he will then notice how their unique situation causes humans in Kuru to register only pleasant smells, and not foul ones. This resembles the way a swan that is fed milk mixed with water will drink only the milk, and not the water. Similarly, humans in Kuru in the north register only delightful fragrances and not any unpleasant smells.

5.10 “The spiritual practitioner who carefully considers the body and attends to it will then ask himself whether the way taste is experienced by humans in Jambudvīpa is shared by the humans of Kuru. [F.112.a] With the help of knowledge derived from hearing or by means of the pure divine eye, he will then notice that while the bodies of humans in Jambudvīpa are sustained by foods that may be either superior, intermediate, or inferior, the situation of humans in Kuru in the north is not like that. Humans in Kuru do not have any sense of ownership and they constantly engage in virtuous actions. Without thinking themselves owners, they all experience one taste only. This is unlike the human context in Jambudvīpa.

5.11 “The spiritual practitioner who carefully considers the body and attends to it will also ask himself whether the form of the body of a human in Jambudvīpa is the same as that of a human in Kuru in the north. With the

help of knowledge derived from hearing or by means of divine eye, he will then notice that, while the humans in Jambudvīpa have bodies of many different kinds, that is not the case with the humans in Kuru, who are all born based on similar actions. They therefore all have the same physical form and appearance, displaying a color that is like gold from the Jambu River. Their bodies are all large, and not rough but soft and attractive. In this way, they differ from the bodies of humans in Jambudvīpa. Humans in Jambudvīpa are not all born based on the same type of actions and they therefore also have different types of bodies, not just one and the same.

5.12 “When he has considered those two human realms, the spiritual practitioner will next examine a third, namely Videha in the east. Through knowledge derived from hearing or by seeing with the divine eye, he will then see that while Videha in the east indeed is home to humans, just like Jambudvīpa and Kuru in the north, their perception of form is unlike that of humans in Jambudvīpa, because they do not see frightening sights, such as dogs, tigers, birds of prey, or rats. [F.112.b] Also, humans in Videha in the east see forms even in the dark. In this way, they notice the various subtle and crude forms that come into their visual field.

5.13 “The spiritual practitioner who carefully considers the body and attends to it will also ask himself whether humans in Videha in the east hear sounds in the same way as humans in Jambudvīpa. Through knowledge derived from hearing or by means of a divine eye, he will then notice that the humans in Videha in the east hear sounds in a way that is different from both humans in Jambudvīpa and Kuru in the north. Due to their unique situation, the aural consciousness of humans in Videha in the east registers only sounds within the distance of an arrowshot.

5.14 “The spiritual practitioner who carefully considers the bodies of the humans in these three realms will also ask himself whether the olfactory consciousness of humans in Videha in the east registers smells in the same way as humans in Jambudvīpa or Kuru in the north. Through knowledge derived from hearing or by seeing with the divine eye, he will then see that due to their unique situation, the olfactory consciousness of humans in Videha in the east registers scents only during the day.

5.15 “The spiritual practitioner who carefully considers the body and attends to it will also ask himself whether the gustatory consciousness of humans in Videha functions in the same way as that of humans in Jambudvīpa or Kuru in the north. With knowledge derived from hearing or by seeing with the divine eye, he will then notice that when humans in Videha in the east consume a single meal of rice, it sustains their bodies for a period of three days. [F.113.a] Also, due to their unique situation, these humans live free from disease. Sickness sets in only during the final five days of their lives.

- 5.16 “The spiritual practitioner who carefully considers the body and attends to it will also ask himself whether the bodies of the humans in Videha in the east are just like those of humans in Jambudvīpa or Kuru in the north. With knowledge derived from hearing or by seeing with the divine eye, he will then notice that the bodies of humans in Videha in the east cast large shadows over their surroundings, like a nyagrodha tree.
- 5.17 “When the spiritual practitioner who carefully considers the body and attends to it has examined those three human realms, he will next examine a fourth, namely Godānīya. Wondering how the eye functions in Godānīya, he will apply knowledge derived from hearing or seeing with the divine eye and notice that the visual consciousness of humans in Godānīya functions even in the absence of open space, and thus they can even see through a mountain. Just as humans in Jambudvīpa can see appearances through a crystal, the people in Godānīya can see forms even through a mountain on account of their unique situation.
- 5.18 “The spiritual practitioner who carefully considers the body and attends to it will also ask himself whether the aural consciousness of humans in Godānīya functions in the same way as that of humans in Jambudvīpa, Kuru in the north, or Videha in the east. With knowledge derived from hearing or by seeing with the divine eye, he will then notice that the humans in Godānīya hear with their eyes. Just as the snakes in Jambudvīpa hear with their eyes, so the humans in Godānīya likewise use their eyes for hearing. Just as they can see forms through a mountain, they can also hear sounds even if they occur behind a mountain, on account of their unique situation. [F.113.b]
- 5.19 “The spiritual practitioner who carefully considers the body and attends to it will also ask himself whether the olfactory consciousness of humans in Godānīya functions through a distinct faculty—the eyes and the rest— as is the case with the humans in Jambudvīpa, Kuru in the north, and Videha in the east. With insight derived from hearing or by seeing with the divine eye, he will then notice that when their eyes see something, such a flower, they also perceive its scent. Due their unique situation, their eyes also perceive the smell of the things they see.
- 5.20 “The spiritual practitioner who carefully considers the body and attends to it will also wonder about the functioning of the gustatory consciousness of humans in Godānīya. With knowledge derived from hearing or by seeing with the divine eye, he will then notice that the humans of Godānīya eat sāmākā⁵⁷⁰ for food and always drink cow’s yogurt, milk, and buttermilk. Moreover, the milk, yogurt, and buttermilk that the humans in Godānīya

partake of is similar to the molasses wine, grape wine, sweet wine, and distilled wine that the humans in Jambudvīpa enjoy. And just as people in Jambudvīpa are satisfied by rice, those in Godānīya are satisfied by sāmakā.

5.21 “The spiritual practitioner who carefully considers the body and attends to it will also wonder about the bodies of the people in Godānīya. With knowledge derived from hearing or by seeing with the divine eye, he will then notice that their bodies are as tall as palmyra palms, thus appearing in a form that accords with their particular karmic actions.

5.22 “When in this way the spiritual practitioner examines the four human abodes—looking for identical or similar mind states, births, or supports—he finds nothing that is the same, neither through knowledge derived from hearing nor by seeing with the divine eye. [F.114.a] Carefully considering the body, he recognizes that in those four human abodes the mind states, births, and supports do not resemble one another.

5.23 “The spiritual practitioner who carefully considers the body and attends to it will also wonder whether in any place or region within those four human abodes there may be some people who are not experiencing their actions, who are not born according to their actions, and who do not live according to their actions. He will then fail to find any people who are not experiencing their actions, who are not born according to their actions, and who do not live according to their actions. Their actions may be virtuous or unvirtuous, yet everyone is experiencing their karmic actions. There are no aggregates that are not either pleasant, unpleasant, or neutral.

5.24 “As the spiritual practitioner carefully considers the body in this way, he will also wonder about the bodies of the gods who experience the effects of positive actions, and about the ways that the gods possess and enjoy their heavenly sense pleasures. With insight derived from hearing or by seeing with the divine eye, he will then notice the way the gods in the Heaven of the Four Great Kings possess the five types of heavenly sense pleasures. Insatiably, their eyes enjoy divine forms, perceiving all the subtle and coarse forms within ten thousand leagues by seeing with the divine eye they are born with. If they engage in miraculous feats, they may also produce an eye capable of seeing forms even at a distance of many thousands of leagues. [F.114.b] The monk will see that among the gods, who possess the power of former positive actions, those who belong to the Heaven of the Four Great Kings live lives that are desirable, attractive, and delightful.

5.25 “The spiritual practitioner who carefully considers the body and attends to it will also ask himself how the ears of the gods in the Heaven of the Four Great Kings hear sounds. With knowledge derived from hearing or by seeing with the divine eye, he will then notice that all the sounds they hear are desirable, attractive, and delightful, and that the ears they are born with

register sounds within three thousand leagues. When they engage in miraculous feats, they may even develop the ability to hear sounds within twenty thousand leagues, and all the sounds will still be desirable, attractive, and delightful.

5.26 “The spiritual practitioner who carefully considers the body and attends to it will also ask himself how the noses of the gods in the Heaven of the Four Great Kings register smells. With knowledge derived from hearing or by seeing with the divine eye, he will then notice that the noses of the gods in the Heaven of the Four Great Kings sense smells within two hundred thousand leagues. By engaging in miraculous feats, they may even develop the ability to apprehend smells within one hundred thousand leagues.

5.27 “The spiritual practitioner who carefully considers the body and attends to it will also ask himself how the tongues of the gods in the Heaven of the Four Great Kings register tastes. With knowledge derived from hearing or by seeing with the divine eye, he will then notice that the tongues of the gods in the Heaven of the Four Great Kings exclusively register superior tastes that are attractive, delightful, and pleasurable. These gods partake insatiably of tastes that are created by their own former positive actions.

5.28 “The spiritual practitioner who carefully considers the body and attends to it will also wonder about the relative subtlety, coarseness, and agility of the bodies of the gods in the Heaven of the Four Great Kings. [F.115.a] With knowledge derived from hearing or by seeing with the divine eye, he will then notice that even if five hundred gods reside on the same lotus flower, their extremely subtle bodies will not touch each other or feel uncomfortable. This is due to the splendor of the divine substance of the gods. For example, if five hundred butter lamps are lit within a house, the flames of the lamps will not obstruct or impede one another. Similarly, when the gods reside in their perfect palaces, they neither harm nor impede one another. The gods can also emanate coarse bodies that can measure many hundreds of leagues and be either beautiful or ugly, or frightening or heartwarming to look at.

5.29 “The spiritual practitioner who carefully considers the body and attends to it will also wonder about the speed of the gods’ movements. With insight derived from hearing or by seeing with the divine eye, he will then notice that the gods at times move swiftly. If they apply their miraculous powers, they may travel across many hundreds of thousands of leagues and return again all in the wink of an eye. They can also travel unimpededly wherever they wish. Whatever enjoyment they may wish to pursue, they will also achieve that in perfect measure. Once they have obtained something, that cannot be robbed or taken into the possession of others. Likewise, any object they may attain cannot be ruined or damaged by others. [F.115.b] So, their divine objects only increase throughout day and night. Their former positive

deeds always provide them with a perfect abundance of sense pleasures. This is always the case. This is how the spiritual practitioner carefully considers the body.

5.30 “The spiritual practitioner who carefully considers the body and attends to it will also wonder about the bodies of the gods in the Heaven of the Thirty-Three and the way those gods experience their objects. With insight derived from hearing or by seeing with the divine eye, he will then notice that compared to the pleasures of the gods in the Heaven of the Four Great Kings, the sounds, textures, tastes, forms, and fragrances of the gods in the Heaven of the Thirty-Three are a thousand times more enjoyable. Why is that? Because compared to the gods in the Heaven of the Four Great Kings, those in the Heaven of the Thirty-Three have engaged in actions that are far more desirable, vast, delightful, beautiful, and superior. And why is that? The pleasures of the gods in the Heaven of the Four Great Kings are incomparable because of the sublime character of the former positive actions of the gods in the Heaven of the Thirty-Three. This is how the spiritual practitioner carefully considers the body and attends to it in detail.

5.31 “The spiritual practitioner who carefully considers the body and attends to it will also wonder about the character of the bodies of beings in the hells. With insight derived from hearing, or by seeing with the divine eye, he will examine the inhabitants of the great hells of Reviving, Black Line, Crushing, Howling, Great Howling, Heat, Intense Heat, and Ultimate Torment, and will notice that they are born in those realms due to completed and accumulated actions of the three kinds—meaning actions of body, speech, and mind—that are unattractive, ugly, and unpleasant. [F.116.a] The reason for this is that, until they have been experienced, there is no way to be free from completed and accumulated negative actions.

5.32 “The spiritual practitioner who carefully considers the body and attends to it will then wonder what actions make beings take birth in those hells. With insight derived from hearing or by seeing with the divine eye, he will then notice that by engaging in, becoming habituated to, and increasing acts of killing, one is born in the Reviving Hell. By engaging in, becoming habituated to, and increasing acts of killing and stealing, one is born in the Black Line Hell. By engaging in, becoming habituated to, and increasing acts of killing, stealing, and sexual misconduct, one is born in the Crushing Hell. By engaging in, becoming habituated to, and increasing acts of killing, stealing, sexual misconduct, and lying, one is born in the Howling Hell. By engaging in, becoming habituated to, and increasing acts of killing, stealing, sexual misconduct, lying, and causing people who observe vows to drink alcohol and wine, one is born in the Great Howling Hell. By engaging in, becoming habituated to, and increasing acts of killing, stealing, sexual

misconduct, lying, causing people who observe vows to drink alcohol and wine, and having wrong views, one is born in the Hell of Heat. By engaging in, becoming habituated to, and increasing acts of killing, stealing, sexual misconduct, lying, offering alcohol and wine to people who observe vows, having wrong views, and defiling monks or nuns, one is born in the Hell of Intense Heat. Five actions that lead to hell produce birth in the hell of Ultimate Torment. [F.116.b] Those are patricide, matricide, killing a worthy one, causing a rift in the saṅgha, and maliciously drawing blood from a blessed buddha. Those acts bring birth in the hell of Ultimate Torment. Thinking about the ripening of actions experienced by the beings in hell, he will develop loving affection for sentient beings.

5.33 “The spiritual practitioner who carefully considers the body and attends to it will then wonder about those beings who live as starving spirits. As the spiritual practitioner carefully considers the body, he will use knowledge derived from hearing or see by means of the divine eye. Doing so, he will perceive how, due to various forms of stinginess, the starving spirits⁵⁷¹ are born five hundred leagues below the earth where they suffer intensely from the miseries related to a lack of food, intense distress,⁵⁷² mutual predation, starvation, thirst, and scorching rains of fire. These beings have all taken birth according to their actions, experience the result of their actions, and live lives governed by their actions. In this way, he will observe how the starving spirits undergo such terrible sufferings.

5.34 “The spiritual practitioner who carefully considers the body and attends to it will then also examine the animal realm. With insight derived from hearing or by seeing with the divine eye, he will see the multitudes of animals. In short, he will notice the animals of the three environments: those that live in water, such as fish; those that live on dry land, such as elephants, horses, cows, buffalo, deer, and pigs; and also the many animals that traverse the skies.

5.35 “The spiritual practitioner who carefully considers the body and attends to it will use his eyesight, or insight derived from hearing, or seeing with the divine eye to examine the various modes by which animals take birth. [F.117.a] With insight derived from hearing or by seeing with the divine eye, he will then see that animals are born in four ways: (1) pigs, cows, buffalo, elephants, horses, and the like are born from a womb; (2) snakes, geese, quail, domestic fowl, ravens, and so on are born from an egg; (3) lice, bedbugs, and the like are born from warmth and moisture; and (4) the long-faced nāgas, to give one example, are born miraculously. In this way, he will see the animals correctly.

- 5.36 “Throughout the three contexts, all that is attractive and delightful will eventually be lost, disappear, disperse, and come to nothing. All that living beings consider agreeable, disagreeable, or neutral must eventually be abandoned. Everyone must die and take rebirth, again and again. There is no one in the realms of hell beings, starving spirits, animals, or anywhere else, to whom this does not apply. Monks, this cyclic existence is nothing to wish for. It is entirely joyless, unattractive, unpleasant, deceptive, and subject to destruction. All beings experience exceptional suffering. Monks, you should therefore free yourselves from desire for the realms of cyclic existence. They are meaningless, deceptive, and terrifying. They are impermanent, painful, dark, and trivial. As fast as you can, free yourselves from all this.”
- 5.37 Following these instructions, the brahmins, householders, and monks in the town of Nālati carefully considered their bodies and attended to them, [F.117.b] and they correctly perceived the external body by means of the internal body. How then did the brahmins, householders, and monks in the town of Nālati carefully consider and attend to the internal body? They correctly saw how the internal body contained a mass of various unclean elements. Repeatedly examining and investigating the body from head to toe, they carefully considered the body.
- 5.38 “When the spiritual practitioner begins such an investigation, he will apply insight derived from hearing or see with the divine eye. He will then make the following observations: ‘The skull that houses my brain, which has four parts, is made of four bone sections. It is home to various worms that live off the brain. Among these, the *cranium dwellers* feed on the brain, for they live within the cranium and eat off the brain. Such worms move and reside within the cranium. They are of that kind and subsist on such sustenance. The *hair consumer* worms live outside the cranium and consume the hair follicles on the head. Once they have consumed the greater part of a follicle, the respective hair will fall out. The worm called the *ear occupier* lives in the ears. It is born in the ears and lives off them, and when they become aggressive, they cause pain and disease in the ears. The *mucus dweller* lives in the nose. It is born there and lives off the nose. When it becomes aggressive, it consumes what is eaten, drunk, chewed, and tasted. From my nose, these worms may also transfer into the cranium and feed on the brain. When that happens, I suffer from a loss of appetite. The worm called *fat dweller* lives inside my head. [F.118.a] It is born there and lives off it, and when it becomes aggressive, it causes the head to become slanted. The worm called the *joint dweller* also lives in my body. It is born between the jaws and feeds on them. It sometimes crawls out of the ears and, when it becomes aggressive, it chews on them and pierces one’s face like a needle. The *mucus eater* worm lives in the cavities that absorb the taste of food and at the root of the tongue.

It is born there and eats from its environments, and when it becomes aggressive, it causes my mouth to become dry. There are also worms that live by the roots of the teeth. When this *dental-root eater* becomes aggressive, it causes a toothache.' In this way, the spiritual practitioner carefully considers and attends to the internal body.⁵⁷³ He will think, 'There are ten species of worms living in my head.'

5.39 "Carefully considering his body that consists of cranium, flesh, and various inner elements, the spiritual practitioner will wonder how much bone and flesh is contained in one's head. With insight derived from hearing or by seeing with the divine eye, he will notice that the cranium has four parts, the cheekbones have three, the chin bone has one, the bones of the dental roots have thirty-two, the palate bone has two, and the neck bones have fifteen.

5.40 "The spiritual practitioner who carefully considers and attends to his own body will also examine the flesh that his head contains and the way it increases with food consumption. With insight derived from hearing or by seeing with the divine eye, he will understand that his cranium contains four pieces of flesh, while his cheeks have two, and the space in between the skull bones has one. The throat, nose, and tongue are individual pieces. The lips make up two, as do the earlobes. [F.118.b] Considering this, he will think, 'I possess these lumps of flesh, which grow and expand in accordance with my consumption of food.'

5.41 "There are also ten kinds of worms that occupy one's throat. Those that live from filth in the mouth, those that cause spit production, and those that cause vomiting all cause fluids to move within the ten channels of the throat. There are also the worms that become intoxicated by sweetness, those utterly intoxicated, those that crave for the six tastes, those that cry out, those that are opposed to taste, those that enjoy sleeping, and the bulky ones.

5.42 "The spiritual practitioner who carefully considers the body and attends to it will also wonder, 'How and where in my body do the worms cause disease or preserve health?' With knowledge derived from hearing or by seeing with the divine eye, he will notice that the spit-producing worms live in the upper part of the throat. The moment when the molar teeth grind food so that it descends into the stomach, the food is covered in nauseating impurities that flow from the brain membrane. However, the worms consume those impurities that are covered with mucus. These worms can grow to a very large size, thus causing cough due to phlegm. The worms are born in the throat due to foods that are fatty, sweet, very sweet, not very sour, and very cold.

- 5.43 “The spiritual practitioner who carefully considers the body and attends to it will also wonder, ‘Does the spit-producing worm promote well-being or give rise to poor health?’ With insight derived from hearing or by seeing with the divine eye, he will then notice, [F.119.a] ‘The spit-producing worms live in my throat. If they remain in their natural condition, the nauseating impurities on my food mentioned previously will not occur. I will feel good as the food descends into the ten streams of vital fluids. For example, if phlegm increases, I will not remain healthy, but these worms will suck up any such excess phlegmatic fluid.’
- 5.44 “The spiritual practitioner who carefully considers the body and attends to it will, with insight derived from hearing or by seeing with the divine eye, also ask himself, ‘How do the worms that cause vomiting affect my health and how does food remain in my body?’ When the worms that cause vomiting enter the ten streams of vital fluids, they reach the center of the throat. At that point, they may cause the flow to momentarily shift upward and emerge. Five factors cause vomiting of what was consumed: wind, bile, phlegm, contraction, and pungency. When the worms remain in their natural location, the worms will, as mentioned before, descend to the lower part of the stomach, where they function to digest and liquefy my food.’
- 5.45 “Wondering how the vomit-inducing worms produce vomiting through the circumstance of wind, the spiritual practitioner will employ insight derived from hearing or see with the divine eye. He will then understand, ‘This occurs through lightness, cooling, roughness, momentary constipation, or lack of sleep. When the winds rise from the cavities of my throat, my vomit-inducing worms will transfer from their abode. That is how vomiting occurs due to wind.’
- 5.46 “The spiritual practitioner who carefully considers the body and attends to it will ask himself, ‘How do my vomit-inducing worms stimulate vomiting due to bile?’ [F.119.b] With insight derived from hearing or by seeing with the divine eye, he will then understand, ‘When a lot of spicy, warm, salty, or pungent food is consumed, such food harms the worms that cause vomiting. As a result, they wriggle upward, which causes me to vomit due to bile.’
- 5.47 “The spiritual practitioner who carefully considers the body and attends to it will also ask himself, ‘How does vomiting occur due to phlegm?’ With insight derived from hearing or by seeing with the divine eye, he will then understand, ‘Imbalances of phlegm occur when one indulges in sweet, cold, heavy, fatty, or feeble foods, and if one sleeps continually during the day and night. Such imbalances cause a proliferation of the vomit-inducing worms, thus causing illnesses in my throat as well as vomiting. In this way, vomiting may also occur due to phlegm.’

- 5.48 “The spiritual practitioner who carefully considers the body and attends to it will also ask himself, ‘How do my vomit-inducing worms cause vomiting due to contraction?’ With insight derived from hearing or by seeing with the divine eye, he will then see that by indulging in food that is cool, bitter, spicy, sour, salty, sugary, cold, sweet, or oily, one’s vomit-inducing worms will want to expel it from the throat. There will then be vomiting due to the three flaws.
- 5.49 “The spiritual practitioner who carefully considers the body and attends to it will also ask himself, ‘How do my vomit-inducing worms stimulate vomiting due to flies?’ With insight derived from hearing or by seeing with the divine eye, he will then see how the excrement of flies may stir the vomit-inducing worms within the throat. That will in turn trigger vomiting.
- 5.50 “The spiritual practitioner who carefully considers the body and attends to it [F.120.a] will then use insight derived from hearing, or see with the divine eye, to perceive as follows: ‘My worms that are intoxicated by sweetness are found everywhere from the tip of my tongue all the way to the channel where the life force moves. They are extremely subtle, have no limbs, and wriggle along. If I eat tasty food, the worms intoxicated by sweetness will flourish through that food, but if I eat unpleasant food, they will degenerate. They feed in a way that is comparable to the way bees visit flowers to drink from the subtle nectars. Similarly, the worms that are intoxicated by sweetness become pleased and satisfied by the extremely subtle forms of sustenance found in my food. Moreover, the foods that I relish are precisely those that the worms intoxicated by sweetness relish, and the foods that increase my well-being are exclusively those that increase the well-being of the worms intoxicated by sweetness. If I do not eat, my worms intoxicated by sweetness will become sick.’ In this way he examines this unpleasant species of worm that is intoxicated by sweetness.
- 5.51 “Next, wondering whether the utterly intoxicated worm causes health or imbalance, the spiritual practitioner will apply insight derived from hearing or see with the divine eye. He will then notice that the utterly intoxicated worms live at the roots of the eye sockets. If they move to the joints of the neck bone, this will make him feel angry or unhappy. They cause the flesh of the throat to swell and they may invade the throat like ants and take possession of it. When they remain in their own place, such ailments will not occur.
- 5.52 “When in this way he has examined the utterly intoxicated worm, he will next consider the worm that craves the six tastes. The spiritual practitioner who carefully considers the body and attends to it will then ask himself whether those worms that give rise to craving in people cause health or imbalance. [F.120.b] With insight derived from hearing or by seeing with the

divine eye, he will then notice, 'Whenever the worm that is attached to and craves for the six tastes craves a certain taste, I too will become fond of that. Likewise, whichever tastes those worms do not like I will not cling to either. If I contract a fever, the worms will also soon become afflicted by fever. Such ailments will make me lose my appetite.'

5.53 "The spiritual practitioner who carefully considers and attends to the internal body will then examine the wheezing worm that lives below the sockets of his eyes. With insight derived from hearing or by seeing with the divine eye, he will realize, 'When the wheezing worms become aggressive, they will slither into my head. They will then contaminate my eye sockets and cause my neck to become slanted. They will gnaw on my trachea and blow⁵⁷⁴ air inside my throat. This will give rise to a suffering that feels like I am dying. The wheezing worm and the other worms that live in the throat are always working against each other. When they fight in this way, these ailments occur. The wheezing worms are covered with spit and their mouths and legs are short.'

5.54 "The spiritual practitioner who carefully considers and attends to the internal body will then use insight derived from hearing or seeing with the divine eye. Doing so, he will notice, 'The worm opposed to taste lives at the base of my throat and in the sockets of my eyes. [F.121.a] Does this worm cause health or infirmity? The worm opposed to taste likes only a single taste and is opposed to all others. If it likes a sweet taste, it is opposed to all other tastes. If it likes a sour taste, it is opposed to all other tastes. If it likes a spicy taste, it is opposed to all other tastes. If it likes a salty taste, it is opposed to all other tastes. If it likes a bitter taste, it is opposed to all other tastes. Whichever taste such an angry worm dislikes, I will also dislike. There is yet another worm called *taste movement* that appears at the tip of my tongue. Once taste is perceived there, this worm causes the tip of my tongue to become dry. When it becomes aggressive, it will feed off my tongue and cause discomfort. When the tongue is retracted into the throat, the worm is not aggressive. When the worm is not aggressive, none of these ailments will occur.'

5.55 "The spiritual practitioner who carefully considers and attends to the internal body will use insight derived from hearing or seeing with the divine eye. Doing so, he will notice, 'My worms that enjoy sleeping are subtle—no larger than a sun ray particle. They move through areas in which no other worms are found. Like the wind, they move through the vital arteries, gristle, flesh, brain membrane, cheekbones, dental roots, neck, throat, ears, eyes, nose, hair, and body hair. [F.121.b] During the day, these worms that enjoy sleeping are either torpid or asleep. At night, they move in the arteries of the heart. The heart retains a lotus shape during the day, but during the night it

contracts due the absence of sunlight. At that time, the worms are dormant within the heart, since the lotus shape of the heart contracts at that time. That will also make me dispassionate. If the worms that enjoy sleeping become inactive, the faculties will also grow tired from their engagements with objects and go dormant. Thereby, all those creatures will fall asleep. Indeed, even during day, the faculties will thereby become disengaged.’ In this way, the spiritual practitioner correctly understands the worms that enjoy sleeping.

5.56 “The spiritual practitioner who carefully considers and attends to the internal body will use insight derived from hearing or seeing with the divine eye. Doing so, he will notice, ‘The bulky worms that live in my body move through the blood in my head and throat, as well as in the fat. Whenever they become emaciated, they will drink from my blood, which makes me feel cold. They will also nibble all around my mouth, hair, joints, or elsewhere. When they do not move around, they reside in the tendons, and at such times, none of those ailments will occur.’

5.57 “This is how those brahmins and householders from the town of Nālati, or a monk who is a spiritual practitioner, correctly observe and understand the types of worms that live in the body, such as those that live in the throat, the tongue, the neck bones, the hair follicles, the phlegm, the bones, [F.122.a] the blood, and the tendons. Thereby, one becomes free from desire for the tastes encountered by the tongue. One will overcome all craving that is directed toward such tastes. Ānanda, beings who are bound by the ties of craving are attached to an ocean of tastes, but in this way, one is freed from desire for them all. Free from desire, one will not be bound by craving for food. One will not pay visits and offer service at the homes of donors and benefactors. One will not accumulate wealth and household articles. One will be content with simple lentil broth. One will not become angry at others for reasons of wealth and service. One will not become fond of attending great gatherings. One will not become excited because of temples and gardens. One will not become excited based on physical attraction. One will not become excited based on physical appearances. One will not become excited because of clothes. One will not become excited with regard to one’s alms bowl. One will not become excited because of one’s Dharma robes. One will not become excited due to having a following of mendicants. One will not become excited by visiting towns. One will not become excited by encountering friends. One will live alone, not yearn for pleasures, stay clear of pollutants, overcome negativity, and abide within the realm of mendicants. One will abide within the transcendence of suffering. On the other hand, those who are carried away by the ocean of tastes, those who crave the ocean of tastes, will find themselves before the māras. They are far from the transcendence of

suffering. [F.122.b] Therefore, by contemplating the worms that live in the body, spiritual practitioners become free from desire for tastes. Free from desire, they are not led astray by food.

5.58 “The spiritual practitioner who carefully considers and attends to the internal body will also examine his back. With insight derived from hearing or by seeing with the divine eye, he will correctly notice that the bones of the back number fifty:⁵⁷⁵ the upper back has fourteen, the lower back has twelve, and each side contains twelve. This also applies to the feet. In this way, he carefully considers and attends to the internal body by discerning the various aggregates and groups of bones.

5.59 “Examining his body from the neck to the buttocks, he will also wonder how many lumps of flesh it contains. He will then see that the two sides of his body are alike.

5.60 “The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the number of connected muscles. Beginning at the neck and continuing through to the tailbone, he will notice, with insight derived from hearing or by seeing with the divine eye, that there are one hundred muscles on each side of his body, from the neck to the tailbone, not counting the subtle muscles.

5.61 “The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the extent of his body fat. Examining his body from neck to tailbone, he will notice, with insight derived from hearing or by seeing with the divine eye, that there are generally five Maghadhā ounces of fat, although the amount of fat will increase or decrease based on food consumption.

5.62 “The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the amount of liquid contained in his body. [F.123.a] With insight derived from hearing or by seeing with the divine eye he will then notice, ‘My body contains ten double-handfuls of liquid. The openings that retain⁵⁷⁶ this liquid are the hair follicles. Sweat emerges from the pores, lymph from wounds, and at times of misery, tears fall from the eyes. Beings who travel on dry land become desiccated. Due to the liquids found in my body, the subtle particles that make up the juices that digest food increase.’

5.63 “The spiritual practitioner who carefully considers and attends to the internal body will also ask himself how much feces he possesses. With insight derived from hearing or by seeing with the divine eye, he will then notice that seven double-handfuls of feces are found in the body, out of which six are phlegm.

- 5.64 “The spiritual practitioner who carefully considers and attends to the internal body will also ask himself how much bile and urine he possesses. With insight derived from hearing or by seeing with the divine eye, he will then notice that five double-handfuls of bile are found in the body, out of which four are urine. That is when not considering any temporary increase and decrease, or any differences that occur due to being in good health or suffering from an illness.
- 5.65 “The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the amount of vapor, essential fluid, and semen. With insight derived from hearing or by seeing with the divine eye, he will then notice that there are two double-handfuls of vapor, one double-handful of essential fluid, and one double-handful of semen.
- 5.66 “The spiritual practitioner who carefully considers and attends to the internal body will also wonder how much wind he possesses. With insight derived from hearing or by seeing with the divine eye, he will then notice that there are at least three double-handfuls.
- 5.67 “The spiritual practitioner who carefully considers and attends to the internal body [F.123.b] will also ask himself how many main channels for nourishment are present in his body as the food and drinks that he consumes and ingests are pleasantly digested. With insight derived from hearing or by seeing with the divine eye, he will then notice that there are thirteen such main channels. Just as irrigation channels make fields flourish, these channels ensure that the body flourishes. These are the streams of the life force, extremities, water, sweat, urine, feces, nutrition, blood, flesh, fat, bone, marrow, and semen.
- 5.68 “The spiritual practitioner who carefully considers and attends to the internal body will also ask himself whence those channels run and which parts of the body they enrich. He will also wonder where in the body the various worms live and what are their harmful and beneficial effects. With insight derived from hearing or by seeing with the divine eye, he will then notice that the stream of the life force starts running from the heart; the stream of termination starts running from the joints; the water stream starts running from the intestines, the lungs, and phlegm; the stream of sweat starts running from the pores in the skin and fat; the stream of urine starts running from the bladder and penis; the stream of feces starts running from the stomach, the intestines,⁵⁷⁷ and the anus; the stream of nutrition starts running from the ten channels of the neck, the liver, and the heart; the stream of blood starts running from the spleen and liver; the stream of flesh starts running from the skin and the sinew; the stream of fat runs through

the kidneys and gallbladder; [F.124.a] the stream of bone starts running from the nails, the initial receptor of food,⁵⁷⁸ and the lungs; and the streams of marrow and semen start running from the joints and bones.

5.69 “The spiritual practitioner who carefully considers and attends to the internal body will also ask himself, ‘How do my worms influence the condition of the main channels that run through my body, starting from the tail bone? With insight derived from hearing or by seeing with the divine eye he will then notice that when ten types of worms living in the guts enter the spleen and liver, they give rise to disease. Those are the hair eater, the driller, the jantumandarava,⁵⁷⁹ the audumbara, the grasper, the hair protector, the worm infuriated by blood, the blood consumer, the limb shaker, and the āmabhyaka. All those worms have no legs and they writhe freely. They are no larger than the most subtle particle, have no eyes, and they cause itching and disease.

5.70 “The spiritual practitioner who carefully considers and attends to the internal body will also wonder, ‘What are the activities of each of those worms?’ With insight derived from hearing or by seeing with the divine eye, he will then notice that when the hair eaters become aggressive, they consume the eyebrows and eyes, or one’s facial hairs and body hairs. They also cause warts. When the driller worm becomes aggressive, it enters the bloodstream and causes disturbances throughout the body. The jantumandarava worm gives the bloodstream a foul smell. Being a blood worm, the audumbara worm is provoked and agitated by blood, thus causing pustules, pimples, and ulcers in the mouth and nose. [F.124.b] When the grasper worm becomes aggressive within the blood stream, it causes disease of the liver, blood, and bile. When the hair protector worm enters the blood, it becomes aggressive and causes an aggravation of those conditions, thus giving rise to itching, jaundice, and pustules.⁵⁸⁰ When the worm infuriated by blood enters the bloodstream, it causes warts and diseases associated with desire. In women, it also causes an itch of the blood and skin ruptures. The blood-consumer worm causes dizziness, an unsteady neck, and inflammation of the anus. When the limb-shaker worm enters the veins, it causes fatigue, paralysis, shaking,⁵⁸¹ and discomfort of the mouth.⁵⁸² Such are the effects of the blood-dwelling worms and their accompanying worms.

5.71 “The spiritual practitioner who carefully considers and attends to the internal body will also notice that ten species of worms live in the flesh. They are the wound provoker, the cuncuraga,⁵⁸³ the muscle traveler, the vein traveler, the skin agitator, the fat agitator, the enricher, the stinker, the sweat traveler, and the burner. The spiritual practitioner who carefully considers and attends to the internal body will then ask himself, ‘How do my flesh-

dwelling worms influence the condition of my health?’ With insight derived from hearing or by seeing with the divine eye, he will then notice, ‘When a wound occurs, the wound-provoker worms will move there in great numbers. They will proceed to feed on the wound and thus cause itching and further wounds. [F.125.a]

5.72 “ ‘What are the effects of the cuncuraga worm on my health?’ With insight derived from hearing or by seeing with the divine eye, he will then notice, ‘When the cuncuraga worm is hungry it causes disease and excessive bowel movements. It also causes dysentery. These worms cause my warmth to dissipate and my mouth to dry up. My body becomes dilapidated and aching. My feces become watery and I become unable to sleep, whether by day or night. The cuncuraga worms are always searching for excrement in my digestive tract.⁵⁸⁴ When they live within my excrement, they cause severe diarrhea consisting of gas, sweat, urine, and phlegm. They cause a lack of appetite and even paralysis. Whenever it hurts, the cuncuraga worms appreciate it tremendously, as they gain strength and become invigorated, thereby contaminating the blood veins. This causes further dysentery. As these worms cause a great production of mucus, they also cause an increase in gas.’ In this way, examining the cuncuraga worm, he correctly understands the body.

5.73 “The spiritual practitioner who carefully considers and attends to the internal body will, with insight derived from hearing or by seeing with the divine eye, also notice, ‘My muscle-traveler worms slither through the web of my major and minor muscles. When they become agitated within me, they cause ailments of the muscles. Whenever they are not hungry, however, my muscles don’t suffer. The web of muscles connects all the bones in my body and, since they are connected in this way, it is due to the muscles that sensations occur in my body. [F.125.b] However, if I become deprived of food and starve, the worms will drink the blood in my muscles and my capacities will deteriorate. If the worms consume my flesh, that will also cause the production of dark mucus in my body.’

5.74 “The spiritual practitioner who carefully considers and attends to the internal body will then use insight derived from hearing or by seeing with the divine eye to observe the following: ‘The vein⁵⁸⁵-traveler worm slithers throughout the network of veins in my body. It is subtle and travels unhindered. Due to the strength of my food, it may destroy my veins. The worm may cause my entire body to wither or fall into ill health. If it harms the veins that carry water, my palate will become dry. If these worms harm the veins that carry sweat, the pores of my skin will produce sweat. If they enter the veins that carry urine, these veins may be destroyed, and I will become unable to urinate. If they affect the semen, there will be unbearable pain. If

they enter the channels that carry excrement and become aggressive, the bowels will become constricted and I will be miserable as though I were on the brink of death.’ In this way, examining the vein-traveler worms, he develops a correct understanding.

5.75 “The spiritual practitioner who carefully considers and attends to the internal body will again use insight derived from hearing or see with the divine eye and thus observe the following: ‘The skin-agitator worms live within the six types of skin. If they become aggressive due to a problem with the food I consume, it causes an unpleasant coloration of my skin. [F.126.a] My skin becomes rough, discolored,⁵⁸⁶ red, pale, bluish, and cracked. Likewise, my nails, hair, beard, body hair, and outer skin will decay. There will be hard boils or warts, and my skin and flesh may lose warmth.’ In this way, examining the skin-agitator worm, he develops a correct understanding of the body.

5.76 “The spiritual practitioner who carefully considers and attends to the internal body will also use insight derived from hearing or seeing with the divine eye to observe the following: ‘The fat-agitator worms live within the layers of fat in my body. If they become agitated due to problems with my sleep or with my food, they will cause diarrhea, vomiting, boils, paleness, or discoloration. I will suffer from goiter, muscle decay, exhaustion, emaciation, and continuous perspiration when I eat.’ In this way, examining the fat-agitator worm, he develops a correct understanding of the body.

5.77 “The spiritual practitioner who carefully considers and attends to the internal body will also use insight derived from hearing or seeing with the divine eye to observe that the enricher worm lives in his body. Wondering how this worm affects his health, he will apply insight derived from hearing or see with the divine eye. He will then notice, ‘Two kinds of enricher worms partake of my body, because one lives in the parts where I have feeling, whereas another lives in those parts where I don’t have feeling. The worms that live in the parts where I have feeling occupy half the body, including the blood, flesh, bones, marrow, bile, and semen. The worms that lives in the parts of my body where I don’t have feeling are found in my hair, body hair, nails, beard, and teeth. Both these species of enricher worms have a positive effect on my body. [F.126.b] Therefore, if these enricher worms do not flourish due to problems with the food that I eat, I will also not feel well. The worms bring comfort while going as well as coming, and they facilitate falling asleep quickly and without delay. They increase my strength. They cause a growth of skin, blood, fat, bristle, bone, semen, and strength.’ In this way, examining the enricher worm, he develops a correct understanding of the body.

- 5.78 “The spiritual practitioner who carefully considers and attends to the internal body will use insight derived from hearing or see with the divine eye to observe the following: ‘The stinker worms live in my blood, excrement, and urine. If they become aggressive due to problems with the food that I eat, they will cause my excrement, urine, spit, and snot to emit a foul smell. My nose and eyes will also produce pus. Whatever comes in contact with the worms will begin to stink. Any clothing, bedding, or food between my teeth will begin to smell and reek due to the worms. Due to problems related to sleep at night, my tongue will emit a terrible stench. My tongue will become completely covered with a whitish stain and my body will produce a bad stench.’ In this way, examining the enricher worm, he develops a highly correct understanding of the body.
- 5.79 “The spiritual practitioner who carefully considers and attends to the internal body will use insight derived from hearing or see with the divine eye to observe the following: ‘The sweat-traveler worm lives within the flesh of the neck. [F.127.a] As it digests my food, it will cause the food to move through the cavities of the three bones in the heart region, so that my excrement can be expelled below. The cavities in the three other bones will then become wet and moistened by my wastewater and, as a large mass of excrement moves toward the lower backbone, I will urinate.’ In this way, examining the sweat-traveler worm, he develops a correct understanding⁵⁸⁷ of the body.
- 5.80 “The spiritual practitioner who carefully considers and attends to the internal body will, with insight derived from hearing or by seeing with the divine eye, also observe, ‘Ten species of worms live in my bile. Once they are born there, they spread everywhere in my body. They are the jurava, the shaker, the one that thrives on substance, the common one, the dark one, the great food worm, the warmth traveler, the burner, the worm that decreases heat, and the great fire worm.’
- 5.81 “Those ten types of worms are born from bile and move everywhere throughout the body. Wondering how they affect his health, the spiritual practitioner will, with insight derived from hearing or by seeing with the divine eye, next notice, ‘The jurava worm lives in my body. If it becomes aggressive due to problems with the food I eat, this worm will consume my eyelashes and I will develop pocks and eczema. As it moves from one eyelash to another to feed, that will provoke a strong production of tears. If it moves into my eyes, I will develop a severe eye disease. My vision will degenerate, and I may become blind. When this worm moves inside the eye, having entered the eyeball, it will leave its larvae there, [F.127.b] which in

turn will cause my eyes to become swollen and red. This worm is always a cause of severe disease.’ In this way, examining the jurava worm, he develops a correct understanding of the body.

5.82 “The spiritual practitioner who carefully considers and attends to the internal body will, with insight derived from hearing or by seeing with the divine eye, also observe, ‘The shaker worm resides in my body. It lives in my bile and travels unhindered throughout the body, harming my body with bile. As this worm inflames my bones, my flesh will become very hot and even my extremities will warm up. When it moves in my skin, I will begin to sweat.’ In this way, examining the shaker worm, he develops a correct understanding of the body.

5.83 “The spiritual practitioner who carefully considers and attends to the internal body will, with insight derived from hearing or by seeing with the divine eye, also observe, ‘The worm that thrives on substance lives in my bile. It has an extremely sharp beak and short legs. It causes a burning stomach and severe disease. If it moves to a different part of the body and develops hunger due to problems with my food, this worm will inflame my body wherever it goes. I will then bleed and vomit blood. Affecting my entire body adversely, it will burn like fire. All of my skin will burn, [F.128.a] round pox will appear on my legs, and my body will be inflamed.’ In this way, investigating the worm that thrives on substance, he develops a correct understanding of the body.

5.84 “The spiritual practitioner who carefully considers and attends to the internal body will, with insight derived from hearing or by seeing with the divine eye, also observe that the common worm lives within his bile. Wondering what the effects on his health may be if this worm becomes aggressive due to problems with the food he eats, he will use insight derived from hearing or see with the divine eye. He will then observe, ‘The common worm passes unhindered within my body, from head to toe, and if it becomes aggressive, it causes smallpox related to blood and bile throughout the body. Blood and bile will drip from the ears and nostrils, as if I were dying. It causes blueness and hepatitis, as well as muteness.’ In this way, examining the common worm, he develops a correct understanding of the body.

5.85 “The spiritual practitioner who carefully considers and attends to the internal body will, with insight derived from hearing or by seeing with the divine eye, also observe, ‘The movement of the dark worm within my body is provoked by noxious bile. If it becomes aggressive due to problems with the food that I eat, there will be black spots, resembling sesame seeds, everywhere on my body. My flesh will develop pox, or my body will become

black, yellow, or red. The worm moves in my body like the wind and destroys my bile or my anus.' In this way, examining the dark worm, he develops a correct understanding of the body. [F.128.b]

5.86 "The spiritual practitioner who carefully considers and attends to the internal body will, with insight derived from hearing or by seeing with the divine eye, also observe that the great food worm lives in his body. Wondering what effects this worm may have on his health, he will apply insight derived from hearing or see with the divine eye. He will then notice, 'If the great food worm becomes aggressive due to problems with the food that I eat, it will reside in my bile, consuming food and producing fevers. When it grows, it will make my body oily and foul-smelling and all my major and minor body parts, as well as the faculties of my eyes, ears, and nose, will degenerate. It will become impossible for the faculties to engage with their respective objects. Due to food problems, my five faculties will thus gradually degenerate.' In this way, examining the great food worm, he develops a correct understanding of the body.

5.87 "The spiritual practitioner who carefully considers and attends to the internal body will, with insight derived from hearing or by seeing with the divine eye, also observe that the warmth-traveler worm always likes warm food and is highly averse to cold food. Wondering what effects this worm may have on his health, he will apply insight derived from hearing or see with the divine eye. He will then notice, 'Whatever I eat, drink, consume, or taste—if it is cold, this worm will develop aggression against me and so it may gnaw on my mouth, or make my body tired, heavy, weak, or injured. It may also gnaw at my heart and create problems throughout my body, resulting in bloody stool. It may also gnaw at my throat.' [F.129.a] In this way, examining the warmth-traveler worm, he correctly examines the body.

5.88 "The spiritual practitioner who carefully considers and attends to the internal body will, with insight derived from hearing or by seeing with the divine eye, also observe that the burner worm lives in the bile of his body. Wondering what effects this worm may have on his health, he will apply insight derived from hearing or see with the divine eye. He will then notice, 'Burner worms live in my body, and if I eat heavy food, that will make them burn with fire. They then will grow in strength and injure the veins in my neck so that large pieces of food will get stuck in my throat. My excrement will become whitish and lessen. I will lose all joy in eating cold foods. I will also become unable to metabolize sweet foods.' By examining the burner worms, he develops correct understanding of the body.

5.89 "The spiritual practitioner who carefully considers and attends to the internal body will, with insight derived from hearing or by seeing with the divine eye, also observe the following: 'The worm that decreases heat is born

and lives in my bile. It likes bile and enjoys cold temperatures but suffers when it is warm. When it is cold, it is happy and thus I feel like eating. But when it is warm, this worm will decrease the heat in my body. During times of cold, my bile will function well, but when it is warm, it will become impaired, and thus the temperature in my body will decrease.’ In this way, examining the worm that decreases heat, he develops a correct understanding of the body. [F.129.b]

5.90 “The spiritual practitioner who carefully considers and attends to the internal body will, with insight derived from hearing or by seeing with the divine eye, also observe that the great fire worm lives in his body. Wondering what effects this worm may have on his health, he will apply insight derived from hearing or see with the divine eye. He will then notice, ‘The great fire worm appreciates all types of unhealthy food. When I am hungry, these worms will feed off my body. This will make my body disfigured and I will feel pain in my back, hands, or wherever else the worms may be feeding.’ In this way, examining the worms that live in bile, he develops a correct understanding of the body.

5.91 “The spiritual practitioner who carefully considers and attends to the internal body will, with insight derived from hearing or by seeing with the divine eye, also observe the following species of worms that emerge from the bones and live in the fat: the bone biter, the puller,⁵⁸⁸ the joint cutter, the stinker, the bone pus species, the red mouth, the relishing, the skin eater, the ant, and the razor mouth.

5.92 “Wondering how those worms that live in his bones affect his health, he will apply insight derived from hearing or see with the divine eye. He will then notice, ‘The bone-biter worm lives in the marrow that is contained within the bones and can so be found in the marrow of the shoulders, thighs, [F.130.a] and spine, where it passes through the joints of my bones. If it becomes aggressive due to problems with the food that I eat, it will make my bones deformed and my body will become unpleasant to look at and to touch. This worm will then gnaw at the joints and consume my bones and flesh, thus causing excruciating pain in my bones. As long as this worm does not starve, however, I will not experience any of those sensations.’ In this way, examining the bone-biter worm, he develops a correct understanding of the body.

5.93 “The spiritual practitioner who carefully considers and attends to the internal body will, with insight derived from hearing or by seeing with the divine eye, also observe, ‘The puller worm lives everywhere in my bones. When this worm pulls at my bones, all the elements in my body will become

dry and stiff. I will suffer from fever, choking, and diarrhea. Alternatively, I may have side cramps, vomit, and feel depressed. Whenever this worm does not pull at my bones, none of those ailments will occur.'

5.94 "The spiritual practitioner who carefully considers and attends to the internal body will, with insight derived from hearing or by seeing with the divine eye, also observe that the joint-cutter worm lives in his body. Wondering what effects this worm may have on his health, he will apply insight derived from hearing or see with the divine eye. [F.130.b] Doing so, he will consider, 'If a problem with my food causes the joint-cutter worm to starve, my hands will become lame. The limbs of my body may fall off, and I may develop heart disease. Even the inhabitants of towns may become decimated. My nose will run with mucus. I will become depressed and no textures or visual forms will be attractive to me. Why is that? Because of the intensity of my sensations.' In this way, examining the joint cutter worm, he develops a correct understanding of the body.

5.95 "The spiritual practitioner who carefully considers and attends to the internal body will, with insight derived from hearing or by seeing with the divine eye, also observe that the stinker worm lives in his body. Wondering what effects this worm may have on his health, he will apply insight derived from hearing or see with the divine eye as follows: 'If the stinker worm becomes aggressive due to problems with the food that I eat, my body will be scorched and feel heavy. Wounds that would otherwise heal quickly will require a long time to do so and my entire body will become disfigured. I will become pale and my body will swell up. In some cases, my body will become paralyzed. I may also develop leprosy and my entire body may become covered with boils. There will be no healing of those diseases.' Examining the stinker worm in this way, he develops a correct understanding of the body.

5.96 "The spiritual practitioner who carefully considers and attends to the internal body will, with insight derived from hearing or by seeing with the divine eye, also observe that the bone pus species lives in his body. [F.131.a] Wondering what effects this worm may have on his health, he will apply insight derived from hearing or see with the divine eye. Doing so, he will consider, 'The bone pus species may become aggressive due to problems with the food that I eat. In such cases, the worm will cause a recurrence of old ailments, even if one year, two years, or many years have elapsed since they were pacified and cured, or even I have not suffered from them since I was an infant. Such recurrences due to the aggression of this worm may then continue into my old age. The bone pus species produces a foul-smelling discharge that resembles the flame-of-the-forest or the dumvara fruit. I will

also develop an itch and the wounds will suppurate. The wounds will then swell up⁵⁸⁹ and attract insects and meat flies.’ In this way, examining the bone pus species of worm, he develops a correct understanding of the body.

5.97 “The spiritual practitioner who carefully considers and attends to the internal body will, with insight derived from hearing or by seeing with the divine eye, also observe that the red-mouth worm lives in his bones. Wondering what effects this worm may have on his health, he will apply insight derived from hearing or see with the divine eye. He will then consider, ‘Whenever a problem with my food causes the red-mouth worm to starve, I will become afflicted with a severe disease that burns like flames throughout my blood and produces lymph and pus discharges. Throughout day and night, there will be no relief. I will suffer from what are called internal wounds.’ In this way, examining the red-mouth worm, he develops a correct understanding of the body. [F.131.b]

5.98 “The spiritual practitioner who carefully considers and attends to the internal body will, with insight derived from hearing or by seeing with the divine eye, also observe that the relishing worm lives in his bones. Wondering what effects this worm may have on his health, he will apply insight derived from hearing or see with the divine eye. He will then notice, ‘If a problem with my food causes the relishing worm to starve, I will develop a pox that spreads across all my major and minor body parts and causes paralysis wherever it extends. My heart will lose strength and my body will lack sensation. I will also become unable to urinate or defecate. I will become unable to sleep and it will feel like ants are crawling throughout my major and minor body parts. I will also suffer from severe thirst. I will faint, and suffer from cold fever and swelling. If the relishing worm does not starve, however, all those ailments will be pacified.’

5.99 “The spiritual practitioner who carefully considers and attends to the internal body will, with insight derived from hearing or by seeing with the divine eye, also observe that the skin-eater worm lives in his body. Wondering what effects this worm may have on his health, he will apply insight derived from hearing or see with the divine eye. He will then notice, ‘The skin-eater worm lives in my bones, and when hungry it causes blisters, swelling of the mouth, swelling of the eyes, suppuration, weakness of the muscles, [F.132.a] intense thirst, dry throat, swelling of the nose, stiff neck, ulcers⁵⁹⁰ on the head, premature whitening of the hair, decay of the vocal cords, untimely sleepiness and desire for inappropriate foods, dislike of staying in one place, fondness for empty places and parks, distractedness, profuse talk for no reason, and I will scratch all my major and minor body parts to shreds. Such are the problems caused by the skin-eater worm. But if the worm is not hungry, none of those ailments will arise.’

- 5.100 “The spiritual practitioner who carefully considers and attends to the internal body will, with insight derived from hearing or by seeing with the divine eye, also observe, ‘The ant worm lives in my bones. I wonder what effects on my health that worm may have if I go hungry?’ With insight derived from hearing or by seeing with the divine eye, he will then notice, ‘When the ant worm becomes aggressive due to a problem with my food, I will have a terrifying sensation, as horrible as if a snake had bitten my vital points. As the worm burrows into my head, jaws, heart, intestines, anus, hands, foot soles, and nails it will feel as if they are pierced by needles. I will shiver and my nose will run. My eyes, mouth, and entire body will shudder. I will lose all appetite. When the worms become hungry, they will mingle randomly with other types of worms [F.132.b] and thus conspire to damage my body throughout day and night. Oppressed by such painful sensations, I will be unable to sleep. Yet if the worm is not hungry, none of those ailments will follow.’ In this way, examining the ant worm, he develops a correct understanding of the body.
- 5.101 “The spiritual practitioner who carefully considers and attends to the internal body will, with insight derived from hearing or by seeing with the divine eye, also observe that the razor-mouth worm lives in his body. Wondering what effects this worm may have on his health, he will apply insight derived from hearing or see with the divine eye. He will then notice, ‘The razor-mouth worm appeared already in the womb and, due to natural circumstances, I am born with it. All the worms that appear in the womb are of a temporary nature and eventually they die. Then, as I developed due to my mother’s milk and various foods, all these worms emerged.’ In this way, examining the razor-mouth worm, he develops a correct understanding of the body.
- 5.102 “Examining the worms that live in the bones, he understands the body correctly through applying mindfulness to the body. This clear eye is far beyond that of ordinary beings. It is free from afflictions, thoughts of ‘mine,’ doubts, and pain. It is not attained on the path of any non-Buddhists. This is the authentic application of mindfulness to the body, culminating in the transcendence of suffering.
- 5.103 “The spiritual practitioner who carefully considers and attends to the internal body will, with insight derived from hearing [F.133.a] or by seeing with the divine eye, also observe, ‘The following ten species of worms live in excrement: the calf snot, the needle mouth, the ant,⁵⁹¹ the legless one, the excrement disperser, the thirst inducer, the intestine separator, the paralyzer, the fine-color worm, and the excrement digester.’

- 5.104 “As he examines these ten species of worms that live in his body, he will wonder what effects they may have on his health. Thus, with insight derived from hearing or by seeing with the divine eye, he will notice, ‘The calf snot worm lives in my excrement, and if my body’s temperature decreases, that worm will speed up that process. It will provoke tumors that harm my digestion, so that my excrement becomes gray. I will not feel well, and my complexion will be pale.’ In this way, examining the calf snot worm, he develops a correct understanding of the body.
- 5.105 “The spiritual practitioner who carefully considers and attends to the internal body will, with insight derived from hearing or by seeing with the divine eye, also observe the following: ‘The needle-mouth worm lives in my excrement. It is thick and long and can travel through the stomach and intestine without being caught by any other worms. From there, it may move upward again and emerge from my mouth accompanied by bile. It also chews at my heart and can cause muteness and loss of body temperature. Once the worm emerges outside the body, it may briefly stay alive in flowers.’ In this way, examining the needle-mouth worm, he develops a correct understanding of the body. [F.133.b]
- 5.106 “The spiritual practitioner who carefully considers and attends to the internal body will, with insight derived from hearing or by seeing with the divine eye, also observe, ‘The ant worm lives in my excrement. Pale, short, and abundant, these worms travel in the intestines. They stink and always search for food. They emerge from my body together with my excrement. As they leave the body, the excrement attracts insects. They cause a profusion of excrement. They also make me feel nauseated by food.’ In this way, examining the ant worm, he develops a correct understanding of the body.
- 5.107 “The spiritual practitioner who carefully considers and attends to the internal body will, with insight derived from hearing or by seeing with the divine eye, also observe that the legless worm lives in his body. Wondering what effects this worm may have on his health, he will apply insight derived from hearing or see with the divine eye. He will then notice, ‘If it becomes hungry due to a problem with my food, I will become affected by the wind element and my movements will be disrupted. The streams of urine and feces will become disrupted and when the worms enter my intestines, the continuity of my speech will be disrupted. I will be unable to cough, I will experience continuous hunger, my breathing will be troubled, and I will constantly experience thirst. These conditions affecting my movements will make me prone to a multitude of diseases.’ In this way, examining the legless worm, he develops a correct understanding of the body. [F.134.a]

- 5.108 “The spiritual practitioner who carefully considers and attends to the internal body will, with insight derived from hearing or by seeing with the divine eye, also observe, ‘The excrement-disperser worm lives in my body. Moving within the channels for excrement that emerge once the food has been dissolved, they enter all my limbs and body parts together with the excrement. They even spread to my feet, permeating my body and giving it a yellow color due to the influence of the excrement.’ In this way, examining the excrement-disperser worm, he develops a correct understanding of the body.
- 5.109 “The spiritual practitioner who carefully considers and attends to the internal body will, with insight derived from hearing or by seeing with the divine eye, also observe the following: ‘The thirst-inducer worm lives in my body. When I am hot, this worm destroys my sense of smell and attacks my stomach. It rapidly burns my body with fire and eradicates all smells. As I suffer from fever and heat, this worm will pass throughout my body and its limbs. At night, I will sweat and be tormented with fever such that the deposits of vital fluids dry up. When it feels angry with me, this worm causes thirst and headaches.’ In this way, examining the thirst-inducer worm, he develops a correct understanding of the body.
- 5.110 “The spiritual practitioner who carefully considers and attends to the internal body will, with insight derived from hearing or by seeing with the divine eye, also observe that the intestine-separator worm lives in his body. [F.134.b] Wondering what effects this worm may have on his health, he will apply insight derived from hearing or see with the divine eye. He will then notice, ‘When that which I eat, drink, consume, and taste is swallowed and passes into my stomach, this worm will cause torment⁵⁹² as it separates my intestines. And so my digestion will come to a halt or become affected by wind, bile, or phlegm. That is painful and leads to various other pains as well. The intestine-separator indeed harms my digestion.’ In this way, examining the intestine separator worm, he develops a correct understanding of the body.
- 5.111 “The spiritual practitioner who carefully considers and attends to the internal body will, with insight derived from hearing or by seeing with the divine eye, also observe that the paralyzer worm lives in his body. Wondering what effects this worm may have on his health, he will apply insight derived from hearing or see with the divine eye. He will then notice, ‘The paralyzer worm lives within my excrement. It is swallowed together with food and will then cause paralysis, since that is its nature. It may even affect the area where my life force moves. Due to that fire, which is present in my food, I will suffer paralysis, my intestines will cramp, and I will fall ill [F.135.a] and experience heart or stomach⁵⁹³ pain.’

- 5.112 “The spiritual practitioner who carefully considers and attends to the internal body will, with insight derived from hearing or by seeing with the divine eye, also observe that the fine-color worm lives in his body. Wondering what effects this worm may have on his health, he will apply insight derived from hearing or see with the divine eye. He will then notice, ‘The fine-color worm lives within my excrement. When I eat gruel, unsavory food, heavy food, or unwholesome food, the fine-color worm will transform such food into a sustenance that benefits the various elements of my body. It also helps pacify diseases, and allows me to develop strength and become free of health problems. This worm lives in my body. Due to its unique nature, I develop a fine complexion and vigor whenever this worm flourishes. Similarly, whenever this worm lacks strength, I also become emaciated.’ In this way, examining the fine-color worm, he develops a correct understanding of the body.
- 5.113 “The spiritual practitioner who carefully considers and attends to the internal body will, with insight derived from hearing or by seeing with the divine eye, also observe that the excrement-digester worm lives in his body. Wondering what effects this worm may have on his health, he will apply insight derived from hearing or see with the divine eye. He will then notice, ‘If the excrement-digester worm goes hungry, [F.135.b] it causes my excrement to be digested in ways that give rise to disease. I will suffer due to humidity, dryness, congenital conditions, pre-existing conditions, wind disturbances, bile disturbances, phlegm disturbances, and conditions that involve all three factors. When hungry, this worm will harm my intestines. Within my bloodstream and streams of vital fluids it causes the warmth to wane. However, as this warmth disappears, the worm will become intensely aggressive, thereby causing my excrement to be digested in various unwholesome ways.’ In this way, examining the excrement-digester worm, he develops a correct understanding of the body.
- 5.114 “The spiritual practitioner who carefully considers and attends to the internal body will, with insight derived from hearing or by seeing with the divine eye, also observe that the following ten species of worms live in the tendons: the hair dweller, the black mouth, the inactive one, the painful cough, the obscurer, the fire-colored,⁵⁹⁴ the descending worm, the auṭhīṅgā,⁵⁹⁵ the thinker, and the enjoyer.
- 5.115 “The spiritual practitioner who carefully considers and attends to the internal body will, with insight derived from hearing or by seeing with the divine eye, then observe the following: ‘The hair-dweller worm lives in the hair throughout my body. If my tendons degenerate and deteriorate,⁵⁹⁶ this worm will destroy my tendons. It will begin to travel and so it can destroy and consume the tendons in my limbs and body parts. It causes me an

unpleasant complexion, leprosy, bone pain, and lack of strength.' [F.136.a] In this way, examining the hair-dweller worm, he develops a correct understanding of the body.

5.116 "The spiritual practitioner who carefully considers and attends to the internal body will, with insight derived from hearing or by seeing with the divine eye, also observe the following: 'The black-mouth worm lives in my tendons and passes unhindered throughout my limbs and body parts. If it goes hungry, this worm will dissolve my tendons. It will separate my bones and cause poor complexion, sore back, poor stamina, limited mobility, and a curved posture.' In this way, examining the black-mouth worm, he develops a correct understanding of the body.

5.117 "The spiritual practitioner who carefully considers and attends to the internal body will, with insight derived from hearing or by seeing with the divine eye, also observe the following: 'The inactive worm lives in my body and consumes my tendons. When it is satisfied by the tendons it remains inactive, but if it is threatened by the other worms that live in the tendons it can cause terrible deformity.' In this way, examining the inactive worm, he develops a correct understanding of the body.

5.118 "The spiritual practitioner who carefully considers and attends to the internal body will, with insight derived from hearing or by seeing with the divine eye, also observe, 'The highly painful worm lives in my tendons where it constantly moves. It depletes all three elements and causes all kinds of diseases. It is even responsible for lymph disorders and insomnia.' [F.136.b] In this way, examining the highly painful worm, he develops a correct understanding of the body.

5.119 "The spiritual practitioner who carefully considers and attends to the internal body will, with insight derived from hearing or by seeing with the divine eye, also observe, 'The obscurer worm lives in my body. It moves in the region where my mind dwells. It is extremely subtle and upsets my sense of contentment. It provokes heart disease and causes fainting, unpleasant complexion, and a weak heart. It also causes poor digestion, fever, heart pain, exhaustion, nervousness, and stress, and the sight of any external worms will become revolting.' In this way, examining the obscurer worm, he develops a correct understanding of the body.

5.120 "The spiritual practitioner who carefully considers and attends to the internal body will, with insight derived from hearing or by seeing with the divine eye, also observe, 'The descending worm lives in the channels of my vital fluids. When I consume wholesome food, drink, and sustenance, this worm increases my vital fluids. If it descends into my bladder, I will dispose of it together with my urine.' In this way, examining the descending worm, he develops a correct understanding of the body.

- 5.121 “The spiritual practitioner who carefully considers and attends to the internal body will, with insight derived from hearing or by seeing with the divine eye, also observe, ‘The auṭhīngā worm lives in my bladder.⁵⁹⁷ This worm likes it when my bladder is full. [F.137.a] When this worm is content, it uses the force of urine to stir the production of semen. For childish, ordinary people, this is accompanied by inappropriate mental activity.’
- 5.122 “The spiritual practitioner who carefully considers and attends to the internal body will, with insight derived from hearing or by seeing with the divine eye, also observe that the thinker and enjoyer worms⁵⁹⁸ live in his body. Wondering what effects these worms may have on his health, he will apply insight derived from hearing or see with the divine eye. He will then notice, ‘If the thinker and enjoyer worms go hungry, I will experience fatigue. Whether I am engaged in virtuous or unvirtuous actions, when these worms move in the region where my mind dwells, I will become exhausted due to their strength.’
- 5.123 “In this way, brahmins and householders from the town of Nālati, or a monk who is spiritual practitioner, will be mindful of the body and observe it correctly. Does the body involve anything that is permanent, enduring, or unchanging? Does it contain anything pleasant or clean? Is it governed by an owner or a doer? With insight derived from hearing or by seeing with the divine eye, one will see that although the body has both coarse and subtle aspects, even the subtle body does not contain anything that is permanent, stable, enduring, or unchanging. It does not involve anything that is pleasant, and it is not governed by an owner, or a doer. As an analogy, when it is dark, the sun cannot be observed, not even in some subtle way. Similarly, in the body there is nothing to observe that is lasting, delightful [F.137.b] or clean, and there is no agent or perceiver. Spiritual practitioners who carefully consider the internal body will not remain in the presence of the māras. They will journey to the transcendence of suffering. They will not be bound by any craving of lustful desire. They will not be harmed by the afflictions that bring continuous existences.
- 5.124 “The spiritual practitioner who carefully considers and attends to the internal body will also pursue another way of examining it. He will examine the function of the winds of the body, wondering, ‘How do the winds in my body create adhesion, what functions do they perform, how do they move, where do they reside, how do they subside, and how do they sustain? How do all these functions occur? And how is any deficiency influenced by wind?’
- 5.125 “When carefully considering the body and attending to it in this way, he will, with insight derived from hearing or by seeing with the divine eye, observe the wind that is based in his mouth. Wondering what functions that

wind performs, he will apply insight derived from hearing or see with the divine eye. He will then notice, 'The wind that is based in my mouth has an enriching power, causing my arms, legs, and nails to flourish.' As he observes the power of that wind, the spiritual practitioner will begin by observing the tips of his nails. This wind greatly facilitates his practice in the absorption related to the emancipation of the body. Once he has mastered this, he will also proceed to the skin, nails, arms, and legs. They will achieve tremendous agility. In this way, examining the wind that is based in the mouth, he develops a correct understanding of the body. [F.138.a]

5.126 "The spiritual practitioner who carefully considers and attends to the internal body will, with insight derived from hearing or by seeing with the divine eye, also ask himself, 'What is the function of the wind that is based in my feet, and how does it reside there?' With insight derived from hearing or by seeing with the divine eye, he will then inquire, 'How does the wind that is based in my feet function and how does it give rises to eczema? This wind causes itching blisters to erupt on my feet and my walking becomes accompanied by a whizzing sound. Even if my legs are stable, my bones will make cracking noises when I walk. The wind that is based in my feet may also give rise to feelings of cold or warmth in the eyes through the channels connected to the eyes. Moreover, even if this wind subsides, the eyes will not be satisfied.' In this way, examining the wind that is based in the feet, he develops a correct understanding of the body.

5.127 "The spiritual practitioner who carefully considers and attends to the internal body will, with insight derived from hearing or by seeing with the divine eye, also notice, 'The wind that causes fainting resides in my knees where it causes shaking. When it is blocked, it causes a sensation as if ants were crawling in my knees. If there is no affliction, the wind enters the veins and remains in balance. In that case it circulates within me in a manner that resembles ants.' In this way, examining the wind that causes fainting, he develops a correct understanding of the body.

5.128 "The spiritual practitioner who carefully considers and attends to the internal body will continue wondering about the function of the winds within him. [F.138.b] With insight derived from hearing or by seeing with the divine eye, he will notice the bone-breaker wind. Wondering about the functions of this wind, he will apply insight derived from hearing or see with the divine eye, and thus consider, 'Whether I go to enjoy the sun, visit a park, go on a journey, or feel tired, the bone-breaker wind may penetrate my bones, cause physical impairment, deprive me of sleep, and make me incapable of bending or stretching. Such are the harmful effects of this wind.' In this way, examining the bone-breaker wind, he develops a correct understanding of the body.

- 5.129 “The spiritual practitioner who carefully considers and attends to the internal body will continue wondering about the function of the winds within him. With insight derived from hearing or by seeing with the divine eye, he will then notice the movement-stopper wind. Wondering about the functions of this wind, he will consider, ‘The movement-stopper wind provokes various physical diseases within the body. It makes me incapable of walking back and forth, but it does not entirely destroy my ability to walk.’ In this way, examining the movement-stopper wind, he develops a correct understanding of the body.
- 5.130 “The spiritual practitioner who carefully considers and attends to the internal body will continue wondering about the function of the winds within him. With insight derived from hearing or by seeing with the divine eye, he will then notice the ankle-opener wind. Wondering about the functions of this wind, he will apply insight derived from hearing or see with the divine eye, and so he will consider, [F.139.a] ‘If the ankle-opener wind combines with phlegm it can spread throughout my tendons, bones, and flesh, causing a painful debilitation. When this wind remains in its natural place it causes repeated pain in the hips. In such cases the illness will occur in the hips only, and not in other parts of my body.’
- 5.131 “The spiritual practitioner who carefully considers and attends to the internal body will continue wondering about the function of the winds within him. With insight derived from hearing or by seeing with the divine eye, he will notice the hip⁵⁹⁹-opener wind and think, ‘When the hip-opener wind resides in my hips, the channels that contain my excrement will become thick, shriveled, motley, and heavy. I will experience strong pain in the flesh of my hips and my two hips will become dissimilar. Even though they are surrounded by tendons, the hips will be misaligned.’⁶⁰⁰ In this way, examining the hip-opener wind, he develops a correct understanding of the body.
- 5.132 “The spiritual practitioner who carefully considers and attends to the internal body will continue wondering about the function of the winds within his body. With insight derived from hearing or by seeing with the divine eye, he will then notice the joint-opener wind. Inquiring into the function of this wind, he will notice, ‘The joint-opener wind causes pain in the joints by entering them. It causes pain in the four joints of the head, the three joints of the two jaws, and the two joints of the forehead. There is one joint in the throat, one in the chin,⁶⁰¹ [F.139.b] thirty in the sockets of the teeth, one in the palate, two in the lower palate, and fifteen in the neck. In the chest, a single joint becomes two. The two shoulder joints are connected through a combination of actual joints and parts that are not proper joints. This is also the case with the joints in the elbows. Each eye bone has four

joints. There are two joints in the wrists, two in the palms, and the back has fifty-five joints. Each side of the body has twelve joints. The feet have twelve joints. There are twelve joints that connect with lumps of flesh. The urinary organs have a single joint, the buttocks have two, the vagina one, the thighs two, the center of the hips has two, the ankles two, the back has sixty, and there are twenty in the toes, fingers, and nails. The joint-opener wind is based in all those joints. When it creates unrest in my body in those places, it may cause me to die or experience pain as if dying.’ In this way, examining the joint-opener wind, he develops a correct understanding of the body.

5.133 “The spiritual practitioner who carefully considers and attends to the internal body will continue wondering about the function of the winds within his body. With insight derived from hearing or by seeing with the divine eye, he will then notice the leg-sleeping wind. Wondering what function this wind may have in his body, [F.140.a] he will apply insight derived from hearing or see with the divine eye, and so notice, ‘If the leg-sleeping wind is disturbed, I will become unable to stretch my legs if they are bent, and unable to bend them if they are stretched. My legs will become as if made of wood and I will be incapable of coordinating their movement. Due to the trouble that this wind causes, I will become unable to walk.’ In this way, examining the leg-sleeping wind, he develops a correct understanding of the body.

5.134 “The spiritual practitioner who carefully considers and attends to the internal body will continue wondering about the function of the winds within his body. With insight derived from hearing or by seeing with the divine eye, he will then notice that the delightful wind resides in his body. Wondering what happens when this wind is disturbed and when it is not disturbed, he will apply insight derived from hearing or see with the divine eye, and so notice, ‘When this wind remains in accord with my bodily functions, it facilitates movement, disposal, and the upward movement of my breath. My body that is formed by what I eat, drink, consume, or taste will take on a fine color. My eyes, ears, nose, tongue, body, and mind will access their objects with agility. My food will also be digested well.’ Wondering about the effects when this wind is disturbed, he will apply insight derived from hearing or see with the divine eye, and so notice, ‘Under such circumstances [F.140.b] I will be unable to digest anything that I eat, drink, consume, or taste. My complexion will be unpleasant, and my belly will change as well.’ In this way, examining the delightful wind, he develops a correct understanding of the body.

5.135 “The spiritual practitioner who carefully considers and attends to the internal body will continue wondering about the function of the winds within his body. With insight derived from hearing or by seeing with the

divine eye, he will then notice the muscle-mover wind. Wondering what function this wind may have when either disturbed or in balance, he will notice, 'This wind is responsible for all actions pertaining to falling asleep, waking up, sense perception, and mental attention. Unless affected by the muscle-mover wind, my body will not become disturbed, nor will I have any painful sensations. Nor will I develop strong physical debilities unless this wind is disturbed. When the muscle-mover wind is disturbed, I become unable to undertake any of the physical acts associated with sleeping, waking, or change of attention, and my faculties will become distracted. Such is the power of this wind.' In this way, examining the muscle-mover wind, he develops a correct understanding of the body.

5.136 "The spiritual practitioner who carefully considers and attends to the internal body will continue wondering about the function of the winds within his body. With insight derived from hearing or by seeing with the divine eye, he will then notice the movement-stopper wind in his body. Wondering what function this wind may have when either disturbed or in balance, he will apply insight derived from hearing or see with the divine eye, and notice, 'This wind can hinder all physical pathways in the body. [F.141.a] When it is disturbed, the flow of my urine will be blocked and I will develop illnesses of the bladder and penis. I will feel disinterested in food. My belly will swell painfully with impurities that later emerge agonizingly through my urethra. All my major and minor body parts will become infected with worms, I will contract various inner diseases, all my major and minor body parts will become bloated, and my channels will clog up. But when this wind is balanced all those diseases will be pacified.' In this way, examining the movement-stopper wind, he develops a correct understanding of the body.

5.137 "The spiritual practitioner who carefully considers and attends to the internal body will continue wondering about the effects of disturbances of the winds within his body. With insight derived from hearing or by seeing with the divine eye, he will notice the movement-disturbing wind in his body. Wondering what illnesses this wind may cause when either disturbed or in balance, he will apply insight derived from hearing or see with the divine eye, and notice, 'If the movement-disturbing wind is out of balance, it causes tumors associated with the winds in the abdomen. I will become unable to pass excrement and I will suffer from spasms in my arms and hands. I will suffer from distemper and when the condition becomes aggravated, I will suffer from diseases of the head. I will become unable to digest what I eat, drink, consume, or taste. [F.141.b] Boils will grow on my

body and I will suffer from fever. None of those diseases will develop unless this wind is disturbed.' In this way, examining the movement-disturbing wind, he develops a correct understanding of the body.

5.138 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the functions of other winds within his body. With insight derived from hearing or by seeing with the divine eye, he will then notice the body-hair, nail, and excrement-opener wind in his body. Wondering what function this wind may have when either disturbed or in balance, he will notice, 'If the body-hair, nail, and excrement-opener wind is disturbed in my body, my faculties will suffer and I will become emaciated. Parts of my mouth, nostrils, and ears will be pierced by pain. My eyes will develop cataracts and my nose will become unable to perceive smells. My lips will become pale and I will vomit even when I am at ease. The pleasure of concentration will also be affected, and I will be unable to concentrate. When the body is in balance, the mind is in balance. The body is based on the five aggregates of form, feeling, perception, formation, and consciousness.' By becoming aware of the formative factors associated with the body, [F.142.a] the spiritual practitioner will understand how they flourish and wane. In this way, examining the body-hair, nail, and excrement-opener wind, he develops a correct understanding of the body.

5.139 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the functions of other winds within his body. With insight derived from hearing or by seeing with the divine eye, he will then notice the semen-destroyer wind in his body. Wondering about the function of this wind, he will apply insight derived from hearing or see with the divine eye, and notice, 'The bubble-like semen-destroyer wind is present in my body. It causes the emission of semen through my urethra even if I do not intend this. The size of a mustard seed or a barley grain, it can solidify and descend through my body, causing pain in my anus. This wind is unhealthy and aggressive, and it renders my mind incapable of concentrating.' In this way, examining the semen-destroyer wind, he develops a correct understanding of the body.

5.140 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder how other winds in his body function when disturbed or in balance. With insight derived from hearing or by seeing with the divine eye, he will notice, 'The aging wind is present in my body and wherever it spreads it ages my physical constituents, [F.142.b] so that they become old. I will then lack the necessary strength for walking. Even if I sit down for a bit, I will feel ill, and the same will happen even if I go to bed. I will lack control over my major and minor body parts. I will also sleep

excessively. Yet when the aging wind is not disturbed, all those ailments will be absent.' In this way, examining the aging wind, he develops a correct understanding of the body.

5.141 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder how other winds in his body function when disturbed or in balance. With insight derived from hearing or by seeing with the divine eye, he will notice that the bladder-paralyzer wind is present in his body. Wondering what function this wind may have when either disturbed or in balance, he will notice, 'When the urinary bladder-paralyzer wind is disturbed, it spreads throughout all my major and minor body parts. It causes respiratory problems, heart disease, and disturbances of the urinary bladder. It may also occasionally completely block the passage of feces and urine, but in any case, I will experience constipation. It also causes discomfort and pain, and it makes my mind scattered and makes my consciousness lack strength. In terms of the Dharma, my mind will become uninspired and I will have no interest in activities; I will experience physical pain, so that I lose interest in the Dharma. [F.143.a] However, if the urinary bladder-paralyzer wind is not disturbed, all those ailments will be absent.' In this way, examining the urinary bladder-paralyzer wind, he develops a correct understanding of the body.

5.142 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder how other winds in his body function when disturbed or in balance. With insight derived from hearing or by seeing with the divine eye, he will notice that the feces-drier wind is present in his body. Wondering what function this wind may have when either disturbed or in balance, he will apply insight derived from hearing or see with the divine eye. He will then notice, 'When the feces-drier wind is disturbed, I will be inclined to overeat and enjoy consuming large quantities of food. As I swallow such food and drink, it enters my body via the throat, and is pressed downward. It will then spread throughout my body and cause debilitation. My feces will become dry and I may be unable to pass any stool for two, three, or even four days. Even if I am able to defecate, this will be accompanied by some discomfort. However, if the feces-drier wind is not disturbed, all those ailments will be absent.' In this way, examining the feces-drier wind, he develops a correct understanding of the body. [F.143.b]

5.143 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body. With insight derived from hearing or by seeing with the divine eye, he will notice that the ribcage-impairer wind is present in his body. Wondering what function this wind may have when disturbed or in balance, he will notice, 'If the ribcage-impairer wind is disturbed, it will move through the

ribs on the sides of my body and dry up the blood in those places, thereby giving rise to a terrifying, fierce, and excruciating pain. Yet if that wind is not disturbed, such disorders will not occur.' In this way, examining the ribcage-impairer wind, he develops a correct understanding of the body.

5.144 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder how other winds in his body function when disturbed or in balance. With insight derived from hearing or by seeing with the divine eye, he will notice that the nine-openings disease wind is present in his body. Wondering what function this wind may have when either disturbed or in balance, he will apply insight derived from hearing or see with the divine eye, and will then notice, 'When the nine-openings disease wind is disturbed, all nine apertures of my body will contract. Seven of those are located in my head and the remaining two are those for feces and urine. This wind may block them all collectively or each one of them individually. [F.144.a] In this way, it causes general disease in my body, and my breathing will become extremely constricted. The breath in my nostrils pervades my entire body. The entire body is governed by wind and functions by means of wind. Moreover, only wind can stir wind—no other factor whatsoever can do so.' In this way, examining the nine-openings disease wind, he develops a correct understanding of the body.

5.145 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder how other winds in his body function. With insight derived from hearing or by seeing with the divine eye, he will notice that the body part-decreasing wind is present in his body. Wondering what function this wind may have when either disturbed or in balance, he will apply insight derived from hearing or see with the divine eye, He will then notice, 'When the body part-decreasing wind is disturbed, my fingers contract and are harmed by illness. They degenerate and shorten. My legs and arms will contract, I will feel pain in the upper bones, and the tendons in my thighs will contract. Nevertheless, the contents of my bowels will not become enlarged. I will experience swellings and physical fatigue. All such ailments are caused by the body part-decreasing wind. Yet if this wind is not disturbed, none of those will occur.' In this way, examining the body part-decreasing wind, he develops a correct understanding of the body. [F.144.b]

5.146 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body. With insight derived from hearing or by seeing with the divine eye, he will notice that the warmth-extinguisher wind is present in his body. Wondering what function this wind may have when either disturbed or in balance, he will notice, 'When the warmth-extinguisher wind is disturbed in the body, the warmth of fire that is present within my body will transfer from its

natural locations and begin to decline. When the warmth of fire thus weakens, I will become unable to digest food or absorb drink. My skin will take on an unhealthy coloration. My blood will dry up and my flesh will degenerate. My muscles will contract and my fat will disappear. Even my bones will become dry and my marrow will diminish. The vital fluids and strength that are produced throughout the body will decrease. When the wind is based in my heart, I will lose consciousness. Yet if the warmth-extinguisher wind is not disturbed, none of those ailments will occur.'

5.147 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body. With insight derived from hearing or by seeing with the divine eye, he will notice the wind that cools the entire body. Wondering what function this wind may have when either disturbed or in balance, he will apply insight derived from hearing or see with the divine eye. He will then notice, 'When the wind that cools the entire body is disturbed, [F.145.a] saliva is produced, and the body becomes moist. When asleep, the body will then appear crude, rough, and cramped. All the major and minor body parts will look stiff and the body hairs will stand on end. Many parts of the body will be flat whereas others will be uneven. I will become prone to exhaustion and suffer from rashes due to the primary fluids of lymph and blood. My body hair will become yellow and I will suffer from fevers. My body will swell, and its various parts will become disproportionate and pale. In many places, the skin on my body will become thick and dry so that it resembles the skin of an elephant. It will become hard for me to stand up, and my body will smell from suppuration. Anything I eat will feel rough and lumpy. Parts of my body will be covered with skin like elephant hide. The skin will be filled with lumps and bumps. There will be wounds on my arms and legs, and moving about will cause exhaustion. Rashes will break out everywhere on my body, the skin will burn, and my body will have an unpleasant texture. Pockets of pus will develop along with oozing wounds. My teeth will also become repulsive. My nose will ache, and my eyelashes will fall out. My fingers and toes will crumble, and my voice will become inaudible. [F.145.b] Worms will invade the body from outside. All my body hairs will fall out of their follicles. I will appear repulsive to everyone. In the homes of benefactors and donors, I will be reviled. Flies will constantly crawl on my body and even the Dharma robes will become unbearable to wear. My nails will also fall out. During sleep, I will wheeze when I breathe. Although suffering, I will still crave food, but I will be unable to digest anything. Whenever I drink, I will get specific types of fever. My tongue will transform. In this way, the wind that cools the entire body causes degeneration throughout the body and makes it deteriorate. However, if the wind that cools the entire body is not disturbed,

my body will maintain a fine complexion and be firm, smooth, shiny, light, supple, and appealing to everyone. My sweat will be warm and will be produced from all the pores of the body, just as it should. None of the ailments mentioned previously will occur.' In this way, examining the wind that cools the entire body, he develops a correct understanding of the body.

5.148 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body. With insight derived from hearing or by seeing with the divine eye, he will notice, 'When the destabilizing wind is disturbed in my body, [F.146.a] even small troubles will give rise to fear. All my major and minor body parts will become decrepit. I will suffer from paralysis, panic attacks, and stupor. Although my breath will be extremely forceful, I will be unable to properly inhale. Nor will I be able to tolerate wearing the Dharma robes. I will develop diseases in the head and when training in concentration I will be unable to let my attention rest on a single point. My dreams will be disturbed. I will vomit. Even peaceful appearances will seem terrifying to me and I will perceive nearby forms as if they were far away. I will also have tremendous craving. However, if the destabilizing wind is not disturbed, none of those ailments will occur.' In this way, examining the destabilizing wind, he develops a correct understanding of the body.

5.149 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body. With insight derived from hearing or by seeing with the divine eye, he will notice that the wind that makes the entire body tremble is present in his body. Wondering what function this wind may have when either disturbed or in balance, he will apply insight derived from hearing or see with the divine eye. He will then notice, 'When the wind that makes the entire body tremble is disturbed in my body, I will tremble. My ears will be rattled by shuddering sounds. [F.146.b] This wind will cause trembling; all my major and minor body parts will tremble. This wind will move within, where it will cause sporadic contractions, but not provoke disease. When this wind that moves throughout the body is not disturbed, none of those ailments will occur.' In this way, examining the wind that makes the entire body tremble, he develops a correct understanding of the body.

5.150 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body. With insight derived from hearing or by seeing with the divine eye, he will notice that the burning wind is present in his body. Wondering what function this wind may have when either disturbed or in balance, he will then notice, 'When the burning wind is disturbed, the food that I swallow will get stuck in the esophagus where it will quickly get heated. When this

wind remains with the food, the physical elements in my body will not flourish. That which I eat and ingest is of two kinds: pure or contaminating. Pure food makes the great elements flourish, whereas contaminating food provokes disease. Now, if the burning wind is disturbed, it will contaminate most of the food that I eat, and only very little will be pure. In this way it will stir up diseases. However, if the burning wind is not disturbed, the food I eat will still be of two kinds—pure or contaminating—but the physical elements of my body will then be in balance and I will not develop diseases.’ [F.147.a] In this way, examining the burning wind, he develops a correct understanding of the body.

5.151 “The spiritual practitioner who carefully considers and attends to the internal body will also wonder what other winds may be present in his body. With insight derived from hearing or by seeing with the divine eye, he will notice, ‘The worm-engager wind is present in my body. It enters and mingles with all the worms that live in my major and minor body parts, causing disturbances, conflicts, and upheaval. It moves from the top downward. It moves from the head to the feet, within the brain, from the brain to the brain membrane, and from the brain membrane to the cranium. From there, it consumes the hair and, as it enters the nose, it causes a profusion of mucus. It then enters the fat, joints, jaws, and forehead, consuming the roots of the teeth. There are ten further species of worms that cause vomiting and live in the throat and neck. They consume nasal mucus, move in the saliva, and cause severe vomiting. Within the ten channels of vital fluids live the worms intoxicated by sweetness, the utterly intoxicated, those that crave the six tastes, those that cry out, those opposed to taste, those that enjoy sleeping, and the bulky. The ten worms born from blood and that live in the flesh are the hair eater, the *sosura*,⁶⁰² the *jantumandarava*, the *audumbara*, the *grasper*, the *hair protector*, the *worm infuriated by blood*, the *blood consumer*, the *limb shaker*, and the *sour one*. All those worms have no legs and are small, but with a developed appearance. The worms born from blood have no eyes and they cause rashes and perforation. The ten types of worms that live in the flesh are [F.147.b] the *wound provoker*, the *cuncuraga*, the *muscle traveler*, the *vein biter*, the *skin eater*, the *fat agitator*, the *enricher*, the *stinker*, the *sweat traveler*, and the *burner*. The ten worms that live in the bile are the *jurava*, the *shaker*, the *worm that thrives on substance*, the *common one*, the *dark one*, the *great food worm*, the *warmth traveler*, the *burner*, the *worm that decreases heat*, and the *great fire worm*. The worms that live throughout the major and minor body parts are the *bone biter*, the *puller*,⁶⁰³ the *joint cutter*, the *stinker*, the *bone pus species*, the *red-mouth*, the *relisher*, the *skin eater*, the *ant*, and the *razor mouth*. The ten species of worms that live in excrement are the *calf snot*, the *needle mouth*, the *ant*, the

legless one, the excrement disperser, the thirst inducer, the intestine separator, the paralyzer, the fine-color worm, and the excrement digester. The ten species of worms that live in the tendons are the hair dweller, the inactive one, the black mouth, the highly painful one, the obscurer, the fire-colored, the descending worm, the aṭhīngā, the thinker, and the enjoyer. These worms move easily throughout the body, entering all the body's elements and causing problems throughout the major and minor body parts. The worm-engager wind causes all those worms to move easily within the body, thus causing them to descend. This relates to all the worms that affect my body and life force.' In this way, examining the worm-engager wind, he develops a correct understanding of the body. [F.148.a]

5.152 "The spiritual practitioner who carefully considers and attends to the internal body will continue to apply insight derived from hearing or see with the divine eye, and so notice that the descending wind is present in his body. Wondering what function this wind may have when either disturbed or in balance, he will apply insight derived from hearing or see with the divine eye, and observe, 'Any disturbance of the descending wind occurs in five ways and along five paths. This wind resides in five places. What are the functions it performs as it resides in those five places? It functions to create the movements of inhalation and exhalation of the breath. This is what in the world is referred to as the *life force*. Situated in the head and chest, it moves within them and disperses strength to the entire body. If it becomes excessive, it destroys the functions of the body. It causes mucus and cough to move upward through the passage of food from below. Thereby inhalations and exhalations take place in the chest and the heart, which gives rise to intense pleasure. When the wind passes upward, the pleasure will be lost. It moves upward within the cavities of the throat, emerging in the head where it moves to the base of the tongue. When it dwells in the tongue it connects with the cooperating condition of an immediately preceding instant of mind and thus various syllables emerge that facilitate understanding. A third function of this wind is to continuously spread warmth within the body. This, however, can also cause problems. A fourth function of this wind is to permeate and maintain the body. It supports the closing and opening of the eyes and it also resides in the waist, feet, thighs, penis, and colon. [F.148.b] It expands the stomach but causes a deficiency in women. When present in the lowest joint of the backbone it unites semen and blood in females. Then, by stirring forcefully in their legs, it mingles semen and blood. It also causes liquids to move. When food is digested, the fire quality, which is described as a third aspect, causes separation. This wind also takes on various long, short, round, and square forms, which correlate to the body's manifestations, dimensions, and shapes. It is also

connected to consciousness in various ways. For example, when a woman mixes thick milk and water in a jar and churns the liquid, it first causes a froth to form, which subsequently solidifies and turns into butter. This resembles the way that this wind combines with all the afflictions within the body. As for the fifth function, when that which is eaten, drunk, consumed, and ingested comes into contact with the tongue and its cavities, this wind ensures that the flavors, colors, and smells of the food are distributed throughout the body, from the hair at one end to the nails at the other. When the food-descending wind is disturbed, it acts in five ways that eliminate well-being and it blocks the breath in the upper body. This causes great disturbances throughout the body, and may even lead to loss of the body, which is the third kind of disturbance. [F.149.a] All faculties and cognitions become disturbed and even the body may be lost. When the body is lost, three factors are destroyed: life force, warmth, and consciousness. A verse speaks of this:

5.153 “ ‘Life force, warmth, and then consciousness—
When the body loses these three,
It falls flat,
Like a tree that topples to the ground.

5.154 “ ‘There is also a second effect when this wind is disturbed. One’s breath will be short, and one will be unable draw any long breaths. This will cause great discomfort throughout the body, and the body may be even be lost as a result. There is also a third effect when this wind is disturbed. All faculties and cognitions will become distracted to the extent that one may fall unconscious and even abandon the body. There is also a fourth effect when this wind is disturbed. Occasionally, one may draw a breath so forceful or weak that the body is relinquished. Alternatively, without dying, one may continue breathing in an unconscious state.’ In this way, with knowledge of the descending wind, he develops a correct understanding of the body.

5.155 “The spiritual practitioner who carefully considers and attends to the internal body will then wonder about the effects when other winds are disturbed. With insight derived from hearing or by seeing with the divine eye, he will notice that the completing wind is present in his body, both sustaining⁶⁰⁴ and endangering the body. This wind also supports the mindstream. If this wind is disturbed, it scatters the mind and can harm the consciousness even if one is trained. It disturbs what one hears and sees. One’s ears will no longer hear [F.149.b] and one may also become insensitive to smell, taste, and touch. Nor will one be able to cognize any mental

phenomena. One will be unable to distinguish between oneself and others. In this way, with knowledge of the completing wind, he develops a correct understanding of the body.

5.156 “The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body. With insight derived from hearing or by seeing with the divine eye, he will notice that the wind that ruins the mindstream is present in his body. Wondering what function this wind may have when either disturbed or in balance, he will apply insight derived from hearing or see with the divine eye. He will then notice, ‘If the wind that ruins the mindstream is disturbed, all the conduits along which the mind moves will be ruined, disturbed, paralyzed, withered, diverted, and deflected. I will also become unable to process the food that I eat. My mind will be distracted, and I will not delight in factors of virtue. I will constantly sweat, and froth will form at my mouth. I will be unable to tolerate cold objects. The forms that I see will be blurred. My body will feel heavy and sapped of strength. My body will deteriorate severely.’ In this way, examining the wind that ruins the mindstream, he develops a correct understanding of the body. [F.150.a]

5.157 “The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body when either disturbed or in balance. With insight derived from hearing or by seeing with the divine eye, he will then notice, ‘The agitator wind is present in my body. When this wind is disturbed, I will perceive myself engaging in activities in my dreams and thus, while asleep, I will experience delusions. The warmth within my body will be overpowered by cold. I will perceive cities and houses as if they were uninhabited. I will become pale and my physical and verbal actions will be few. I will be unable to find any comfort in bed. I will not have any real interest in anything that I have access to. The great elements within me will be unbalanced. All the physical elements that I consume, as well as what I say, will be stuck in the area of my heart and I will experience an abrupt loss of consciousness. I will suddenly encounter heaps of illnesses. However, if that wind is not disturbed, none of those ailments will occur.’ In this way, examining the agitator wind, he develops a correct understanding of the body.

5.158 “The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body when either disturbed or in balance. With insight derived from hearing or by seeing with the divine eye, he will then notice, ‘The eye-blinking wind is present in my body. If this wind is disturbed, I will become unable to open or close my eyes. [F.150.b] This swift wind will then move throughout my major and minor body parts, passing through all my channels, rendering my

faculties incapacitated and weak, and making me unable to see anything. Yet, if the eye-blinking wind is not disturbed, none of those ailments will occur.' In this way, examining the eye-blinking wind, he develops a correct understanding of the body.

5.159 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body when either disturbed or in balance. With insight derived from hearing or by seeing with the divine eye, he will then notice, 'Five mutually conflicting winds arise at the time of death. What are the effects of those winds when either disturbed or in balance at the time of death? If disturbed, my eyes, ears, nose, tongue, body, and mind will cease engaging their objects, which are form, sound, smell, taste, texture, and mental phenomena. But if those winds are not disturbed, I will not die quickly.' In this way, examining the five mutually conflicting winds, he develops a correct understanding of the body.

5.160 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body when either disturbed or in balance. With insight derived from hearing or by seeing with the divine eye, he will then notice, 'The womb-dwelling wind is present in my body. Because of this wind, when I am initially born within the womb, I may lose my life within the oval embryo stage due to ordinary karmic conditions. If I succeed in living through the stage of the oval embryo, I will also not die during the oblong or lumpy embryonic stages. [F.151.a] In that case I will not die until all the different features of my body have fully developed. I will not die when all my major and minor body parts are still developing. I will die only after my faculties have fully formed. If I engaged in severe acts of killing in past lives, I may die very quickly in the present life, even within the womb. However, if I did not take the lives of others in past lives, I will not experience such extremely premature death.' In this way, examining the womb-dwelling wind, he develops a correct understanding of the body.

5.161 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body when either disturbed or in balance. With insight derived from hearing or by seeing with the divine eye, he will notice that the womb-destroyer wind is present in his body. Wondering what function this wind may have when either disturbed or in balance, he will apply insight derived from hearing or see with the divine eye. He will then notice, 'When the womb-destroyer wind is disturbed, I will be ruined by circumstances of sexual misconduct. After I have been born within the womb, it may cause me to become a female or a neuter. It will cause such a transformation within the womb due to

flawed actions in the past. However, when the womb-destroyer wind is not disturbed due to the conditions of previous misdeeds, no such ailments in the form of transformation within the womb will occur.' In this way, examining the womb-destroyer wind, he develops a correct understanding of the body. [F.151.b]

5.162 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body when either disturbed or in balance. With insight derived from hearing or by seeing with the divine eye, he will then notice, 'The wind that causes going, coming, running, and jumping may be either disturbed or in balance. If disturbed, it may cause my body to become bent over, my arms may curl up, I may develop a hunchback, or I may become unable to move from one place to another. I may become unable to move in order to eat, or to visit new places or parks. It will also put a damper on my physical faculties and my mind. However, if this wind is not disturbed, it will enable my body to move about. I will be able to run, jump, and climb.' In this way, examining the wind that causes going, coming, running, and jumping, he develops a correct understanding of the body.

5.163 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body when either disturbed or in balance. With insight derived from hearing or by seeing with the divine eye, he will then notice, 'Five different winds are responsible for the functioning of my eyes, ears, nose, tongue, and body. A single wind is present in the four great elements that coexist with the eyes. It is classified as *wind* because it is highly agitating. If my eyes are clear, the four great elements in them will also be clear, and so I will be able to see forms. Likewise, another wind that is present in the ears enables me to apprehend sounds. [F.152.a] The way the nose registers smells is also like this, powered by a wind, and this is also the case with the perception of taste by the tongue and textures by the body.' With knowledge of those five winds he thereby develops a correct understanding of the body. However, if the five winds are disturbed, the faculties become incapable of perceiving their objects in the ways just mentioned. In this way, examining the five winds that reside in the eyes, ears, nose, tongue, and body, he develops a correct understanding of the body.

5.164 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body when either disturbed or in balance. With insight derived from hearing or by seeing with the divine eye, he will notice that the ant wind is present in his body. Wondering what function this wind may have when either disturbed or in balance, he will apply insight derived from hearing or see with the

divine eye. He will then notice, 'If the ant wind is highly turbulent at the time of my death, my skin, blood, flesh, fat, bones, and essential fluids will dry out. This will create shaking and agitation. As the elements of my body dry up at the time of death, I will suffer. Even if thousands of ants made of red-hot iron were to infiltrate my body, that sensation would not even compare to one sixteenth of that agony. However, if this wind is not turbulent with such tremendous force at the moment of dying, the power of my past positive actions will save me from such terrible agony.' [F.152.b] In this way, examining the ant wind, he develops a correct understanding of the body.

5.165 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body when either disturbed or in balance. With insight derived from hearing or by seeing with the divine eye, he will notice that the needle wind is present in his body. Wondering what function this wind may have when either disturbed or in balance, he will apply insight derived from hearing or see with the divine eye. He will then notice, 'If the needle wind is disturbed at the time of my death, my entire body—my joints, vital points, muscles, sinew, gut, hair follicles, flesh, marrow, and bones—will hurt as if it were pierced by needles. Even if many hundreds of thousands of glowing needles were stuck in my body, that would not compare to as much as one sixteenth of that pain. However, if the needle wind does not become excessively powerful at the time of my death, due to the splendor of my past positive actions, then such excruciating sensations will not occur.' In this way, examining the needle wind, he develops a correct understanding of the body. [F.153.a]

5.166 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body when either disturbed or in balance. With insight derived from hearing or by seeing with the divine eye, he will notice that the bile-destroyer wind is present in his body. Wondering what function this wind may have when either disturbed or in balance, he will apply insight derived from hearing or see with the divine eye. He will then notice, 'If the bile-destroyer wind is disturbed, the bile in my stomach will be spoiled and dry up. My body will lack luster; my nails, eyes, and mouth will turn yellow; and my belly will dry up. Blue and yellow lines will appear on my upper abdomen. I will have no strength. I will be unable to digest whatever I eat. I will have a bitter taste in my mouth. My urine will be dark yellow. My entire body will dry out and it will appear blue, yellow, and greenish blue. Moreover, I will be unable to stand up. My belly will constantly make noises. However, if the bile-

destroyer wind is not disturbed, none of those ailments will occur.’ In this way, examining the bile-destroyer wind, he develops a correct understanding of the body.

5.167 “The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body when either disturbed or in balance. [F.153.b] With insight derived from hearing or by seeing with the divine eye, he will notice that the intestine-separator wind is present in his body. Wondering what function this wind may have when either disturbed or in balance, he will apply insight derived from hearing or see with the divine eye. He will then notice, ‘If the intestine-separator wind is disturbed, as I eat and the food goes past my tongue, my palatal⁶⁰⁵ bones and my throat will be injured as the food passes into my body. As the food enters the intestines, my belly will swell and become very large. I will become almost unable to partake of any food, drink, nourishment, or sustenance. Lacking food, I will lose my strength. My arms and legs will swell. My private parts will itch, and this stinging will be ongoing. My entire body, including the mouth, will dry up. I will not have any happy dreams. The wind will not give my intestines even a moment’s rest. However, if the intestine-separator wind is not disturbed, none of those ailments will develop.’ In this way, examining the intestine-separator wind, he develops a correct understanding of the body.

5.168 “The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body when either disturbed or in balance. [F.154.a] With insight derived from hearing or by seeing with the divine eye, he will notice that the phlegm-destroyer wind is present in his body. Wondering what function this wind may have when either disturbed or in balance, he will apply insight derived from hearing or see with the divine eye. He will then notice, ‘If the phlegm-destroyer wind is disturbed, I will talk be talkative,⁶⁰⁶ nervous, inarticulate, and my training in concentration will be sleepy and drowsy. My tongue will feel heavy and I will develop diseases of the throat. Anything I put in my mouth will be unable to pass beyond the point on my throat where the beard grows, and will then be vomited out of my mouth accompanied by a foul smell and anguish. I will experience strong hunger and thirst, and I may even suffocate. However, if the phlegm-destroyer wind is not disturbed, none of those ailments will occur.’ In this way, examining the phlegm-destroyer wind, he develops a correct understanding of the body.

5.169 “The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body when either disturbed or in balance. With insight derived from hearing or by seeing with the divine eye, he will then notice, ‘The marrow-destroyer wind

is present in my body. When that wind is disturbed, I will tremble and even the slightest work will be exhausting. I will become chronically ill. My facial appearance will become unpleasant and my body will be broken. I will be unable to speak much, and my mind will be unstable. [F.154.b] Day and night, all the bones in my body will ache. The hair on my body will stand on end. All my faculties will become afflicted with disease. My head will also be in continuous agony. This wind will cause the worms that live in my head to enter inside the head and circulate within it. This will cause a feeling as if my head were being pierced by needles. However, if the marrow⁶⁰⁷-destroyer wind is not disturbed, none of those ailments will occur.' In this way, examining the marrow-destroyer wind, he develops a correct understanding of the body.

5.170 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body when either disturbed or in balance. With insight derived from hearing or by seeing with the divine eye, he will notice that the skin-destroyer wind is present in his body. Wondering what function this wind may have when either disturbed or in balance, he will apply insight derived from hearing or see with the divine eye. He will then notice, 'If the skin-destroyer wind in my body is disturbed, my skin will lose its color. My whole body will become crude and rough, looking like the hide of an elephant, and numerous spots will appear all over it. All of my limbs will perspire incessantly and profusely. When asleep, my body will be agitated. I will be unable to stretch; if bent, I will not be able to stretch out. [F.155.a] In my dreams I will see pits, abysses, and horrific colors. Even if my food and sustenance is warm, it will seem cold when I swallow it. My tongue will form fissures and I will become unable to swallow food. However, if the skin-destroyer wind is not disturbed, none of those ailments will occur.' In this way, examining the skin-destroyer wind, he develops a correct understanding of the body.

5.171 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body when either disturbed or in balance. With insight derived from hearing or by seeing with the divine eye, he will then notice, 'The blood-destroyer wind is present in my body. If that wind is disturbed, the blood that runs in my liver will become impure and separate into two currents, one moving upward and the other downward. The upward-moving current will reach my nostrils, eyes, and ears and destroy the bloodstreams there. As the blood is spoiled, it will cause all the internal elements to go out of balance and all my major and minor body parts will lack vigor. My ears will no longer function, and I will become unable to walk about. My nostrils will have an unpleasant smell. When I practice pure conduct, when I go to refresh myself I will feel weak

and not socialize with others. [F.155.b] When the downward-moving blood splits off it will destroy my anus and penis, and blood will leak out of my penis during sex. My anus will be upset by contractions and my intestines will be weak. The vital fluids will create very painful hemorrhoids and the blood will also cause severe diarrhea.' In this way, examining the blood-destroyer wind, he develops a correct understanding of the body.

5.172 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body when either disturbed or in balance. With insight derived from hearing or by seeing with the divine eye, he will notice that the flesh-destroyer wind is present in his body. Wondering what function this wind may have when either disturbed or in balance, he will apply insight derived from hearing or see with the divine eye. He will then notice, 'If the flesh-destroyer wind is disturbed, my flesh will be crude and lack moisture. My flesh will have an unpleasant and rough appearance and be prone to severe disease. My flesh will be smelly, and spots of dry skin will develop everywhere, all of them emitting a foul smell. I will produce an overabundance of urine. Although I will be able to tolerate cold foods, even the mere mention of warm things or hot water will seem unbearable. I will not be able to tolerate hot food and will only ingest cool, sweet, and light food. Everywhere on my body, the flesh will become putrid, smelly, and oozing with discharge.' [F.156.a] In this way, examining the flesh-destroyer wind, he develops a correct understanding of the body.

5.173 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder what other winds are present in his body. With insight derived from hearing or by seeing with the divine eye, he will notice that the fat-destroyer wind is present in his body. Wondering how this wind may behave when disturbed, he will apply insight derived from hearing or see with the divine eye, and he will then notice, 'The fat-destroyer wind may cause a profusion of fat, such that various body parts are burdened, swollen, impaired, suppressed, hardened, pale, and become insensitive. However, if this wind is not disturbed, none of those ailments will occur.' In this way, examining the fat-destroyer wind, he develops a correct understanding of the body.

5.174 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body when either disturbed or in balance. With insight derived from hearing or by seeing with the divine eye, he will notice that the bone-destroyer wind is present in his body. Wondering what function this wind may have when either disturbed or in balance, he will then notice, 'If disturbed, it will cause my bones to become deformed, my jaw will dislocate, and I will be unable to

sleep, whether by day or night. [F.156.b] I will feel an intense pain in my bone marrow and my whole body will be contorted. My muscles will lack volume and hardness. I will become pale and constantly feel depressed, all of which causes constant physical exhaustion. I will not feel well for as long as the wink of an eye.' In this way, examining the bone-destroyer wind, he develops a correct understanding of the body.

5.175 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body when either disturbed or in balance. With insight derived from hearing or by seeing with the divine eye, he will notice that the semen-drier wind is present in his body. Wondering what function this wind may have when either disturbed or in balance, he will apply insight derived from hearing or see with the divine eye. He will then notice, 'If the semen-drier wind is disturbed, I will become confused. When in bed at night, I will constantly dream about women. Ordinary people will grow lustful as they conceive of such images and they will then engage in amorous activities due to this error. Because of this wind, they will then ascribe reality to the perception of such ghostlike and unreal women who are intent on causing harm. This wind also prevents the digestion of food.' In this way, examining the semen-drier wind, he develops a correct understanding of the body. [F.157.a]

5.176 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body when either disturbed or in balance. With insight derived from hearing or by seeing with the divine eye, he will notice that the shriveling wind is present in his body. Wondering what function this wind may have when either disturbed or in balance, he will apply insight derived from hearing or see with the divine eye. He will then notice, 'If the shriveling wind is disturbed, it will enter my feet, foot soles, kneecaps, tail bone, back, ribs, breasts, neck, shoulders, head, ears, and eyebrows. As it enters all my major and minor body parts, my entire body will shrivel up. It will become entirely wrinkled and thick. I will become depressed and confused. My feet will also crack open. Even if I rub my skin with fresh butter⁶⁰⁸ or mustard oil, the place where I apply the grease will remain dry and derelict.' In this way, examining the shriveling wind, he develops a correct understanding of the body.

5.177 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body. With insight derived from hearing or by seeing with the divine eye, he will notice that the hair-whitening wind is present in his body. Wondering what function this wind may have when either disturbed or in balance, he will then notice, [F.157.b] 'If the hair-whitening wind is disturbed, my hair will

become white even if I am in the prime of youth. Even though I am young, I will become drained of strength as if I were old. In other childish, ordinary people this may also occur due to food. Although one is a child one may appear just like an old person. This may occur to those in the prime of youth. Even children may in this way come to appear like old people. The force of the hair-whitening wind causes even those in the prime of youth to become old—such is its power. This hair-whitening wind does not occur in the age of excellence. In the age of strife, however, when most people are unrighteous, the hair-whitening wind will grow and intensify, corresponding to the number of unrighteous people.’ In this way, examining the hair-whitening wind, he develops a correct understanding of the body.

5.178 “The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body. With insight derived from hearing or by seeing with the divine eye, he will notice that the harmony-destroying wind, which destroys harmony, is present in his body. Wondering what function this wind may have when either disturbed or in balance, he will apply insight derived from hearing or see with the divine eye. He will then notice, ‘If this wind is disturbed, my digestion will be poor, and I will become angry at my loved ones and friends. I will fall asleep during the day and I will feel upset. [F.158.a] I will also become unable to eat sweet foods. Instead, I will want to eat pungent and sour foods. These irritants will make me prone to fierce anger. I will feel tired even if I have not performed any daily activities.’ In this way, examining the harmony-destroying wind, he develops a correct understanding of the body.

5.179 “The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the presence of other winds in his body. With insight derived from hearing or by seeing with the divine eye, he will notice that the wind that destroys residual urine is present in his body. Wondering what function this wind may have when either disturbed or in balance, he will apply insight derived from hearing or see with the divine eye. He will then notice, ‘If the wind that destroys residual urine is disturbed, I will have constant pain in my penis, throughout day and night. I will feel like urinating, but I will be unable to do so. I will also lose all strength and my breath will be short. If this condition becomes aggravated, I will also become pale and emaciated.’ In this way, examining the wind that destroys residual urine, he develops a correct understanding of the body.

5.180 “The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the presence of other winds in his body. With insight derived from hearing or by seeing with the divine eye, he will notice that the food-consumption wind is present in his body. [F.158.b] Wondering what function this wind may have when either disturbed or in

balance, he will apply insight derived from hearing or see with the divine eye. He will then notice, 'If the food-consumption wind is disturbed, I will eat four to five times as much as my normal intake. If the wind is severely disturbed, all my strength will be lost even though I eat. I will also become unable to open and close my eyes. When the wind gains strength, it will prevent me from retaining the teachings in my mind.' In this way, examining the food-consumption wind, he develops a correct understanding of the body.

5.181 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body when either disturbed or in balance. With insight derived from hearing or by seeing with the divine eye, he will notice that the upward-moving wind is present in his body.⁶⁰⁹ Wondering what function this wind may have, he will apply insight derived from hearing or see with the divine eye. He will then notice, 'If the tooth-extractor wind is disturbed my teeth will become crooked, degenerate, and fall out. My gums, mouth, and lips will become swollen and my palate will turn blue.' In this way, examining the tooth-extractor wind, he develops a correct understanding of the body.

5.182 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the presence of other winds in his body. With insight derived from hearing or by seeing with the divine eye, he will notice that the uvula-burner wind is present in his body. [F.159.a] Wondering what function this wind may have when either disturbed or in balance, he will then notice, 'If the uvula-burner wind is disturbed, my throat will hurt, burn, swell, and make a wheezing noise.' In this way, examining the uvula-burner wind, he develops a correct understanding of the body.

5.183 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body when either disturbed or in balance. With insight derived from hearing or by seeing with the divine eye, he will notice that the downward-moving wind is present in his body. Wondering what function this wind may have when either disturbed or in balance, he will then notice, 'If the downward-moving wind is disturbed, most of the food I consume will be decomposed and only very little food will remain pure. When the food remains pure, my skin, blood, flesh, fat, bones, vital fluids, and marrow will flourish. But in cases of contamination, wind, bile, and phlegm will become unbalanced. When the upward- and downward-moving winds⁶¹⁰ are disturbed, most of my food and wind will be ruined. Only very little will become nutritious.' In this way, examining the upward- and downward-moving winds, he develops a correct understanding of the body.

- 5.184 “The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body when either disturbed or in balance. [F.159.b] With insight derived from hearing or by seeing with the divine eye, he will notice that the upward-moving wind is present in his body. Wondering what function this wind may have when either disturbed or in balance, he will apply insight derived from hearing or see with the divine eye. He will then notice, ‘The upward-moving wind is based at the crown of my head where it may penetrate my skull and pass upward, just like smoke. When I suffer from fever, this wind may break open the crown of my head and pass through there. This can be observed at the top of my head where the wind may move uninterrupted day and night. All common people can see when that occurs. If this wind is highly disturbed, it will break through the skull and, if it passes through the opening without interruption for three days, one is certain to die.’ In this way, examining the upward-moving wind, he develops a correct understanding of the body.
- 5.185 “The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body when either disturbed or in balance. With insight derived from hearing or by seeing with the divine eye, he will notice, ‘If the lung-mover wind is disturbed, my breath will be agitated and all my veins and tendons will shake, becoming disarrayed and adhering to one another. Some will be shortened, and others drawn out. My nostrils will also become blocked and my breathing will become labored.⁶¹¹ I will experience pain as if on the verge of death.’ In this way, examining the ribcage-mover wind, he develops a correct understanding of the body. [F.160.a]
- 5.186 “The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body when either disturbed or in balance. With insight derived from hearing or by seeing with the divine eye, he will notice that the wind in the abdomen is present in his body. Wondering what function this wind may have when either disturbed or in balance, he will apply insight derived from hearing or see with the divine eye. He will then notice, ‘If the wind in the abdomen is disturbed this will cause the contraction of many tendons in my arms, legs, back, groin, and elsewhere throughout my body. They will all become intertwined. I will lose consciousness and pass out. That great aggregation of tendons is also called *body*.’ In this way, examining the wind in the abdomen, he develops a correct understanding of the body.
- 5.187 “The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the presence of other winds in his body. He will notice that the hair-destroyer wind is present in his body.

Wondering what function this wind may have when either disturbed or in balance, he will apply insight derived from hearing or see with the divine eye. He will then notice, 'If the hair-destroyer wind is disturbed within my body, all the hair on my major and minor body parts will be ruined. [F.160.b] They will turn yellow and gray and my limbs will also take on an unpleasant coloration. I will notice that my body hair has deteriorated, but those that have fallen out may still grow back.' In this way, examining the hair-destroyer wind, he develops a correct understanding of the body.

5.188 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body when either disturbed or in balance. With insight derived from hearing or by seeing with the divine eye, he will notice the wind of supportive movement. Wondering what function this wind may have when either disturbed or in balance, he will apply insight derived from hearing or see with the divine eye. He will then notice, 'The wind of supportive movement is a wind that provides timely strength to the body. It supports ordinary coming and going, bending and stretching. Yet if the movements of this wind in the entire body are stirred up, they will also disturb the movements of the mind and this may cause insanity due to wind. I will become unable to rest in equipoise.' In this way, examining the supportive wind, he develops a correct understanding of the body.

5.189 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body when either disturbed or in balance. With insight derived from hearing or by seeing with the divine eye, he will notice, 'The sleep-distractor wind is present in my body. [F.161.a] If it stirs, I will fall asleep while listening to the words of the buddhas, yet I will be sleepless when listening to afflictive and unvirtuous matters. My mind will become distracted and at night I will also have improper contemplations. I will speak excessively. When I look around, I will also perceive floating hairs in my vision.' In this way, examining the sleep-distractor wind, he develops a correct understanding of the body.

5.190 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the presence and function of other winds in his body. With insight derived from hearing or by seeing with the divine eye, he will notice that the impatience wind is present in his body. Wondering what function this wind may have when either disturbed or in balance, he will apply insight derived from hearing or see with the divine eye. He will then notice, 'If the impatience wind is disturbed even small matters will make me angry and I will also display my anger. I will also become angry at ordinary people. The hair on my body will stand on end and frustration⁶¹² will grow in my heart. Forms nearby will seem to me as if they

were far away. I will also misperceive the disks of the sun and moon. Due to the disturbances caused by this wind the moon will look like the sun.’ In this way, examining the impatience wind, he develops a correct understanding of the body. [F.161.b]

5.191 “The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body when either disturbed or in balance. With insight derived from hearing or by seeing with the divine eye, he will notice that the wind that brings vowels and consonants to the tongue is present in his body. Wondering what function this wind may have when either disturbed or in balance, he will apply insight derived from hearing or see with the divine eye. He will then notice, ‘When this wind is disturbed, I will become unable to pronounce the consonants and vowels. Accompanied by⁶¹³ wind, expressions and syllables are formed with the tongue based on the observations of the mind and mental states. Various expressions and syllables are produced as the wind follows the activities of the mind. In this way consonants and vowels are expressed in numerous ways based on the expressions of the tongue and the wind that creates such syllables. Yet if this wind is disturbed, my tongue will become weak. It may move too fast or I may become mute.’ In this way, examining the wind that brings vowels and consonants to the tongue, he develops a correct understanding of the body.

5.192 “The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body when either disturbed or in balance. With insight derived from hearing or by seeing with the divine eye, he will notice that the wind that produces craving for taste is present in his body. Wondering what function this wind may have when either disturbed or in balance, he will apply insight derived from hearing or see with the divine eye. [F.162.a] He will then notice, ‘If the wind that produces craving for taste is disturbed, the sweetness worms that are present on the tip of my tongue will create desire. I will want all sorts of desirable, enjoyable, and attractive food, but I will not be able to swallow any of it. When lacking food, I will become unable to rest in concentration. I will find no joy in relation to virtuous qualities. This is due to problems with my body. The body endures due to mutual dependencies, just as when, for example, two sticks support one another. Similarly, the aggregates in cyclic existence endure due to the mutually supportive powers of name-and-form and the power of food. This is similar to the way flour and water mingle to form dough based on their mutual powers. That is how name-and-form endure based on their mutual powers.’ In this way, examining the wind that produces craving for taste, he develops a correct understanding of the body.

5.193 “The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body when either disturbed or in balance. With insight derived from hearing or by seeing with the divine eye, he will notice, ‘When the liver-destroyer wind is disturbed, this will upset the digestion of food during the night and my food will taste sour. For as long as this situation persists, any food I eat will be out of balance. All my major and minor body parts will lack energy [F.162.b] and they will become entangled in a web of sinew.’ In this way, examining the liver destroyer-wind, he develops a correct understanding of the body.

5.194 “The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body when either disturbed or in balance. With insight derived from hearing or by seeing with the divine eye, he will notice the wind that pushes excrement upward. Wondering what function this wind may have when either disturbed or in balance, he will then notice, ‘That wind causes a foul smell to leak from my mouth and nostrils. It will also cause such a smell to emerge from all the hair follicles on my body hair. Excrement and the contents of my intestines will be transferred into my stomach, thus causing excruciating, burning, and stinging pain throughout my body. I will become unable to digest any food. I will be unable to rest in the joy of concentration. During my daily activities I will be unable to apply myself in virtuous ways.’ In this way, examining the wind that pushes excrement upward, he develops a correct understanding of the body.

5.195 “The spiritual practitioner who carefully considers and attends to the internal body will also notice that the wind that passes through the anus is present in his body. Wondering about the function of other winds in his body when either disturbed or in balance, he will use insight derived from hearing or see with the divine eye that the wind that passes through the anus is present in his body. Wondering what function this wind may have when either disturbed or in balance, he will apply insight derived from hearing or see with the divine eye. He will then notice, [F.163.a] ‘If the wind that passes through the anus is disturbed, I will develop five types of boils and three kinds of hemorrhoids. Based in the anus, the wind will then draw pus from them. I will experience burning pain and be prone to sleep. My muscles and brain will become increasingly afflicted. The warmth in my body will become impaired and my tongue will lose its desire for taste.’ In this way, examining the wind that passes through the anus, he develops a correct understanding of the body.

5.196 “The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body when either disturbed or in balance. With insight derived from hearing or by

seeing with the divine eye, he will notice that the memory-destroyer wind is present in his body. Wondering what function this wind may have when either disturbed or in balance, he will use insight derived from hearing or see with the divine eye. He will then notice, 'If the memory-destroyer wind is disturbed, my memory will be destroyed. I will be unable to remember what I witnessed before. I will perceive things as if I were blind. I will also have persistent coughs. My body hair will become coarse and my nails will lose their luster. I will experience hot and cold flashes at the same time. I will not even be able to remember what I have eaten.' In this way, examining the memory-destroyer wind, he develops a correct understanding of the body.

5.197 "Carefully considering the internal body, [F.163.b] the spiritual practitioner will also wonder about the function of other winds in his body when either disturbed or in balance. With insight derived from hearing or by seeing with the divine eye, he will notice that the invigorating wind is present in his body. Wondering what function this wind may have when either disturbed or in balance, he will, with insight derived from hearing or by seeing with the divine eye, then notice, 'If the invigorating wind is disturbed, most of what I eat and drink will not have any invigorating effect on my body, even if the food that I ingest is extremely nutritious. The disturbing influence of this wind will render my body as if poisoned.' In this way, examining the invigorating wind, he develops a correct understanding of the body.

5.198 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body when either disturbed or in balance. With insight derived from hearing or by seeing with the divine eye, he will notice that the wind that strengthens body and mind is present in his body. Wondering what function this wind may have when either disturbed or in balance, he will apply insight derived from hearing or see with the divine eye. He will then notice, 'From the time of the womb onward, this wind makes the mind flourish. By the force of this wind it becomes clear to the mind what should and should not be done. I become aware and able to remember things that I did a long time ago. [F.164.a] My going and coming about will not be impeded. I will have sensations of cold, warm, hunger, and thirst. My body will be firm, and I will not grow white hair prematurely.' In this way, examining the wind that strengthens body and mind, he develops a correct understanding of the body.

5.199 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body when either disturbed or in balance. With insight derived from hearing or by seeing with the divine eye, he will notice that the wind that destroys the throat and speech is present in his body. Wondering what function this wind

may have when either disturbed or in balance, he will apply insight derived from hearing or see with the divine eye. He will then notice, 'If the wind that destroys the throat and speech is disturbed, extraneous causes will influence the natural constitution of my body. The stirring of this wind may cause muteness or loss of hearing. My hands may also contract, I may develop a hunchback, or I may become blind. Such diseases will develop. Yet if that wind is not disturbed, none of that will occur.' In this way, examining the wind that destroys the throat and speech, he develops a correct understanding of the body.

5.200 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the presence of other winds in his body. [F.164.b] With insight derived from hearing or by seeing with the divine eye, he will notice that the wind that causes coughing during sleep is present in his body. Wondering what function this wind may have when either disturbed or in balance, he will apply insight derived from hearing or see with the divine eye. He will then notice, 'If the wind that causes coughing during sleep is disturbed, I will have erratic dreams. All childish people will also experience serious auditory delusions. It will also feel as if my joints are being penetrated. It will take a long time to fall asleep.' In this way, examining the wind that causes coughing during sleep, he develops a correct understanding of the body.

5.201 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body when either disturbed or in balance. With insight derived from hearing or by seeing with the divine eye, he will notice, 'The warmth-retainer wind is present in my body. For all living beings, this wind prevents physical deficiencies. It is known as the life force of all living beings because it causes the mind to adhere to the body and serves as the support for consciousness. If this wind is disturbed, it kills all living beings.' In this way, examining the warmth-retainer wind, he develops a correct understanding of the body.

5.202 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the function of other winds in his body when either disturbed or in balance. [F.165.a] With insight derived from hearing or by seeing with the divine eye, he will notice, 'The wind that swirls throughout the entire body prevents the development of an otherwise healthy fetus, causing damage or destruction. It makes the fetus short, decrepit, and contracted.' In this way, examining the wind that constricts the entire body, he develops a correct understanding of the body.

5.203 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the presence of other winds in his body. With insight derived from hearing or by seeing with the divine eye, he

- will notice, 'The skin-maintainer wind is present in my body. Associating with the external wind, it enables sensation and is felt as cold, warm, mild, rough, powerful, appropriate, or timely.' In this way, examining the skin-maintainer wind, he develops a correct understanding of the body.
- 5.204 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder about the presence of other winds in his body. With insight derived from hearing or by seeing with the divine eye, he will notice, 'As seen with the divine eye of those who are free from affliction, who cannot be lured by extraneous flaws, who have crossed the precipices, and who see reality as it is, there are no further winds. This is the full amount of winds contained in the body. This is the collection of winds. This is the full extent of the aggregate of winds and the worms. Through these two, the faculties that observe the elements [F.165.b] can apprehend the body with its karmic action and affliction and the way it is injured.'
- 5.205 "And so the spiritual practitioner examines the last of the winds, and upon seeing the entire body, he becomes free from desire for pleasures. He is not bound by the craving that accompanies lustful desire. He does not remain within the realm of the māras. He abides within the limit of the transcendence of suffering. He conquers the darkness of beginningless engagement with desire, anger, and ignorance. The sun of wakefulness shines. He has no doubts and is beyond all pitfalls. He is not led astray by afflictive sounds, textures, tastes, forms, or smells. He does not fail to see the real condition of the objects. He correctly sees that the three realms in their entirety consist in impermanence, suffering, emptiness, and absence of self.
- 5.206 "In this way, the brahmins and householders in the town of Nālati, as well as the mendicant spiritual practitioners, developed a correct understanding of the body. They developed delight in the application of mindfulness to the body. They understood how phenomena arise and disintegrate. They were not let astray by others. They examined the entire body and comprehended bondage and liberation.
- 5.207 "The spiritual practitioner, though, will keep examining further aspects of the body's destruction, depletion, waning, and ruin. He will wonder, 'How is this body destroyed? It comes to nothing at the time of death. How are the worms injured and destroyed by the winds? [F.166.a] How do the elements become imbalanced? What are the events that come to pass during one's final time? How does the ascent and descent occur when the worms are injured by the winds?' In this way, the spiritual practitioner continuously examines his own body.
- 5.208 "At the time of death, all the worms in the elements become disturbed. With insight derived from hearing or by seeing with the divine eye, he will consider, 'First the worms are destroyed by the winds, and then I die. When

all my conditioned factors are destroyed and I die, I will experience excruciating and intense agony.'

5.209 "As he examines matters more closely, he will then notice, 'The worms in the brain are expelled from the head and destroyed and killed by the wind that is based in the nails. The worms that move in the head and neck are destroyed by the winds that are based in the sides of my feet. The worms that live in the skull are destroyed by the wind that causes loss of consciousness. The hair-consuming worms are destroyed by the bone-breaker wind. The worms that live in the ears are destroyed by the wind that inhibits movement. The worms covered in mucus are destroyed by the wind that permeates the ankles. The worms that live in the fat are destroyed by the wind that injures the hips. The worms that consume the joints, jaw, and mucus are destroyed by the wind that injures the joints. The worms that consume the dental roots are destroyed by the wind that injures the liver and brings sleep.

5.210 " 'The ten types of worms that live in my throat and chest are gradually destroyed as follows. [F.166.b] The worms that consume nasal mucus are destroyed by the winds that increase well-being. The vomit-inducing worms are destroyed by the movement-stopper wind within the ten channels in which the vital fluids run. The worms intoxicated by sweetness are destroyed by the wind that brings the joints into disorder. The worms that crave the six tastes are destroyed by the winds that injure body hair, nails, and excrement. The worms that cry out are destroyed by the wind that stops vital fluids. The worms opposed to sweetness are destroyed by the wind that causes aging. The worms that enjoy sleeping are destroyed by the bladder-paralyzer wind.

5.211 " 'Concerning the ten types of worms born from blood, the hair-eater worm is destroyed by the feces-drier wind. The cavity worm is destroyed by the ribcage-impairer wind. The jantumandarava worm is destroyed by the nine-openings disease wind. The audumbara worm is destroyed by the body part-decreasing wind. The jantumandarava and the dripper worms are destroyed by the warmth-extinguisher wind. The hair-protector worms are destroyed by the wind that makes the entire body cold. The blood-consumer worms are destroyed by the destabilizing wind. The sour worms are destroyed by the burner wind. These worms are legless, short, born from blood, blind, cause rashes, and bore their way forward. At the place and time of my death, all of them will be destroyed by the winds [F.167.a] and thus my blood will dry up. When they die, fierce and excruciating pain will follow as the blood dries up.

- 5.212 “ ‘At the time of ordinary people’s death, when they have to let go of their friends, companions, associates, children, spouse, possessions, and enjoyments, they will be struck by an intense fear of dying created by their craving. This occurs due to the bonds that tether their base and ignorant minds. Without a protector, they are left with nothing but their own Dharma and non-Dharma as their physical and mental suffering consumes all the blood in their major and minor body parts.’
- 5.213 “The spiritual practitioner who carefully considers and attends to the internal body will also wonder, ‘What are the further species of worms, and what type of suffering might I feel when the winds destroy the worms?’ With insight derived from hearing or by seeing with the divine eye, he will then notice, ‘Concerning the ten species of worms that live in the flesh, the wound provoker is destroyed by the gatherer wind. The cuncuraga worm is destroyed by the upward- and downward-moving winds, and the muscle-traveler worm is destroyed by the life force wind. When that wind departs, people die. The worm that perforates the veins is destroyed by the closing wind. The skin-cutter worm is destroyed by the wind that ruins the mind. The fat-agitator wind is destroyed by the agitator wind. The enricher worm is destroyed by the eye-blinking wind. [F.167.b] The stinker worm is destroyed by the five winds that cause death due to the stirring of the five mutually conflicting winds.’
- 5.214 “The spiritual practitioner who carefully considers and attends to the internal body will also wonder, ‘At the time of my death, which winds destroy the worms that live in sweat?’ Having understood this with insight derived from hearing or by seeing with the divine eye, he will likewise examine the worms that live in bile. The spiritual practitioner will then notice that the jurava worm is destroyed by the womb-developer wind. This is the wind that enables human activities and distinctive features to develop. The shaker worm is destroyed by the womb-destroyer wind. This is the wind that saps human strength. It also causes a saffron-colored, sour substance to emerge from the mouth. It can also cause one to become a woman. The kuśi flower worm is destroyed by the wind that causes going, coming, running, and jumping. The common worm, the dark one, the great food worm, and the warmth-traveler worm are all destroyed by the five winds associated with the eyes, ears, nose, tongue, and body. Likewise, the burner worm is destroyed by the ant wind. The worm that decreases heat is destroyed by the needle wind. The great fire worm is destroyed by the intestine-opener wind.
- 5.215 “The spiritual practitioner who carefully considers and attends to the internal body will also wonder, ‘At the time of my death, which winds destroy the worms that live in the bones?’ With insight derived from hearing or by seeing with the divine eye, he will then notice, ‘Concerning the worms

that live throughout my major and minor body parts, [F.168.a] the bone-biter worm is destroyed by the wind that destroys bile. The worm that lives in heat is destroyed by the phlegm-destroyer wind. The joint-cutter and the stinker worms are destroyed by the skin-destroyer wind. The bone pus species is destroyed by the blood-destroyer wind. The red-mouth worm is destroyed by the flesh-destroyer wind. The skin-eater worm is destroyed by the blood-destroyer wind. The ant worm is destroyed by the semen-destroyer wind. The razor mouth worm is destroyed by the wind that creates confusion.'

5.216 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder, 'At the time of my death, which winds destroy the worms that live in excrement?' With insight derived from hearing or by seeing with the divine eye, he will then notice, 'The sustenance worm is destroyed by the strengthening wind. The needle-mouth worm is destroyed by the sweat-destroyer wind. The ant worm is destroyed by the liver-destroyer wind. The legless worm is destroyed by the fat-destroyer wind. The inactive worm is destroyed by the food-carrying wind. The excrement-disperser worm is destroyed by tooth-extractor wind. The excrement-separator worm is destroyed by the uvula-contractor wind. The intestine-opener worm is destroyed by the downward-moving wind. The worm that causes paralysis in conjunction with digestion is destroyed by the upward-moving wind. The fine-color worm is destroyed by the wind that moves in the chest. [F.168.b] The excrement digestion worm is destroyed by the womb-dwelling wind. When those winds destroy these worms, excrement will dry up. All the elements of the body will wither. Thereby they mutually disrupt and unsettle each other, and shift up and down. In this way, all the elements are disturbed and thus they grow old, rot, and decay. In consequence of such deterioration, people in general, or I myself, will, at the time of death, experience fierce and unusual agony. Those are certain to be experienced by everyone.'

5.217 "The spiritual practitioner who carefully considers and attends to the internal body will further wonder, 'At the time of death, which winds destroy my worms?' With insight derived from hearing or by seeing with the divine eye, he will then notice, 'Concerning the ten species of worms that live in my bone marrow, the hair dweller is destroyed by the hair-destroyer wind. The black-mouth worm is destroyed by the harmony-creating wind. The inactive worm is destroyed by the sleep-distractor wind. The highly painful worm is destroyed by the impatience wind. The obscurer worm is destroyed by the wind that brings vowels and consonants to the tongue. The fire-colored worm is destroyed by the wind that mixes tastes. The rising worm is destroyed by the liver-destroyer wind. The downward-moving

worm is destroyed by the wind that pushes excrement upward. [F.169.a] The auṭhīṅgā worm is destroyed by the wind that passes through the anus. The thinker and enjoyer worms⁶¹⁴ are destroyed by the memory-destroyer wind.'

5.218 "The spiritual practitioner who carefully considers and attends to the internal body will then think, 'There is nothing to be seen that is permanent, nothing to be seen that is clean, nothing to be seen that is a self. One previous worm is destroyed by the kidney-destroyer wind. All those worms are destroyed by the winds at the time of death.' In this way, carefully considering the internal body, the monk overcomes the darkness that he has remained within since time without beginning. He goes forth into the undefiled and ultimate insight, which is unlike anything else, and beyond the world. Among the seven kinds of recollection, the recollection of death is taught as being supreme. It is like this: one recollects the Buddha, Dharma, and Saṅgha, divinity, and impermanence.

5.219 "The spiritual practitioner who carefully considers and attends to the internal body will wonder, 'Death brings universal decay, but how many forms of death are there?' With knowledge derived from hearing or by seeing with the divine eye, he will then notice, 'There are four types of death because death may occur from imbalances in the earth element, water element, fire element, or wind element. How does death occur due to imbalances of the earth element? [F.169.b] When the earth element is disturbed, the winds will cause the earth element to become hard and rigid. All the major and minor body parts are harmed, crushed and turn putrid. The winds will collide and press against one another. As an example, imagine that a lump of butter is placed between two vajra mountains that gradually are pushed against each other by the power of the wind. How could that lump of butter retain any substantiality? Likewise, when the earth element is disturbed, all my major and minor body parts—all my elements, the container of skin and sinew, the blood, flesh, fat, bones, marrow, and vital fluids—will become like that lump of butter. Constantly and continuously squeezed from all sides, they will be broken down completely. It is indeed painful when my elements are ravaged in this way.

5.220 " 'Whether they recollect the Buddha, the Dharma, or the Saṅgha, if those who are at the end of their lives continuously maintain such reference points with a proper attitude, then even such ordinary people will all be able to achieve a rebirth that resembles the reference points they kept in mind. The imprint of a seal emerges in accordance with seal itself. In the same way, those who are at the end of their lives will at the time of death secure a rebirth that is in accordance with their state of mind. Birth and death occur due to the monkey mind.'

5.221 “The spiritual practitioner who carefully considers and attends to the internal body will also wonder, [F.170.a] ‘How do ordinary people die based on imbalances in the water element?’ With insight derived from hearing or by seeing with the divine eye, he will then notice, ‘When my water element becomes disturbed, all my major and minor body parts—the cocoon of sinew, all the elements, and the skin, blood, flesh, fat, bones, marrow, and vital fluids—will be taken⁶¹⁵ and dissolve. Such events will definitely come to pass for me and all ordinary people. They will be taken⁶¹⁶ and become agitated by one another. Just as with the previous example of the two mountains, if a lump of butter is thrown into the ocean and destroyed by winds over time, it will not endure. Nothing can save it. Nothing will remain of it and it cannot last. Such is the excruciating suffering that will happen to me due to the water element.

5.222 “ ‘Whether they recollect the Buddha, the Dharma, or the Saṅgha, if those who are at the end of their lives continuously maintain such reference points with a proper attitude, then even such ordinary people will all be able to achieve a rebirth that resembles the reference points they kept in mind, as if they were the imprint of a seal. The imprint of a seal emerges in accordance with the seal itself. Likewise, those who are at the end of their lives will, at the moment of death, achieve a rebirth that accords with their state of mind. This is because the monkey mind is what determines one’s rebirth at the time of aging and death.’

5.223 “The spiritual practitioner who carefully considers and attends to the internal body will also wonder, ‘How does death occur due to imbalances in the fire element at the moment of death?’ [F.170.b] With insight derived from hearing or by seeing with the divine eye, he will then notice, ‘If the fire element is disturbed at the time of my death, all my major and minor body parts—the entire cocoon of veins and sinew, all my elements, my skin, blood, flesh, fat, bones, marrow, and vital fluids—will be burned, cooked, broiled, heated, and set ablaze. For example, if a lump of butter is thrown into a great pile of khadira embers, it will be burned, cooked, set ablaze, and boiled. Likewise, since my whole body resembles a lump of butter, my body at the final moment of death will suffer from heat.

5.224 “ ‘Whether they recollect the Buddha, the Dharma, or the Saṅgha, if those who are at the end of their lives continuously maintain such reference points with a proper attitude, then even such ordinary people will all be able to achieve a rebirth that resembles the reference points they kept in mind, as if they were the imprint of a seal. The imprint of a seal emerges in accordance with the seal itself. Likewise, at the moment of death, those who are at the

end of their lives will achieve a rebirth that accords with their state of mind. This is because the monkey mind is what determines one's rebirth at the time of aging and death.'

5.225 "The spiritual practitioner who carefully considers and attends to the internal body will also wonder, 'How does death occur due to imbalances in the wind element?' With insight derived from hearing or by seeing with the divine eye, he will then notice, 'If the wind element is disturbed at the time of my death, [F.171.a] all my major and minor body parts—the entire cocoon of sinew, all the elements, and the skin, blood, flesh, fat, bones, marrow, and vital fluids—will deteriorate, wither, harden, and damage each other. Everything from my toenails to my head will be ground to dust. For example, if a lump of butter is buffeted by wind, over time it will break down, dry out, and harden. In the midst of space, its various fragments will grind one another to dust. Likewise, when the wind element is disturbed at the time of my death, I will experience the suffering of craving sensations in my dying body.

5.226 " 'Whether they recollect the Buddha, the Dharma, or the Saṅgha, if those who are at the end of their lives continuously maintain such reference points with a proper attitude, then even such ordinary people will all be able to achieve a rebirth that resembles the reference points they kept in mind, as if they were the imprint of a seal. The mind at death, during the final moments of existence, is like a seal that shapes one's future birth as if it were its imprint. This is because the body is shaped by the monkey mind and thus the time of death serves as the basis for one's rebirth. In this way, four aspects of death follow from disturbances of the four great elements.'

5.227 "The spiritual practitioner who carefully considers and attends to the internal body will also see the impermanence, suffering, emptiness, and absence of self with respect to all sentient beings. [F.171.b] With this understanding, he does not remain before the māras, but finds himself within the reality of the transcendence of suffering. He is not led astray by desirable sounds, textures, tastes, forms, or smells that involve affliction. He is not bound by the craving that accompanies lustful desire. He is free from the dust of the afflictions. He is safe from all precipices. He is not distracted by forms or smells. He does not arouse any excitement over appearances. He does not arouse any excitement over youthfulness. He does not arouse any excitement over being alive. He is not fond of gatherings. He does not constantly visit cities, nor is he fond of the city. He fears the terrors of death. He is apprehensive of even subtle unwholesomeness. He develops correct knowledge of the body. He understands phenomena that are subject to birth and death. He becomes free from desire for afflictive pleasures. He does not become indolent. He takes continuous delight in the sacred Dharma."

5.228 In this way the Brahmins, householders, and mendicants in the town of Nālati carefully considered the internal body.

5.229 “How do spiritual practitioners engage in practice? Monks, spiritual practitioners consider the internal body by means of external phenomena. When they see external phenomena, they carefully consider the internal body. They first examine seeds, noticing that they give rise to sprouts. From sprouts grow stems, [F.172.a] from stems come petals, from petals grow flowers, and from the flowers come fruits. In the same way, spiritual practitioners understand their own internal nature. They first notice how the seed-like consciousness accompanied by karmic action and afflictions descends into the semen. From the semen comes the oval shape, from the oval shape emerges the oblong, from the oblong comes the lumpy, and from the lumpy develops the fivefold protrusion of the two legs, two arms, and the head. Based on those five protrusions, the faculties become fully developed. Thus, successive stages lead to aging and death.

5.230 “A spiritual practitioner who carefully considers the external body and attends to it will also notice that while initially seeds are green, they later become gray and old, and in the end they disappear completely. Likewise, this body is initially that of an infant, but the infant grows up, the adult ages, and after aging, the body will also disappear entirely.

5.231 “The spiritual practitioner who carefully considers the external body and attends to it will further wonder, ‘How do external seeds appear and how do trees and forests grow from the ground?’ With insight derived from hearing or by seeing with the divine eye, he will then notice that all these phenomena mutually serve as each other’s causes and conditions. All external and internal conditioned factors arise by their mutual power. This goes for everything except three factors: [F.172.b] analytical cessation, non-analytical cessation, and space. How do phenomena appear based on their mutual power? Ignorance serves as the condition for formation, formation is the condition for consciousness, consciousness is the condition for name-and-form, name-and-form are the conditions for the six sense sources, the six sense sources are the conditions for contact, contact is the condition for sensation, sensation is the condition for craving, craving is the condition for grasping, grasping is the condition for becoming, becoming is the condition for birth, and birth is the condition for aging and death, agony, lamentation, suffering, unhappiness, and exhaustion. Thus emerges this great heap of nothing but suffering.

5.232 “Monks, when ignorance ceases, formation ceases; when formation ceases, consciousness ceases; when consciousness ceases, name-and-form cease; when name-and-form cease, the six sense sources cease; when the six sense sources cease, contact ceases; when contact ceases, sensation ceases;

when sensation ceases, craving ceases; when craving ceases, grasping ceases; when grasping ceases, becoming ceases; when becoming ceases, birth ceases; and when birth ceases, aging and death, agony, lamentation, suffering, unhappiness, and all manner of misery come to an end. Thus, this great heap that is nothing but suffering ceases. In this way, all these phenomena serve as each other's conditions. Whether external or internal and personal, phenomena give rise to one another. [F.173.a]. The spiritual practitioner thinks, 'The external phenomena are just like the internal phenomena, and the internal phenomena are just like the external phenomena.' In this way, he carefully considers the internal body, just as he carefully considers the external body in the correct way. This is how spiritual practitioners cognize external and internal phenomena. At first, they for a while consider how phenomena develop in Jambudvīpa. Next, they discern the single teaching that clarifies the state of their own internal phenomena. Thereby they carefully identify individual phenomena and understand their particular qualities, such as their suitability and other properties.⁶¹⁷ They notice how the entire mass of living creatures comes about due to outer and inner conditions, and they see how external factors influence their own internal mind and mental states.

5.233 "Here, one may wonder, 'Do external phenomena make internal phenomena flourish such that they become extremely clear, or do internal phenomena make external phenomena flourish such that *they* become extremely clear?' In that regard, external phenomena may make internal phenomena flourish because when spiritual practitioners possess a dwelling, bedding, and medical supplies, they will take joy in virtuous qualities. On the other hand, when they lack a dwelling, medical supplies, and daily requisites they will not take any joy in virtuous qualities. In this way, phenomena give rise to one another, depend on one another, produce one another, [F.173.b] and are effects of one another. Apart from this, there is no other agent or anything that is permanent, stable, enduring, or unchanging. Nor is anything produced by any causally productive "absence of causes." Even with the greatest effort no such thing can be seen.

5.234 "The spiritual practitioner who carefully considers the body and attends to it through the external body will also ask himself, 'How do all beings who are born in the three realms experience a flourishing of their own inner properties due to a single external activity?' With insight derived from hearing or by seeing with the divine eye, he will then notice, 'The single factor that pertains to all beings born through formation is sustenance. This is of four types: material food, attention, contact, and joy. In the realm of desire, these types of sustenance serve as seeds, and thus these external forms of sustenance enhance one's own internal facility in concentration.'

5.235 “Upon initially examining external phenomena, the spiritual practitioner will wonder, ‘How are internal phenomena maintained by external phenomena?’ With insight derived from hearing or by seeing with the divine eye, he will then notice that during the age of excellence those causes, conditions, or bases that constitute all beings’ sustenance are endowed with eight aspects. What are the eight? Pleasant sounds, textures, tastes, forms, and smells, as well as pleasant vital fluids, and agreeable colors and shapes. Whenever there is an increase of external phenomena in the form of dwellings, medical supplies, and other requisites, the body will flourish. At that time, one will delight in one’s own internal virtuous qualities. [F.174.a] In this way the spiritual practitioner carefully considers the external body and attends to it.

5.236 “Whenever bees, meat flies, small ants, and the like do not cause trouble to the body, one will be inclined toward one’s own internal phenomena. Whenever cold, heat, rain, and the like do not cause discomfort to the body, one will develop fondness for one’s own internal phenomena. Whenever one hears desirable, attractive, and delightful sounds, one will take joy in one’s own internal phenomena. Whenever one smells desirable, attractive, and delightful scents, one will take joy in one’s own internal phenomena. Whenever cold, heat, rain and the like do not cause harm to the body, one will take joy in one’s own internal phenomena. Whenever the five faculties flourish due to the five external sense sources, the five inner sense sources will flourish. In this way, carefully considering the body and attending to it through the external body, sons of noble family who truly adhere to the Great Vehicle, or noble hearers, develop accurate knowledge of the body.

5.237 “Moreover, when the spiritual practitioner carefully considers the external body and attends to it, he will also delight in his own six collections of consciousness. With the help of knowledge derived from hearing or by seeing with the divine eye, he will then notice that if external phenomena do not cause trouble, his own internal phenomena will be in balance and thus he will take joy in phenomena. What are the six collections of consciousness? They are the eye consciousness, [F.174.b] the ear consciousness, the nose consciousness, the tongue consciousness, the body consciousness, and the mind consciousness. One’s own internal phenomena and external entities mutually depend on and accompany each other. For example, when a bird flies through the sky, its shadow follows it wherever it goes. Likewise, one’s own internal entities always depend on external ones. If the body flourishes, the mind will not deteriorate. All these things stand in mutual dependency and arise due to conditions. In this way, the spiritual practitioner realizes that all phenomena without exception are impermanent, unstable, fleeting, and subject to change.

- 5.238 “Moreover, the spiritual practitioner who carefully considers the body and attends to it through the external body will also notice how the lifespans of humans in Jambudvīpa shorten and increase. With insight derived from hearing or by seeing with the divine eye, he will then notice that during the age of perfection all humans have descended from the god realm of Luminosity and therefore consume medicinal plants for their food. Just as ambrosia is the food of the gods in the Heaven of the Thirty-Three, so humans during the age of perfection have virtuous minds and are nourished by medicinal plants that have excellent color, scent, form, and texture. Because these flawless humans are sustained by such food, they achieve a lifespan of eighty-four thousand years. [F.175.a] There are three classes of disease—associated with hunger, thirst, and desire—but these humans are excellently nourished and do not develop diseases.
- 5.239 “In the second age⁶¹⁸ the properties of earth decrease, and the minds of humans likewise come to lack virtuous qualities. All manner of diseases manifest among human beings. They will suffer from hunger, thirst, untimely death, and heat. Nevertheless, the external nourishment is still enough to keep humans in Jambudvīpa alive and free from disease.
- 5.240 “The spiritual practitioner who carefully considers the body and attends to it through the external body will also wonder about the complexion and lifespan of human beings during the third age.⁶¹⁹ With insight derived from hearing or by seeing with the divine eye, he will then notice that during the third age the properties of earth further diminish and a number of diseases manifest. Due to flaws in their food, humans become afflicted with diseases associated with wind, bile, and phlegm. The spiritual practitioner will notice the entire mass of conditioned factors that manifest when external sustenance causes the inner sense sources to flourish. In this way, he correctly considers the influence of external factors on the body.
- 5.241 “Moreover, the spiritual practitioner who carefully considers the body and attends to it through the external body will wonder, ‘What is the food of humans in Jambudvīpa during the fourth age of strife?’ With insight derived from hearing, he will then notice that during the age of strife, the humans in Jambudvīpa eat wild millet, barley broth, fish, grains, and roots, yet the taste of their food generally decreases. The humans of that time suffer continuously from disease [F.175.b] and they age prematurely. The humans of the age of strife have no strength.
- 5.242 “The spiritual practitioner who carefully considers the body and attends to it through the external body will also wonder, ‘What are the developments with respect to human lifespan and size during the first age of fourfold perfection?’ With insight derived from hearing or by seeing with the divine

- eye, he then notices that during the age of excellence the humans of Jambudvīpa possess tremendous longevity, living for eighty-four thousand years, and their bodies measure a thousand fathoms.
- 5.243 “The spiritual practitioner who carefully considers the body and attends to it through the external body will likewise wonder about the lifespan of humans in Jambudvīpa during the second age.⁶²⁰ With insight derived from hearing or by seeing with the divine eye, he will then notice that during the second age humans live for forty thousand years and their bodies measure two hundred fathoms.
- 5.244 “The spiritual practitioner who carefully considers the body and attends to it through the external body will also wonder about the lifespan of humans in Jambudvīpa during the third age.⁶²¹ With insight derived from hearing or by seeing with the divine eye, he will then notice that during the third age humans live for twenty thousand years and their bodies measure one hundred fathoms.
- 5.245 “The spiritual practitioner who carefully considers the body and attends to it through the external body will also wonder about the lifespan of humans in Jambudvīpa during the age of strife. With insight derived from hearing or by seeing with the divine eye, he will then notice that during the age of strife an extremely long-living human has a lifespan of one hundred years and the size of their body is up to one fathom. [F.176.a]
- 5.246 “During the deprived age of destruction that follows the age of strife, humans lack the ten virtues. Wondering what the maximum lifespan might be at that time for those who understand what is wholesome, he will apply insight derived from hearing or see with the divine eye. He will then notice that during the deprived age of destruction, all the foremost tastes disappear. Salt, yogurt, meat, honey, syrup, sugarcane, and all the grains undergo transformation, and thus the foremost among the sixty varieties of grain and others all disappear. Other types of grain include the red grain, the taste stealer, pataṅga, the gray one, iron power, the enticer, śarika, conch pearl, tūrṇaka,⁶²² lohavāla, kunduvinta, red julaka, the powdery, arjuna, banjaka, dry ruha, ocean kunduruha, the twice-grower, samahasa, the hot one, the awn-less, the rough and hot, yāvaka, the one that grows everywhere, siṃhaḍa, the sinless, the great color, the one that flourishes everywhere, arjuna, the burner, driruha, the magical cut, the mountain-borne, the constant grower, the jointless one, the one that grows in all locations, kāliṅka, great kāliṅka, the golden one, the great conch, the easily obtained, bāhiniro, śikhriṇi, the aṅgu-born, sandhavaka, kālavāha, prasivu, vighasa, the giver, iṅgalika, the true, vyāviddha, the unwanted, the blended, [F.176.b] buddhali, power of the sun, the stainless, the Magadha species, ocean foam, velaruha, the equal banjaka, the huskless, the supreme,

the warm, the Chinese one, the saffron-colored, the spotted, the intertwined, the assistant's mind, the strong one, *khangkakhantika*, the mixed, the nectar-dripping chin, and the wheat-colored. Likewise, there are six types of barley: the husky, the chaffless, the mixed, the sweet one, the black one, and the pale. There are also two minor kinds of grain, namely the random ones and the seed grown.

5.247 “Similarly, all the most fragrant flowers will disappear during the painful age of destruction. Sesame, kidney bean, flat lentils, the growing, the planted,⁶²³ the cultivated, and the uncultivated will also disappear from the environment. The milk of cows and buffalo, as well as grape juice, and all other cherished and desired drinks will disappear. After all those are destroyed, the skin, bones, and marrow of the humans in *Jambudvīpa* will begin to get slightly colder. Because of the lack of good food, everyone will come to resemble mere skeletons. Therefore, since all external and internal factors stand in mutual dependency, the spiritual practitioner will understand that all conditioned things are subject to destruction and are impermanent, unpleasant, unclean, devoid of a self, and not the work of a creator. [F.177.a] They are not causeless or random, nor are they the product of one, two, three, four, or five creators. Nor are they the product of six causes, as otherwise claimed by non-Buddhists who teach wrong paths. This is how the spiritual practitioner carefully considers the body and attends to it from the perspective of the external. In this way, aware of all those developments from the age of excellence through to the age of destruction, he carefully considers the external body and attends to it in the correct manner.

5.248 “Next, the spiritual practitioner who carefully considers the body and attends to it through the external body will wonder, ‘How do the mountains, rivers, plains, oceans, and so forth, through to Mount Sumeru, the king of mountains, all develop and deteriorate within the four human abodes?’

“These are the four human abodes: *Jambudvīpa*, *Godānīya* in the west, *Kuru* in the north, and *Videha* in the east. There are also the eight great hells, the starving spirits, the animals, and the six classes of gods in the realm of desire. In this way, he carefully considers the external body and attends to it.

5.249 “The spiritual practitioner will also examine the mountains, rivers, lands, and borders in the eastern reaches of *Jambudvīpa*. With knowledge derived from hearing or by seeing with the divine eye, he will then notice a mountain known as *Anūna* in the east of *Jambudvīpa*. This mountain is ten leagues high. There is yet another mighty mountain there that reaches thirty leagues. Between those two mountains flows the river known as *Joyous Higher Realms*. There is also the river *Kauśika* and the river *Kośalā*, [F.177.b] as well as the lands known as *Endowed with Riverbanks* and *Burning*. *Kauśika* and

Kośalā connect the various lands. There is also the land known as Aṅga. The river Burning runs through it, flowing across one hundred leagues. The mountain known as Endowed with Riverbanks measures two hundred leagues. The land of Kauśika contains ten thousand towns. Half of the land of Kośalā is known as Kourava and is adorned by the following species of exquisite trees: nāga, nāḍi, gaurava, jalahinata, tāla, and talo. The spiritual practitioner also sees how the land of Kośalā abounds with fruits of the date palm, jackfruit, and nāḍikekere. The lands of Antelope Dress, Eliminating Ailing Deer, Karṇika, Face of Joy, and Camel Face measure three thousand leagues. Observing these areas, the spiritual practitioner carefully considers the external body and attends to it.

5.250 “He will then wonder, ‘Are these all the lands that there are, or are there also other areas that the rivers of Jambudvīpa flow through?’ With insight derived from hearing or by seeing with the divine eye, he will then notice that the great river Kṣoṇo, which is half a league wide, descends from the mountain called Meghalati and flows across five hundred leagues of land. Its riverbed is adorned with numerous cliffs.

5.251 “The spiritual practitioner who carefully considers the body and attends to it through the external body will then wonder, ‘Are there any other mountains or rivers here in Jambudvīpa?’ With insight derived from hearing or by seeing with the divine eye, he will then notice another mountain, known as Solitary, [F.178.a] which is one hundred leagues high and measures five hundred leagues across. The magnificent river known as Red flows from that mountain. Half a league wide, this river descends across five hundred leagues and flows into the sea.

5.252 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further wonder, ‘Are there any other such rivers in Jambudvīpa?’ With insight derived from hearing or by seeing with the divine eye, he will then notice that the great river Kāverī flows in Jambudvīpa. It is adorned with great flowers, such as ketaka, magnolia, arjunā, kadamba, fresh mālikā, and atimukta. A second river, known as Endowed with Cows, flows through cattle pastures. Both of these rivers are half a league wide and their courses are three hundred leagues long.

5.253 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further wonder, ‘Are there other mountains or rivers in Jambudvīpa?’ With insight derived from hearing or by seeing with the divine eye, he will then notice that there indeed are other mountains and rivers in Jambudvīpa. The great Ṭakaśobho mountain, which can be scaled by everyone, is surrounded by the sea and measures thirty leagues. The few people who live there are known as the Kinkikirāta, a

people who lack affection, are barbaric, and wear antelope skins. Others who live there wear leaves and eat the flesh of elephants that are found by the ocean. [F.178.b] Due to their habituation to meat, they also eat human flesh.

5.254 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further wonder, ‘Far beyond Jambudvīpa, are there any mountains or islands in the sea?’ With insight derived from hearing or by seeing with the divine eye, he will then notice that the mountain called Endowed with Jewels rises from the sea and is adorned by numerous jewels, such as sapphire, great sapphire, vajra, beryl, musāragalva, crystal, ruby, and sukumārikā. Propelled by their former actions, merchants are blown to that mountain by the wind during the age of excellence. In the ocean beyond that mountain live tens of thousands of great fish, infant-eating crocodiles, and rākṣasīs known as *shadow players*.

5.255 “Still farther away in the ocean lies an island called Golden Walls. The ground there is covered by gold and the island is inhabited by terrifying and ferocious rākṣasas. A farther two thousand leagues out into the ocean stands the Dhiriko mountain with its three peaks. The mountain is seven leagues high, three hundred leagues wide, and adorned with jewels such as sapphire, vajra, beryl, ruby, sukumārikā, great blue sapphire, and musāragalva.

5.256 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further wonder, ‘Beyond that mountain, are there any other mountains or seas?’ [F.179.a] With insight derived from hearing or by seeing with the divine eye, he will then see the great ocean called Black Waters, measuring ten thousand leagues. Here, the asuras frolic with nāga maidens. The nāgas who live in that sea are terrifying to behold. There is also a rākṣasī, called Emerging at the Summit of the Shadows, who catches weak asuras and hurls them into the sea. The ocean of Black Waters abounds with mountains that look like black clouds and are teeming with mahoragas. Seeing all this, the spiritual practitioner carefully considers the external body and attends to it.

5.257 “Wondering, ‘Might there be mountains or oceans beyond Black Waters?’ the spiritual practitioner will apply insight derived from hearing or see with the divine eye. He will then see two oceans called Abounding with Jewels and Red. Those two oceans extend ninety leagues beyond the jambu trees there. This is home to the garuḍa king of birds with his vajra beak. Not quite as far beyond the jambu trees lies the ocean called Blue Waters, which is hundred leagues wide. Within it lives the rākṣasī called Mandehā, who is one mile tall and drifts from one mountain to another within that sea, going wherever there is a mountain.

- 5.258 “Wondering whether there may be any mountains or rivers to be found farther out at sea, the spiritual practitioner will investigate the various regions. With insight derived from hearing or by seeing with the divine eye, [F.179.b] he will then see an ocean known as Bright Waters, which is five hundred leagues wide. From that ocean rises the mountain called Draped in Light Rays. A hundred leagues tall and three hundred leagues wide, that mountain is made of silver and adorned with all manner of beautiful jewels and golden lotuses. There is also a lotus pond called Seeing Thousands, which is a hundred leagues deep and three hundred leagues long. Garland-bearer and vessel-bearer gods go there for pleasure and the lake is adorned by divine geese and ducks.
- 5.259 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further wonder, ‘Apart from Bright Waters, are there other majestic mountains or seas, and are there other islands?’ With insight derived from hearing or by seeing with the divine eye, he will then see the ocean called Great Waves. Five hundred leagues wide, this sea is fed by underground rivers and, as their currents travel upward, the ocean and its islands become stormy. In this way, all sentient beings are ruled by the force of karmic actions. The waves in this sea become two hundred miles high. There is yet another ocean called Waves of the Seas of Jambudvīpa wherein all the fish have horse faces.
- 5.260 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further wonder, ‘Beyond the mountains in Great Waves, are there other mountains or oceans?’ With insight derived from hearing or by seeing with the divine eye, he will then notice the mountain called Single Face that lies to the north of the mountains of Great Waves. [F.180.a] Extending across four hundred leagues, this mountain is adorned with blazing gold and shines like a second sun. Divine mandaravā flowers, kuśeśaya lotuses, and lotuses of beryl grow there, and there are heavenly parks and forests.
- 5.261 “Wondering whether there are other mountains beyond Single Face, the spiritual practitioner will apply insight derived from hearing or by seeing with the divine eye, and thus he will notice that three thousand leagues to the east lies a moderately high mountain, known as Blazing Gold. Beyond that stands a mountain called Rising, which is situated near the face of Sumeru. This mountain causes the sky in Jambudvīpa to have the color of beryl, while it causes the sky in Videha in the east to have a golden color. Since the face of that mountain appears blue, the sky in Jambudvīpa is seen as blue.

5.262 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further wonder whether there are other mountains near Rising. With insight derived from hearing or by seeing with the divine eye, he will then see that far beyond Rising, toward Videha in the east, lies a second peak of Mount Sumeru, known as Happy Mind. Made of divine gold from the Jambu River and adorned with golden lotuses, this mountain stands ten leagues tall and is five hundred leagues wide. It is filled with golden trees, deer, birds, trees with foliage of pure gold, and heavenly singers. Garland-bearer gods and triple-lute-bearer gods go there to celebrate. [F.180.b] Encountering the creations of their own former actions—be they of low, intermediate, or superior quality—they experience their individual shares of karmic ripening as they frequent Mount Happy Mind as well as on the sun-like Mount Rising. Such is this lofty summit of Jambudvīpa, and this is as far as the realm of Jambudvīpa extends in the eastern direction.

5.263 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further wonder, ‘How many rivers, mountains, and stormy seas are there to the south of Jambudvīpa?’ With insight derived from hearing or by seeing with the divine eye, he will then notice that the Vindhya mountain occupies an area of eight leagues. From this mountain flows the Narmadā River, which is half a league wide and runs a course of two hundred leagues. Highly poisonous nāgas live there, and the river is full of infant-eating crocodiles, as well as other predatory reptiles. A second river, the Wavy, splits off from the Narmadā. There is also a third river, Powerful, along the banks of which grow delightful trees. Another river, Black Swirling, is three leagues deep and runs a course of three hundred leagues until it flows into the sea. The Great Rodhā River is full of highly poisonous nāgas. The mountain known as Malaya is covered with the most delightful sandal trees. Its base covers five hundred leagues while its lofty summit reaches an altitude of three hundred leagues. [F.181.a] The Great Waves River flows from this mountain, one league wide and covering a distance of one hundred leagues before it flows into the sea. The river known as Possessor of Reeds runs through forests with a great variety of trees that abound with birds. This river is one league wide and runs a course of five hundred leagues before reaching the sea.

5.264 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further wonder, ‘What else is there to be found in Jambudvīpa?’ With insight derived from hearing or by seeing with the divine eye, he will then notice the different regions in the land of Melako, each of which covers forty leagues. Second, the land of Tsokala covers fifty leagues and is adorned with trees such as ketaka, nāḍikera, jackfruit,

plantain, wood-apple, paruṣaka, vadara, arjuna, and magnolia. There is yet another forest called Chavikalīṅka, which is one hundred leagues tall. This place is adorned with all sorts of young trees and śāli. Farther away comes the land Endowed with Rivers with its beautiful trees and śāli. In its forests live wild animals and tigers, and the murky Daṇḍakāraṇyaṅ River runs a course of twenty leagues.

5.265 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further wonder, ‘Are there any other rivers or mountains in the south of Jambudvīpa?’ With insight derived from hearing or by seeing with the divine eye, he will then notice the river Godāvarī, one mile wide and two hundred leagues long. [F.181.b] There are also the lands of Tsontva, Madrā, and Ketako, respectively measuring twenty, four thousand, and fifty leagues. All of them abound with cows and buffalo, beautiful trees, and palms. Moreover, in the ocean lies an island, measuring three hundred by five hundred leagues, which is full of karkola trees. Adorned by beautiful trees and featuring very clear water, the Kāberī River, which is a league wide, runs a course of five hundred leagues. In the delightful forests there grow gorgeous karkolakā, naraka, and ketaka trees. This is also where the Bāsa River runs.

5.266 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further wonder, ‘Beyond Jambudvīpa, are there any other seas, mountains, or islands?’ With insight derived from hearing or by seeing with the divine eye, he will then notice the sea called Covered by Puḍi, which covers an area of ten thousand leagues. The wind creates no waves there and lotuses grow in the ocean. Past this ocean lies an island that is five hundred leagues across. The island is filled with terrifying, fish-eating rākṣasas. Beyond that island lies the mountain known as Great Power, forty leagues wide, ten leagues tall, and draped with tāla and śāli trees. There the asuras play with nāga girls on the beaches and in the groves. [F.182.a]

5.267 “Residing on that mountain, the Four Great Kings examine all of Jambudvīpa on the eighth and fourteenth days. They notice who are respectful of their mothers; who practice the Dharma; who follow the Dharma; who observe the one-day precepts; who have faith in the Buddha; who have faith in the Dharma; who have faith in the Saṅgha; who wage battle with the māras; who are honest; who are generous; who are free from stinginess; who refrain from harming others; who are not ungrateful; who steer clear of nihilism; who practice the ten courses of virtuous action; who belong to the Great Vehicle; who belong to the Hearer Vehicle; who belong to the Vehicle of Solitary Buddhas; who do not become an enemy to their

friends; and who steer clear of the wrong views of the non-Buddhists. In this way, residing on the mountain of Great Power, the Four Great Kings examine all of Jambudvīpa.

5.268 “If they see that the people of Jambudvīpa are righteous, the Four Great Kings will be delighted and convey the news to Śakra. All the gods, along with their ruler, will rejoice. The forces of the māras will then be waning while the forces of the gods will be flourishing. Hearing that the humans in Jambudvīpa practice virtuous actions and follow the Dharma, all the gods, including their ruler, will rejoice.

5.269 “However, if they see that the people of Jambudvīpa are not righteous and do not follow the Dharma, the Four Great Kings will be pained and convey this news to the gods in the Heaven of the Thirty-Three, saying [F.182.b] ‘The people of Jambudvīpa are not righteous and do not follow the Dharma. The forces of the māras are on the rise, and the forces of the gods are waning.’ This news will be received with anguish by the gods and their ruler.

5.270 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further wonder, ‘Are there any mountains or islands beyond Great Power?’ With insight derived from hearing or by seeing with the divine eye, he will then notice an island far beyond Great Power that is inhabited by one-legged people. They live on grasses and fruits, live to be fifty years old, wear the leaves of the trees for clothes, and live at the feet of the trees. The land there is full of lions and other such predators that eat human flesh, and there are also ferocious birds. However, because the island has both warm and cool seasons, the weather is pleasant. All the females have dog faces and beautiful voices.

5.271 “Beyond that island lies an ocean that extends across twenty thousand leagues. On the far side of that sea rises the mountain called Garland of Plantains. The mountain is made of crystal, beryl, and silver. Golden birds live there and gorgeous mandārava and lotus flowers bloom there throughout the six seasons. Asuras endowed with magical powers frolic and celebrate there, indulging in the delightful sounds, textures, tastes, and scents found there. Five thousand leagues long and a hundred leagues high, [F.183.a] the mountain has fifteen peaks of silver upon which young goddesses come to celebrate. When they do so, they are harassed by the asuras, and this is the original basis for the altercations between the gods and the asuras. Ordinary gods and humans are all under the power of women.

5.272 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further wonder, ‘Beyond Garland of Plantains, are there any other mountains, oceans, or islands?’ With insight

derived from hearing or by seeing with the divine eye, he will then see an ocean far beyond, covering five thousand leagues. In the first thousand leagues live fish, but in the remainder of the five thousand leagues⁶²⁴ live creatures with heads like elephants, buffalo, pigs, camels, lions, tigers, jackals, leopards, monkeys, humans, and numerous other types of sentient beings. Beyond that sea lies the mountain known as Sunny, which features all sorts of pleasures, lotuses of divine substance, and fruits that, when eaten, remain satiating for a week. Kinnaras live their carefree lives there, constantly singing, dancing, and enjoying themselves. Experiencing their respective shares of inferior, intermediate, or superior karmic actions, they befriend one another and play.

5.273 “Beyond Mount Sunny the ocean extends for two thousand leagues. There, one finds Mount Kuñjaro, which is made of silver and adorned by heavenly stones of beryl, plates of silver, and other gorgeous stones. On that mountain stands a tree known as the girl tree. [F.183.b] At daybreak young boys are born from that tree. At sunrise they crawl, in the morning they bear the top knot, at noon they are youths, in the middle of the afternoon they are adults, and as the sun begins to set, they become oppressed by aging, using a cane to hold themselves up, with their hair as white as snow. Finally, once the sun has set, they all die. Everyone bears karmic actions and is a being of karmic action. Everyone experiences their own share of karmic actions, depends on karmic action, and experiences things in exact accord with the actions they performed.

5.274 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further wonder, ‘Beyond Mount Kuñjaro, are there any other mountains, oceans, or islands?’ With insight derived from hearing or by seeing with the divine eye, he will then see that within the waters of the ocean, at a farther distance of fifty thousand leagues, lies a place that abounds with a wide variety of jewels. There are platforms of beryl, sapphire, crystal, and other such jewels. Adorned with the seven precious substances, the realm shines with its own natural light and abounds with jewels. There are platforms, mansions, palaces, multistoried buildings, and various smaller houses, all made of gold and gems. This dazzling abode shines like a second sun. The nāga king Takṣaka resides here, experiencing his particular share of karmic actions as he recollects the Buddha, the Dharma, and the Saṅgha. [F.184.a]

5.275 “Five hundred leagues beyond Takṣaka’s realm the ocean becomes full of terrifying creatures and extremely ferocious nāgas. Farther away lies a mountain called Abriṣabho which is teeming with all sorts of beings. On this mountain grow two kinds of sandal trees called gośirṣa and hariśyāmag. These two types of trees are splendid like the sun and no

ordinary person can bear looking at them. They are sandal trees for universal monarchs, or other such kings who observe and follow the Dharma. When the leaders of the gandharvas go there they become intoxicated by their fragrance and thus they spend all their time joyfully dancing, singing, and playing music.

5.276 “Far beyond that mountain follow five hundred leagues of frothing sea and howling winds. Beyond that stands the mountain known as Triple Horns. One of its three summits is made of gold, another of silver, and the third of crystal. From these three summits flows the clear river called Garlands of Foam, running its course over a bed of powdery gold, along golden banks. This river is adorned with heavenly lotuses and abounds with geese and ducks that call out delightfully. The wind keeps tossing waves against Mount Triple Horns, which kills the weaker among the fish.

5.277 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further wonder, ‘Are there any other mountains, rivers, or islands in the sea?’ With insight derived from hearing or by seeing with the divine eye, [F.184.b] he will then see that far behind that place lies the world of the Lord of Death, the master of the effects of sentient beings’ karmic actions, which are certain to be experienced, whether they were virtuous or unvirtuous. The Lord of Death is the king of Dharma for he teaches sentient beings by means of the Dharma. This world of the Lord of Death is gloomy because of the delusion and darkness of one’s own mind. Beyond this realm, however, the sky remains cloudless and clear for a hundred leagues. Beyond that lies a joyous realm of the Lord of Death, replete with mansions and arches made of pure divine gold from the Jambu River and adorned with precious jewels. Everywhere lie beautiful rivers, waterfalls, pools, and lotus ponds. This place extends over one hundred leagues and is as resplendent as a second sun.

5.278 “Beyond that realm of the Lord of Death, the light of the sun and moon begins to dim, and everything becomes enveloped in darkness until eventually the light of the sun and moon disappears completely. Even in the ocean the light of the sun and moon disappears. The ocean is engulfed in darkness due to the nature of the flawed actions of beings in the vast hell realms. Hence, neither the ocean nor dry land can be seen clearly.

5.279 “The spiritual practitioner who carefully considers the body and attends to it through the external body will at this point conclude, ‘Throughout this good land—in the cities, forests, rivers, mountains, and oceans; in the world of the gods, the world of animals, and in the world of the starving spirits; above, below, and in the cardinal and intermediate directions—there are no beings who do not take birth, die, transmigrate, and take birth again. [F.185.a] There is nothing beautiful that will not disappear, vanish, or be left

behind. Nothing is stable, nothing endures, nothing remains unchanged. I see nothing and no one that will not eventually be lost. In this world, there is not even a pinch of anything agreeable or delightful that will not eventually disappear, be lost, be parted from, be taken away, vanish, and cease to be. I see no place where sentient beings do not take birth, die, transmigrate, and take birth again. Therefore, I must urgently free myself from desire for conditioned factors. They are all deceptive. These realms are all fluctuating, and are full of harm, agony, distress, haste, separation, and loss of what was gained. They are like an illusion or a dream. All achievements go to waste. Still, this realm of craving deceives ordinary, childish beings because they have indulged in desire, anger, and ignorance since time without beginning. That is the basis for their inauspicious⁶²⁵ lustful desire. I must therefore rapidly become free from desire for conditioned factors. Childish beings never tire! They are so distracted! They are led astray by things that they cannot keep. I will not play along with childish people.' In this way, the spiritual practitioner correctly and carefully considers the body and attends to it through the external body that is subject to destruction. [F.185.b]

5.280 "He will then wonder whether there is even one single being anywhere in the forty abodes who is not at the mercy of karmic action, who is not bound to karmic action, and who does not experience his own share of karmic action. How are everyone's fortunes determined by their own past actions, be they positive or negative? In this regard, he does not see a single being who does not experience his own share of karmic action, who does not live in the world of karmic action, who does not depend on karmic action. Whether they were positive or negative, one's own past actions determine one's present fortunes. In this way, acknowledging the way one's own past actions are appropriated, the spiritual practitioner correctly and carefully considers the body.

5.281 "Next, the spiritual practitioner will wonder, 'What are the mountains, rivers, islands, and lands to the west of Jambudvīpa?' With insight derived from hearing or by seeing with the divine eye, he will then see a land called Kekāpino. It is lush with nutmeg trees, abounds with paṭa trees, and is covered with date palms, adorned with lovely fragrant pine flowers, and studded with malabar leaf trees. It is a land of great rivers with cool waters. The mountains are riddled with caverns. Where the Sindhū River flows lies the lovely land of Suvīra with its beautiful inhabitants and rich stores of red rice. This is a land of mountains and waterfalls. The area called Pāraṭā covers twenty leagues and is a great source of pomegranate wine. West of the land called Enjoyed by Friends are five rivers, and then comes a terrifying sea filled with many different crocodiles. One hundred leagues to the west in that sea lies an island called Kālaka. [F.186.a] Many different birds live there

and it possesses the most delightful forests and parks. On that island vidyādhara live and enjoy themselves. They can be found in two extremely delightful locations, one called Varitavattānang and the other called Braided Shape. The island of Kālaka is filled with mansions, houses, and waterfalls. Beyond it comes an area called Merging of the Sindhū and the Sea. In between the Sindhū and the ocean a mountain called Sukhana rises from the water. Pravāḍa grow there and merchants are excited to gather coral trees.

5.282 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further wonder, ‘What are the names of the mountains, islands, and female rākṣasas that can be found in the western sea?’ With insight derived from hearing or by seeing with the divine eye, he will then see an ocean with mountains that covers five thousand leagues and is chock-full of fish, some of which are gigantic. The sea is stormy, and the winds cause the fish to swirl up and down in the sea.

5.283 “Beyond that ocean the spiritual practitioner will see a delightful island called Abundant Lions. Flying carnivores live there. Their bodies measure a mile and they stalk the place without touching the water or the earth. These beasts live up to a thousand years, surviving in constant animosity and always fighting one another.

5.284 “Farther away the spiritual practitioner will see the sea of Ramayo, extending across five hundred leagues. In that sea lotus flowers are in constant bloom and beautiful bees swarm around the centers of the flowers. [F.186.b] Among the lotuses lives the rākṣasī Kulakā, satisfying her hunger with the hearts of the flowers.

5.285 “Far beyond that delightful sea, the spiritual practitioner will see the mountain called Ardhamaru, extending across one hundred leagues. This mountain is home to many elephants, as well as kalaviṅka birds whose voices are so sublime that they are matched only by thus-gone ones, or bodhisattvas who have received consecration. No god can compare, nor can any human, kinnara, or asura.

5.286 “The spiritual practitioner will then wonder, ‘Are there any other mountains, rivers, or oceans beyond Ardhamaru?’ With insight derived from hearing or by seeing with the divine eye, he will then see a place, fifty leagues into the ocean past Ardhamaru, that abounds with beryl. In that beryl forest live winged lions and the place is guarded by two rākṣasīs, Mānadehā and Rāmā.

5.287 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further wonder, ‘Far beyond Jambudvīpa, are there any other mountains or seas?’ With insight derived from hearing or by seeing with the divine eye, he will then see an ocean extending twelve

thousand leagues to the west. There are no mountains in that sea, nor are there any other places to visit, yet the sea contains fish with elephant and pig heads.

5.288 “On the far side of that sea, the spiritual practitioner will then see a mountain of gold known as Sāra. [F.187.a] The rays of golden light from that mountain give the sea a beautiful golden color. Fifty leagues wide and three hundred leagues high, the mountain is inhabited by a group of gandharvas known as the Joyous Garland of Jambu Gold. They live up to two thousand years but may also die sooner. Many hundreds of thousands of gandharvas live there. Their bodies resemble refined gold, and all of them look like gods. The roots and fruits in the forest of these gandharvas are hard to steal and although some of the subterranean asuras try to harvest and steal them, they are unable to enjoy them.

5.289 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further wonder, ‘Are there other mountains in the sea?’ With insight derived from hearing or by seeing with the divine eye, he will then notice a mountain called Cakravāḍa, which is discovered when a quarter of the sea has been traversed. Five hundred leagues wide and one thousand leagues high, this mountain has a core of vajra and is otherwise made of gold. Occasionally, asuras come to stay on its golden surface. It is also visited by kinnaras who sing delightfully. The mountain abounds with various fruits and is home to numerous monkeys. On this mountain flows the river called Golden Waters. It is full of golden fish and half a league wide.

5.290 “Beyond that mountain the spiritual practitioner will see an ocean that extends across ten thousand leagues. In the midst of it lies an island called Isle of Jewels. There, one finds nothing but a variety of precious stones; [F.187.b] there is no ordinary earth or stones. The entire island is made of jewels.

5.291 “Next, the spiritual practitioner will wonder if there are any other oceans, mountains, or rivers beyond that island. With insight derived from hearing or by seeing with the divine eye, he will then notice a gray rocky mountain with gray trees, which is surrounded by a frothy sea. This mountain measures five hundred leagues across and is a thousand leagues high.

5.292 “As he considers the various lands, the spiritual practitioner will also see that farther away lies a mountain called Sumegha, which is sixty-four leagues wide and a hundred leagues high. Due to the terrors of the asuras, this mountain is empty. Guhyaka gods do live there, but there are no kinnaras or yakṣas. Farther away lies the great mountain known as Suśīmo. A thousand leagues high and three thousand leagues long, this mountain is made of beautiful divine crystal and features delightful rivers, trees, and

fruits. Beyond that mountain stretches a hundred leagues of sea with blue waters. This sea is filled with conches, which make its waters difficult to cross. On the far side of that ocean stands the mountain known as Brāgajyotiṣa. Upon it grow kimbaka fruits that are delicious to taste but lethal to digest.

5.293 “The spiritual practitioner who carefully considers the body and attends to it through the external body will then wonder, ‘Are there any other mountains, islands, or rivers to be found in the sea?’ [F.188.a] With insight derived from hearing or by seeing with the divine eye, he will then see a mountain of gold, sixty thousand⁶²⁶ leagues tall. This mountain is studded with trees of refined gold, deer and birds abound, heavenly flowers are in full bloom, and golden lotuses blossom in golden ponds. This is Mount Sumeru, shining its splendid radiance in all directions. Garland bearers, vessel bearers, triple-lute-bearers, and gods of the realm of the Four Great Kings live there. This is also where the wish-fulfilling tree grows, supplying the inhabitants of the world of the gods with whatever they wish for. On the four sides of the mountain lie four forests teeming with birds and wild animals, golden flowers, mandāravas, and kuśeśaya lotuses. These are known as Joyous Grove, Caitrarathavana, Pāruṣika, and Mixed. In the last of these grows the Pārijāta, king of trees, at the roots of which the gods enjoy the pleasures of the five senses and celebrate during the four months of summer. There, the gods of the realm of the Four Great Kings attain a great wealth of various delights and so these gods enjoy the goddesses in the forest. In the Pāruṣika forest, the gods find perfect circumstances in accordance with their many different past karmic actions. In Caitrarathavana they enjoy the sights of various chariots and revel in delightful sounds, tastes, forms, and fragrances. In Joyous Grove, the gods play and celebrate. [F.188.b]

5.294 “The face of Mount Sumeru that turns toward Jambudvīpa is made of beryl, and due to the light that shines from it, the sky in Jambudvīpa appears blue. On the second face of Mount Sumeru lies the Pāruṣika forest. This is where the gods and asuras go to wage war. This face turns toward Godānīya in the west. It is made of gold and the light from the mountain therefore makes the sky above Godānīya appear yellow. On the third face lies the Caitrarathavana, which serves as the gods’ arsenal. This face turns toward Videha in the east and is made of silver. The silvery light that shines from the mountain thus gives the sky above Videha a whitish appearance. On the fourth face lies the forest called Mixed. Turning toward Kuru in the north, this face of the mountain is made of crystal so that the light shining from it makes the people on Kuru see the sky as having a pure, whitish color.

Counting fifty human years as one day, the gods in the Heaven of the Four Great Kings live to be five hundred years, although they may also die prematurely.

5.295 “The spiritual practitioner who carefully considers the body and attends to it through the external body will wonder, ‘Are there other divine worlds or divine substances to be found upon Mount Sumeru, the king of mountains?’ With insight derived from hearing or by seeing with the divine eye, he will see how the gods of the Heaven of the Thirty-Three live on the top of Mount Sumeru. Their world is endowed with incomparable divine substances and thus the gods live in heavenly pleasure. In that realm lies the city of Sudarśana, which occupies ten thousand leagues and is adorned with the seven precious substances. This city features vajra, sapphire, beryl, [F.189.a] musāragalva, ruby, and sukumārika. Sudharma, the assembly hall of the gods, measures five hundred leagues and features platforms made of beryl and other precious substances, along with golden fences and arches studded with jewels. Śakra, ruler of the gods, resides within this assembly hall of the gods, Sudharma, enjoying divine pleasures in accordance with his own past actions. One hundred human years are one day and night among these gods. The gods live for a thousand years consisting of such days, but they may also die prematurely. When the sun sets west of Sumeru, king of mountains, the humans in Jambudvīpa say, ‘Now the sun is setting in Jambudvīpa.’

5.296 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further wonder, ‘What are the dimensions of Mount Sumeru?’ With insight derived from hearing or by seeing with the divine eye, he will then see that the mountain rises eighty-four thousand leagues above the sea and reaches eighty-four thousand leagues below. The parts of the mountain that are submerged in the sea are inhabited by the asuras. The gods live above.

5.297 “Mount Sumeru, king of mountains, has a burning hot sun and—due to its beings and the impact of their karmic actions—the chariot of the sun circles around the mountain pulled by Beautiful Voice, the strong and overpowering king of horses. This supreme chariot travels everywhere, pulled by that perfect horse. Even though there is only a single horse, it may present itself as seven horses. The supreme chariot has a single wheel and the king of horses, Beautiful Voice, pulls it across ten thousand leagues in the mere wink of an eye. The disk of the sun, which bestows life upon sentient beings and brings the light of day, measures one hundred leagues. [F.189.b]

5.298 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further wonder, ‘How large are the four continents inhabited by humans?’ With insight derived from hearing or by seeing with the divine eye, he will then see that Jambudvīpa is seven thousand leagues, Godānīya is eight thousand, Videha in the east measures nine thousand, and Kuru in the north is ten thousand leagues large. The shapes of the individual continents are reflected in the shape of the faces of the people who inhabit them. Jambudvīpa is shaped like a cart and, similarly, the faces of the humans in Jambudvīpa are triangular. Videha in the east is shaped like a half moon and people’s faces there are shaped accordingly. Godānīya is circular and people’s faces there are shaped accordingly. Kuru in the north is square, and the people’s faces there are shaped accordingly. In this way, seeing the shapes of the four realms of human beings, the spiritual practitioner correctly considers what is external.

5.299 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further wonder, ‘What are the mountains, rivers, lands, and islands that lie far to the north, beyond Jambudvīpa?’ With insight derived from hearing or by seeing with the divine eye, he will then see a land called Fish that is ten leagues wide; a second land called Pulindo, measuring twenty leagues; a third land called Army of Heroes, measuring a hundred leagues; a fourth land called Susthali, measuring a hundred leagues; a fifth land called Dardo where people behave well, measuring a hundred leagues; a sixth land called Kuru, measuring a hundred leagues; a seventh land called Land of the Good, measuring fifty leagues; [F.190.a] a land called Gandhara with a total span of a hundred leagues; a land called Śakā, measuring two hundred leagues; a land called Dardo that has many mountains and covers a hundred leagues; the land of Bāhiliko, measuring a thousand leagues; the land of Prikṣikā, measuring two hundred leagues; the land of Mahikṣikā, measuring two hundred leagues; the land of China with a total span of one thousand leagues; the land of Second China, measuring two hundred leagues; the land of Khārā, measuring five hundred leagues; the land of Barbarā, measuring two hundred leagues; the Land of Kuṭa Fruits, measuring five hundred leagues; the land of Kaṭuka, measuring fifty leagues; and the land of Kamboja, measuring a hundred leagues. This list does not include the minor lands.

5.300 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further wonder, ‘How many mountains are there to the north?’ With insight derived from hearing or by seeing with the divine eye, he will then see the peaks of Himavat. Extending across a thousand leagues, these mountains are covered by fir trees, junipers, lotuses, sal trees, plantains, and tamala trees. Kinnaras and yakṣas roam these

mountains, which are also home to piśācas and yakṣas. In these extremely delightful mountains there also live numerous ascetics and accomplished individuals. There are cascades and rivers of the sweetest and most delicious water, full of powerful nāgas. Many inferior humans live there as well.

5.301 “Carefully considering the body and attending to it through the external body, the spiritual practitioner will further wonder, ‘Are there other mountains, rivers, or oceans to the north of Jambudvīpa?’ With insight derived from hearing or by seeing with the divine eye, he will then see a mountain known as Copper-Colored, which is situated five hundred leagues beyond Himavat. [F.190.b] This mountain is blanketed with forests that are home to lovely wild animals and flocks of birds. There are heavenly trees, such as tamaru, kulumaka, and riraṣaka. The size of the mountain is twenty leagues and it has a thousand caves. Beyond that mountain lie a hundred leagues of land with many rivers but no grass, shrubs, vines, trees, or forests whatsoever. Still farther away lies the mountain known as Kailāśa, five hundred leagues large and made of silver, with many golden peaks. This is the residence of the great king Virūḍhaka. There are lotus ponds into which flow perfectly cool streams. In the ponds bloom blue lotuses and among the flowers live an abundance of swans, ducks, and cakravākas.

5.302 “Farther away towers another mountain called Kailāśa Horn, which measures five hundred leagues. In its forests frolic kinnaras, singing songs of ecstasy. The mountain has five summits—one made of gold, another of crystal, and the remaining ones of silver. Everywhere in the ten directions the mountain is adorned with heavenly flowers and its abundant lotuses are extremely fragrant. From this mountain flows a cascading stream, and in its clear waters swim flocks of swans, ducks, and geese.

5.303 “Beyond that gorgeous and delightful river stands the mountain called Menko. Asuras live there, [F.191.a] as do women who have chariot-like faces and are always singing for joy.

5.304 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further wonder, ‘Far beyond Jambudvīpa, are there any other mountains or rivers?’ With insight derived from hearing or by seeing with the divine eye, he will then see that for ten leagues the ocean is full of nāgas, large fish, nakra monsters, crocodiles, and conches. Beyond that stands the mountain known as Excellence of Exquisite Intelligence. On that mountain lies an extremely delightful lake called Heaps of Fresh Butter, abounding with ducks and kāliṅka birds. Excellence of Exquisite Intelligence is fifty leagues high and the lake is one league across. On the mountain flows a river called Kauśikama and there are numerous streams full of the most delightful water. Far beyond that mountain stretch twenty leagues of sea where the terrifying, roaring sounds of nāgas gather

the clouds. In the clouds, nāgas afflicted by anger battle one another, thus bringing down rain. As they shower down rain and lightning, they provoke the asuras. They spray venom and kill one another in fury.

5.305 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further wonder, ‘Far beyond Jambudvīpa, are there any other mountains or rivers?’ With insight derived from hearing or by seeing with the divine eye, he will then see an island called Copper Holder on the far side of the sea filled with nāgas. [F.191.b] One hundred leagues large, this island is inhabited by a rākṣasī called Coppery. She eats fish and is extremely terrifying.

5.306 “Farther away lies an ephemeral hell called Red, where ephemeral hell beings are tormented. Two rivers flow there, Kauśika and Molten Red, and there are hellish rocks. There, across an area of one hundred leagues, ephemeral hell beings suffer terrible, burning, and excruciating sensations.

5.307 “Beyond that ephemeral hell stretch one thousand leagues of utter darkness, like a deep black sky. No nāgas, yakṣas, or gandharvas are there. Beyond that stretches an ocean full of jewels and delightful mountains. The mountains are covered with trees, heavenly woods, sandal trees, and junipers, and the trees yield anything those who stand before them may desire.

5.308 “On the other side of that ocean rises a mandārava mountain called Uttara. In its lovely forests of ketaka, nicūla, and nālikera trees lie abundant fruits, trees, and all manner of perfect pleasures. The numerous exquisite streams are adorned with swans, cakravākas, garuḍas, and ducks. Numerous congregations of accomplished beings travel the mountain, which is graced with a thousand summits studded with precious stones and gorgeous golden forests.

5.309 “On the far side of that richly fragrant mandārava mountain flows the river called Giver of Stones. [F.192.a] Any grass, tree, being, animal, or bird that falls into that river will turn into diamond. Along both banks of the river grow kīcaka bamboos. When fanned by the wind, they rub against each other, sparking fire. Because of this fire, hundreds of thousands of beings jump into the river.

5.310 “Carefully considering the body and attending to it through the external body, the monk who is a spiritual practitioner will further wonder, ‘Far beyond Jambudvīpa, are there any other mountains or rivers?’ With insight derived from hearing or by seeing with the divine eye, he will then see the river known as Sītā, which is ten leagues wide and three hundred leagues long. Any creature that falls into this ferocious river will helplessly succumb due to the freezing cold.

- 5.311 “Beyond that river lies an island called Jambudvīpa Garland. Here live gandharvas known as *the constantly infatuated*. Due to their generosity and discipline they are successful. Because they observe discipline, they are constantly happy, able to move quickly, and endowed with all manner of perfect pleasures. The whole island is studded with beautiful trees, some of which are made of gold. There are also gorgeous lotus pools where flowers grow on beryl stalks. This island lies not very far from Mount Sumeru. That is why the mountains, birds, and water bodies on the island all appear golden. The blue and red lotuses there are also exquisite. [F.192.b] On the island flow numerous rivers full of drinking water and the rice grows wild. This island measures two thousand leagues.
- 5.312 “Farther away, all mountains, rivers, and trees become just like the sky and so follow three hundred leagues of frothy sea. This sea is called Garlands of Lightning and is full of flaming nāgas. On the far side of that sea lies a mountain called Closed Eye, which has a beautiful cavern called Cavern of the Closed Eye. When sunlight reaches that cave, women are miraculously born within it. All are perfectly youthful and beautifully adorned with all manner of ornaments. They live for a day and a night. As the sun rises the next morning they grow old and die. This karmic effect occurs in accordance with the act of killing.
- 5.313 “Beyond the mountain with the Cavern of the Closed Eye looms Moon Mountain, which has a golden color and measures five hundred leagues. There is also a mountain known as Sumeru Rival, likewise five hundred leagues tall. On the northern side of that mountain lies a ketaka forest inhabited by the rākṣasī known as Dream Obstructor. She runs extremely fast and can cover thousands of leagues in the wink of an eye, causing misfortune, unhappiness, and harm to people.
- 5.314 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further wonder, ‘Are there any other mountains, rivers, or oceans between Jambudvīpa and Kuru in the north? [F.193.a] Might there be a place where we would not be born, would not die, would not pass away and transmigrate, would not be born again, and would not go as determined by our karmic actions? Might there be somewhere where all that is dear and delightful would not be lost, vanish, disappear, and be gone?’
- 5.315 “He will then perceive that there is no such place, not even one the size of a fingernail: ‘There is no place where all that is pleasant and delightful will not be lost, destroyed, taken away, and be gone. Therefore, with the greatest haste, I must now free myself from all my desire for all conditioned factors! I shall be free! I shall make sure to have no regrets! I shall not have any attachment to cyclic existence! I must not be caught by the noose of craving!’

I shall not have any fondness for cyclic existence! This cyclic existence is ablaze, painful, unhappy, and exhausting. The fires that make us encounter what we do not want and lose what we want are going to take me to the realms of hell beings, starving spirits, and animals. The happiness that is experienced in the realms of gods and humans keeps shifting. There is no happiness in that, and I will only stay enveloped in ignorance. Therefore, I must feel sadness about all this. Now, I shall no longer spin in that circle, no longer stay in the domain of the māras! I will no longer entertain myself with afflictions! I must not have any future regrets!’ In this way, the spiritual practitioner who carefully considers the body and attends to it through the external body will not be ruled by the māras. He will see reality just as it is, become free from attachment to all conditioned factors, [F.193.b] relinquish the afflictions, separate from karmic action, and become free from doubt.

5.316 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further wonder, ‘Are there any other mountains or rivers toward Kuru, north of Jambudvīpa?’ With insight derived from hearing or by seeing with the divine eye, he will then see a mountain called Endowed with the Songs of Cuckoo Birds, which is thirty leagues high and ten leagues wide. Many hundreds of cuckoos live all over the mountain and there are blue aśoka trees, red aśoka trees, seven-leafers, kodāla, kadambas, old aśokale, garlands of fresh flowers, suvarna-yūthikas, śālmalis, tālapriyam, born-of-guṃkuṭa, cambakas, kundas, bhanduḥīvas, and summer flowers. This mountain is covered with flowers according to the seasons. Garland-bearer gods at times leave their abode on Sumeru to celebrate there. Because the mountain is so delightful, the gods enjoy themselves with song, dance, and music. Nevertheless, their minds do not become distracted there.

5.317 “On the other side of Endowed with the Songs of Cuckoo Birds lies a lake known as Swan Forest where hundreds of thousands of swans flock. The area abounds with lotus flowers and in the lake live ducks, cakravākas, kadambas, jewel-beaked birds, birds with fresh stems around their necks, and so forth. [F.194.a] Covered with lotuses the color of blazing gold, this area extends ten thousand leagues.

5.318 “Farther north in the direction of Mount Sumeru stretch one thousand leagues of sea filled with fish, great fish, nakra monsters, makara monsters, infant-eating crocodiles, and turtles. Everywhere the sea is blue like the sky, reaching a depth of one thousand leagues. Within it live solitary conches that measure up to a mile in size. These creatures are extremely powerful, consuming the summits of the submarine mountains. Each possesses the

power of an elephant. Farther away extend five thousand leagues of sea known as Milky Waters, always billowing with frothing waves and full of vicious and extremely aggressive nāgas who roar in the clouds.

5.319 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further wonder, ‘Are there any other mountains or rivers north of Jambudvīpa?’ With insight derived from hearing or by seeing with the divine eye, he will then see five hundred mountains made of gold, red gold, and crystal. Extending three thousand leagues, this land bears the color of the morning sun on Kuru in the north and is full of lotuses and lotus ponds.

5.320 “Farther away lies a resplendent land known as Just Like Milk, [F.194.b] full of forests, parks, deer, and birds of numerous kinds. Inhabited by guhyaka gods, this lovely land is lush with trees of various kinds and flowers in full bloom.

5.321 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further wonder, ‘Might there be any other mountains or rivers between Kuru in the north and the northern reaches of Jambudvīpa?’ With insight derived from hearing or by seeing with the divine eye, he will then see that there is no land between the two continents. Therefore, what lies beyond is the northern continent of Kuru, which extends one thousand leagues and is densely inhabited, featuring three hundred and sixty million towns. This continent is extremely delightful, even when compared to the realms of other classes of beings. Except for the fact that they have bodies made of flesh, bone, and lymph, the humans on Kuru have no reason to feel intimidated before the gods of the Heaven of the Four Great Kings. The gods, however, do not close their eyes. The people of Kuru in the north have bodies made of skin, flesh, bone, and lymph, and they do close their eyes. They have no sense of ‘mine,’ nor do they feel pride, and when they die, they are certain to be born among the gods. They know no falsity, deception, envy, or conceit, but are always perfectly happy. They are completely spared of rākṣasīs, piśācas, khumbāṇḍas, lions, tigers, leopards, jackals, nāgas, mahoragas, hooded serpents, starvation, heat, cold, hunger, thirst, disease, [F.195.a] or lack of rain due to the interference of gods. They enjoy themselves in each other’s company and are free from the terrors of kings, robbers, water, fire, or showers of weapons. Because of the light that the golden trees cast, there is no noticeable difference between day and night. The trees there are made of gold, red gold, coral, and silver. The birds on Kuru display various emanations of their bodies and they are always ecstatic, just like the humans there. Even the trees there appear to have a mind.

- 5.322 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further wonder, ‘What other enjoyments and tremendous delights might be found on Kuru in the north?’ With insight derived from hearing or by seeing with the divine eye, he will then notice ten great mountains on the northern continent of Kuru: Saṅkāśa, Equal Peaks, Tamer of Deer Enemies, White Cloud Keeper, Lofty Summit, Garland-Draped, Seasonal Joy, Holder of Joy, Delightful, and Endowed with Lotuses. These ten great mountains encircle Kuru in the north toward the sea. Just like four mountains—Himavat, Vindhya, Malaya, and Kailāśa—surround Jambudvīpa, those ten great mountains encircle Kuru. [F.195.b]
- 5.323 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further wonder, ‘What flowers, climbing vines, lakes, rivers, birds, fruits, and wild animals might there be on those mountains?’ With insight derived from hearing or by seeing with the divine eye, he will then see that on Saṅkāśa the saṅkāśa trees are in bloom throughout the six seasons. These trees radiate light throughout day and night and are thus similar to the lamps used at night in Jambudvīpa. Their fragrance can be sensed across a league and is completely unlike anything in Jambudvīpa. Five forests are located on Mount Saṅkāśa: Blue Shadows, Home of Birds, Deep, White Cloud, and Flow. On Saṅkāśa, flowers resembling clouds bloom, thus making the mountain appear like the sky. That is why this mountain is called Saṅkāśa.⁶²⁷
- 5.324 “On one side of the mountain lies the forest of Blue Shadows. Whenever something of whitish colors enters this forest and moves around there, the light that the trees radiate will turn it beryl-colored. The birds in forest are also blue. Among them are birds called *as one pleases*. When the humans in Kuru enter the forest of Blue Shadows and act as they please, these birds will play with them. There are also some birds known as *always joyous* that live there, and when the people of Kuru spot these birds, it fills them with lasting joy. Upon seeing other birds called *hot and cold*, [F.196.a] people who feel cold will no longer feel so and those who feel hot will likewise be relieved of that sensation. Such is the power of those birds. Birds called *wind raisers* are capable of covering a thousand leagues in an instant. When humans see these birds, they too can travel wherever they want, across a thousand leagues in an instant, due to the power of these birds. The *jīvaṃjīvaka* is able to imitate the speech of the humans on all continents. Experiencing sexual bliss like humans, they always enjoy themselves. Their beautiful multicolored feathers bear the colors of the seven precious substances, thus resembling sapphire, emerald, diamond, musāragalva, crystal, ruby, and

coral. There is no one to whom the sight of these birds is not enrapturing. Examining the forest of Blue Shadows on Saṅkāśa Mountain, the spiritual practitioner develops a correct understanding of the body.

5.325 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further wonder, ‘Are there forests other than Blue Shadows on Saṅkāśa Mountain in Kuru in the north?’ With insight derived from hearing or by seeing with the divine eye, he will then notice a second forest on Saṅkāśa, known as Home of Birds. The birds there live in constant rapture even though the lotus ponds in that forest are constantly covered by ice. Whenever one of them dies during a time when the Dharma remains in Jambudvīpa the bird will be reborn in this forest as a king of swans.⁶²⁸ Also, the swan king from Lake Anavatapta can be found there, [F.196.b] along with a plethora of other birds. Thus, there are ducks, haritāla pigeons, turquoise gumānavā, pigeons, laṭukṣakā, ilvalikā, drumbeat birds, saṃhrādas, scent enjoyers, saṃrājyas, body birds, sound enjoyers, six season-fliers, birds that enjoy the moonrise, birds that enjoy the moonrise but when the moon does not rise have a color like the sun, birds constantly ecstatic due to external sounds, cakravākas, golden-colored ones, kura, kuraṇa dwellers, sun-touched birds, nicunlundhā, and those delighted only by affliction. The delightful humming of swarms of bees can be heard across a league, just as when bees in Jambudvīpa hover freely around the gopa plants growing at the base of trees. There are also these birds: kakā, mountain roamers, far-roamers, sārā, domestic fowl, barasturā, varaḍa, birds with anthers on their bodies that live among lotuses, birds with blooming blue lotuses on their throats, koyakṣtika, black chicks, wasp necks, bañjulakā, water lovers, constant singers, cloud lovers, shoulder spreaders, dew droppers, and lotus dwellers. These and many other beautiful birds that sing delightfully, joyous and entirely free from anger, live in the forest called Home of Birds where they accompany, play with, and enjoy themselves with the humans of Kuru in the north. In this way, examining the forest of the Home of Birds, he develops a correct understanding of the external body.

5.326 “Carefully considering the body and attending to it through the external body, [F.197.a] the spiritual practitioner will further wonder, ‘Is there a third forest on Saṅkāśa Mountain?’ With insight derived from hearing or by seeing with the divine eye, he will then notice a third forest, known as Deep. In this forest, the trees stand close to each other, casting dense shadows everywhere. Moreover, their shadows are warm and cool, and thus the people of Kuru in the north come to this forest to play and enjoy themselves among the trees. The trees here are of the following kinds: tilaka, nāga flower, edhūsālmālā, kovidāra, sāllāla, pleasure enjoyment, bird rest, śālā, tālā, shāmā, golden ornament, āmra, karavīraka, śilindha, bakūla, scent

enticer, madhoddhāmā, hintāla, tamāla, sindhūcāra, nakumālā, equal, moon circler, planet mover, ever-blooming, niculundha, mukulundha, aśvadthā, kiṃśuka, pale blue mind, kapittha, pivā, nāḍikerā, panasa, motsā, arjuna, kadaṃbaka, blue, heavenly tree, rudzāyāna leaf, water-born, mandhāra, kuśeśaya lotus, nilvalā, snow color, silver color, beryl leaves, peak rest, spreading through the land, even river-growth, kāśavakāshirā, intertwiner, oily, shoulder-born, aprāṇa flower, utkulina, saṃṣāṭakā, coral tree, camphor essence, corruptor, planted growth, smoke color, firelight, wind-agitated, plantain, cuckoo crazer, pollenless, eye closer, [F.197.b] divided in parts, resembling cooked rice, mistaken udruma, surrounded by bees, waving top, tired by the wind, aśoka, and happy eyes. Thus are included the sixty primary species of trees; the intermediate and minor species are not enumerated here.

5.327 “The forest known as Deep also contains great waterfalls and lovely flowers and fruits. Free from fears, diseases, exploitation, contagions, envy, and rivalry, the humans in Kuru in the north go to play and celebrate in that forest. In this way, examining the forests of the mountain known as Saṅkāśa, the practitioner develops a correct understanding of the body.

5.328 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further wonder, ‘What cool streams may be found in the fourth forest on Saṅkāśa, the first among the mountains in Kuru in the north?’ With insight derived from hearing or by seeing with the divine eye, he will then notice a large number of rivers of cool water, adorned with exquisite flowers and fruits: One League of Cool Water, Deep Stream, Bright River, Clean Water, Milky River, Grape Water, Moving Moon, Rice-Milk Mud, Sloping Banks, Filled with Swans, Calling Geese, Melodious, Moving Flowers, Enticer, Roaring Flow, Wavy, Blissful Water, Studded with Kadambas, Jewel-Water Keeper, Abundant Kūrma Monsters, Surrounded by Nyaronya, Filled with Turtles, Surrounded by Nakra Crocodiles, Happy Flow, Foam Garlands, Water of Joy, [F.198.a] Equal to the Wind, Rain River, Flowing Colors of Melody, Timely Flow, Long, Pinnacle, Gold Water, Silver Hue, Pearly Sand, Mountain Stream, Cloud Companion, Adorned with Musāragalva, Studded with Vidruma Trees, Spring Joy, Clear Stream of Summer Clouds, Joyous Summit Visitor, Snowy, Untouched Sunrise, Swift Current, Undulating, Adūva, Culundha Stream, Fragrant Stream, Ketaka Fragrance, Summer Joy, Dhundhumāra, All-Reaching, Infinite Flow, Fed by Billowing Streams, Low River, Joyous Movement, Power of Past Smoke, Cloud Mode, Gandharva Melody, Drumbeat Melody, Lovely Voice, Joyous Nāga Girls, Secret Play, and Vidhyādhara Celebration. Thus, there are seventy primary rivers that flow through White Cloud, the fourth forest on Saṅkāśa Mountain; the intermediate and minor rivers have not been

mentioned here. In this way, examining the qualities of this forest of cool streams with its immensely gorgeous trees, flowers, and birds, the practitioner develops a correct understanding of the exterior.

5.329 “The spiritual practitioner who carefully considers the body and attends to it through the external body will use insight derived from hearing or see with the divine eye. He will then notice a fifth forest on the Saṅkāśa mountain. Within it revel formidable nāgas, such as Free from Anger, Vāsuki, Staṣkako, Venomous Fangs, Garland of Lightning, and Dharma Master Surrounded by Clouds. [F.198.b] All together seven thousand nāgas frolic there. Throughout Kuru in the north they cause a rain of Dharma to fall. In this place, the ground and the sky resemble the rest of the environment of Kuru in the north.

5.330 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further think, ‘The forests on Saṅkāśa are just as described before. Their trees bear leaves, flowers, and fruits; through the forests flow rivers; there are rocks, flatlands, and meadows, mountain caves, caverns, and waterfalls. Yet, nowhere is there a spot, even the size of a mere pinhead, where sentient beings must not undergo hundreds and thousands of births, deaths, and rebirths. Nowhere is there a spot where they must not separate from, part with, lose, or see transformed all that they hold dear. There is no place where they can avoid their enemy—the body—for hundreds, thousands, or hundreds of thousands of lives. There is not even a gap the size of a pinhead where sentient beings must not die and be reborn.’ In this way, examining the mountain known as Saṅkāśa, he develops a correct understanding of the body.

5.331 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further wonder, ‘Might there be other delightful mountains on Kuru in the north?’ With insight derived from hearing or by seeing with the divine eye, he will then notice the mountain known as Equal Peaks, which resembles a heavenly garden filled with ecstatic gods. The bountiful joys of its trees, fruits, rivers, and caverns are just like on Saṅkāśa. [F.199.a] This mountain also displays numerous other special features suited to times of celebration. Three hundred of the peaks on Equal Peaks are of gold and unrivaled. Their bright light shines like a second sun. Five hundred additional peaks are of silver and endowed with similar qualities. The special qualities of this mountain permeate the environment, and thus the people of Kuru in the north who live by this mountain are all luminous like the full moon. Known as fearless people, these humans play and revel in the pleasures of the five senses together with the gods of the Heaven of the Four Great Kings, joyously celebrating throughout the four months of summer. What, then, is the difference between these fearless

people and the gods of the Heaven of the Four Great Kings? The gods have no flesh, bone, or lymph, but these fearless people still do. This makes them different from the gods. These fearless people also have no sense of ‘mine,’ no conceit, and are certain to proceed upward. That is not the case with the gods. Those are the differences between the fearless people and the gods of the Heaven of the Four Great Kings.

5.332 “On Equal Peaks grow wish-fulfilling trees that shine like a second sun. Whatever people wish for will be fully provided by these trees: fabrics, jewels, [F.199.b] ornaments, and hundreds and thousands of rivers of food and drink. Infatuated birds of the kinds previously mentioned also play there. The trees are adorned with golden leaves and there are many hundreds of pools filled with lotuses of blue beryl. The pools are teeming with thousands of geese and ducks, and cakravākas roam there. Among the many different flocks of wild animals that inhabit this area, some are golden while others bear the colors of coral, musāragalva, rājapatti, and so forth. Vines draped with nets of pearl also decorate the landscape, and the calls of cuckoos, peacocks, and geese fill the atmosphere. There are hundreds of thousands of cascades, as well as abundant rivers and groves. In this way, the environment is endowed with infinite qualities. Noticing this second mountain, Equal Peaks, on Kuru in the north, the spiritual practitioner develops accurate knowledge of the body.

5.333 “All the rivers in that place flow with water endowed with eight qualities. That is, the water possesses exquisite taste and is perfectly fragrant, refreshing, cooling, healthy when consumed, free from any impurities of plants, untouched by makara crocodiles, and physically satisfying to drink. Drinking this water never causes sickness.

5.334 “There are also many lakes, such as the following forty-seven great ones: Sānu, Free from Sand, Five Trees, Duck Stream, Swan Waters, Conquered by Kadambas, Full of Hundreds of Birds, Great Flow, [F.200.a] Studded with Lotuses, Bamboo Growth, Shaded by Trees, Deep and Joyous for the Moon, Waters Always Mingled with the Moon, Circling Waves, Bamboos Everywhere, Joy of the Vidyādhara, Encircled by Crystal, Billowing Waves, Stable Water, Circling Fish, Fish Attractor, Summit Net, Garland of Bathing Ponds, Wavy, Clean Water, Moon Body, Circle, Stainless, Bamboo Water, Pond Garland, Reliever of the Sweaty, Moon Joy, Crystal Encounter, Billowing Waves, Stable Water, Constant Water, Joyous Gods, Water of Joy, Excellent Taste, Any Taste You Like, Enjoyment, Kouṭubha, Nectar Flow, Supreme Lake, Nāga Beru, Beauty, and Arjuna. In each of these rivers, the water is endowed with the eight qualities mentioned before.

5.335 “The mountain known as Equal Peaks is so high that it seems to pierce the sky. All the forests there are also endowed with special qualities. The soil is silvery and the forest itself has a color like the moon. Encircling one another, great silver trees extend one hundred leagues. Shining with a jewel light, these forests located so high up also contain pools with blooming lotuses. The sixteen⁶²⁹ primary pools are known as Free from Weeds, Bees Everywhere, Conch Color, Constant Water, Delightful Sight, Duck Lake, Splashing Swan Wings, Frolicking, Delighting the People, Seeing the Head, [F.200.b] Playful Abandon, Always Joyous, Constant Lotus Joy, and Place Where the Water is Enjoyed. There are also hundreds and thousands of intermediate and minor lakes that are not mentioned here. They are all free of mud and are never overgrown with weeds. Swans, ducks, and geese call out everywhere. The people of Kuru in the north, for whom every day is a celebration, also hear the calls of ever-infatuated birds, pheasants, bhṛṅgarājas, and peafowl in the forests and parks on Equal Peaks. In this way, examining the mountain known as Equal Peaks, the practitioner develops a correct understanding of the external body.

5.336 “The spiritual practitioner who carefully considers the body and attends to it through the external body, and who has confidence in the four truths of noble beings, will again ask himself, ‘On the mountain known as Equal Peaks, might there be some place that endures, is stable, is delightful, involves a self, and is not empty?’ But there is not a single sentient being in cyclic existence who is not born, does not die, and does not age. Everyone must separate from all that is agreeable and delightful. All must leave, and everything will be lost and robbed. Hence, the spiritual practitioner does not see any such place on Equal Peaks. There is nothing anywhere that endures, is stable, is delightful, involves a self, and is not empty. There is no place where beings do not get born, age, and die. Everything disappears, and is lost, separated from, and robbed. [F.201.a] Because of that, all of cyclic existence is impermanent. There is no place that is not impermanent. There is no place, not even one the size of a pin prick, where beings are not born, do not die, and are not reborn. In this way, with mindfulness of the four truths of noble beings, the spiritual practitioner will observe the external body by examining the second mountain of Kuru in the north.

5.337 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further wonder, ‘Might there be other delightful forests in Kuru in the north?’ With insight derived from hearing or by seeing with the divine eye, he will then notice a third mountain, known as Tamer of Deer Enemies. All the pleasures that are found on the mountains of Saṅkāśa and Equal Peaks are also present on Tamer of Deer Enemies without any difference. Still, the latter mountain is unique with respect to its

perfect cascades and streams, rivers of wine, and trees of garments. Trees of gold and silver bear garlands of flowers throughout the six seasons, blooming with rich delights. The trees possess a natural brilliance and shine like the sun, thus mutually illumining each other and the entire mountain of Tamer of Deer Enemies. The following four forests are found there: Endowed with Gold, Lofty Heaps of Silver, Egg-Born Infatuation, and Yielding to Pressure and Bouncing Back. The forest called Endowed with Gold covers one hundred leagues and bees buzz about everywhere among its golden trees. [F.201.b] The forest of Lofty Heaps of Silver covers three hundred leagues. Full of trees of silver, it shines like a hundred thousand moons. This forest is also full of lions. It always has a white radiance and abounds with ever-joyous birds of the species mentioned earlier. The third forest on Tamer of Deer Enemies is known as Egg-Born Infatuation. In that forest live birds in careless happiness. The people who live there are called *the ever-subdued*. They always enjoy themselves in the forest of Egg-Born Infatuation and because their splendor allows them to partake of whatever they please, they resemble gods. The fourth forest on Tamer of Deer Enemies is Yielding to Pressure and Bouncing Back. Its trees of gold, radiant gold, and coral are always full of birds and the forest covers five leagues. The people who inhabit this area are called *the highly crazed*. The ground in this forest is white and smooth like Kāśī silk or cotton wool, and when the highly crazed people play in the forest of Yielding to Pressure and Bouncing Back, the earth does just that. In the same way as described before, this forest also features flowers, fruits, trees, lotuses, lotus ponds, and swarms of humming bees. In this way, seeing Tamer of Deer Enemies, [F.202.a] the third mountain on Kuru in the north, the spiritual practitioner continues to develop accurate knowledge of the body.

5.338 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further wonder, ‘What other delights might there be in Kuru in the north?’ With insight derived from hearing or by seeing with the divine eye, he will then notice the mountain known as Encircled by White Clouds, covering an area of one thousand leagues. This mountain is made of bright white silver, outshining even the moon with its radiance. As an example, when the moon rises in Jambudvīpa, the lights of the planets, stars, and the minor celestial bodies all disappear. Likewise, the mountain known as Encircled by White Clouds outshines the light of the moon. The people who live by Encircled by White Clouds are known as *the flower garland wearers*. From the time they are born on Encircled by White Clouds, they spend their lives in a constant pursuit of fun, adorning themselves with flower anthers, singing happy songs, and incessantly

enjoying themselves in the lotus groves. These beautiful beings are always wandering, roaming, and meandering—always free and infatuated, and always free from anguish.

5.339 “On Encircled by White Clouds lie the following forests: Drumbeats, Calling Geese, Delightful, and Sounds of Water. The Drumbeats forest is visited by garland-bearer gods who go there to play their drums. The beautiful sounds of their drums are as captivating as the combined tunes of the *vīṇās*, flutes, *paṇava* drums, and conches in Jambudvīpa. This is how the gods play their drums in the Drumbeats forest. [F.202.b] No singers in Jambudvīpa can compare to even a sixteenth of their beauty. With respect to wild animals, birds, lotuses, trees, thickets, parks, bathing ponds, pools, the ground of gold and silver, and waterfalls, the Drumbeats forest possesses all the qualities that were mentioned before. There, accompanied by melodious drumbeats, the garland-wearer people remain attached to the enjoyment of pleasures, enjoying the delightful sounds, tastes, sights, and scents in a way that resembles the celebrations of the vessel-bearer gods in their heavenly parks.

5.340 “The second forest is known as Calling Geese, where the calls of geese can be heard everywhere. In this forest lie hundreds and thousands of ponds—so many that their names can neither be stated nor remembered. In the forest of Calling Geese live the following species of deer: *kuraṅga*, *makāra*, desirous *makā*, complete enjoyer, *saṃbāvina*, waving top-catcher, constant eye, *karketa* navel, gold horn, silver flank, wind power, tree root-roamer, water noise-pursuer, pursuer of the garland of forests, *vidruma* body, *lagna* side, round belly, *barpotā*, *śaṅśārāṇā*, black skin, root light, youth, utterly smooth, and white herd. Thus, there are twenty-five species of deer that the garland-wearer people play with, [F.203.a] experiencing various events in accordance with their karmic actions.

5.341 “On Encircled by White Clouds there is also a forest called Delightful. In that forest, the garland-wearer people obtain anything they wish for from the trees. The groves and parks in that forest are just as delightful as the ones described earlier.

5.342 “On Encircled by White Clouds there is also a fourth forest called Sounds of Water. Within it frolic *vidyādharas* who assume many different guises. Whenever they feel clammy, they don their favorite costumes and go bathing and swimming. The following classes of *vidyādharas* live in the forest: strongly attached to pleasure, moving without delay, power of space, cloud disperser, cruising the path of the sun, deer gait, *paurva*, most humble, *kuśika*, mountain based, scent of constant inebriation, sky traveler, *mākṣāḍa*, roaming the *cimiśa* cave, constant power, swan chariot, elephant chariot, lightning wielder, Malaya dweller, supreme *ketaka* garland bearer, woman

craver, wine drinker, Sumeru dweller, pervasive attachment, constant enjoyer, flower-garland draped, ground traveler, and those with secret incantations. These are the thirty-two⁶³⁰ classes of vidyādhara and they all enjoy themselves within the forest of Sounds of Water on the mountain called Encircled by White Clouds. Adorned with all sorts of ornaments they indulge, pose, play, and enjoy themselves—all by the force of karmic actions. [F.203.b] They keep amorous company with females of a similar kind. In this way, examining all the forests and parks on Encircled by White Clouds, the practitioner develops a correct understanding of reality.

5.343 “Is there on this mountain, Encircled by White Clouds, any enjoyment that is thoroughly reliable, permanent, stable, enduring, and a method for attaining the transcendence of suffering? No such happiness—reliable, permanent, stable, enduring, or a method for attaining the transcendence of suffering—is to be seen at all, just as there is no darkness to be seen in the sun. All mundane pleasures are sweet when experienced, but nasty when they ripen. They are all afflictive and offer no deliverance from craving. Their fruits are terrible; they are poisonous like the kimbaka fruit, just like weapons and fire, and only enjoyed for a while. Like a dancer’s makeup, they are delightful for just a moment. They pass so rapidly, like flashes of lightning. Their force is like a waterfall, they bring harm, and they are deceptive, like a city of gandharvas. They destroy everyone. They are just like fruit that is bound to fall off. Their ripening resembles a poisonous meal and is extremely sharp, like a razor’s edge. They deceive in hundreds of thousands of ways and are like trees on the banks of a river, all bound to fall. As the spiritual practitioner regards all pleasures in this way, he develops a deep sadness. Thus, he sees things correctly, sees by means of correct mental engagement, and possesses purified perception. [F.204.a]

5.344 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further wonder, ‘Are there any species of lovely wild animals in Kuru in the north?’ With insight derived from hearing or by seeing with the divine eye, he will then notice the mountain known as Lofty Summit. Measuring one thousand leagues, this mountain presents a most lovely environment filled with light. The types of trees to be found there have beryl leaves, blazing gold trunks, coral leaves, silver trunks, and golden leaves. These trees shine like one hundred and eight butter lamps. There are also many hills, as well as other species of trees, types of lotuses, parks, wild animals, and mountain summits. All of these are as described before. The area that is covered by the various parts of Lofty Summit measures two hundred leagues. One of its summits is frequented by celebrating garland-bearer gods and triple-lute-bearer gods, who otherwise

live on Sumeru. Because Lofty Summit is so delightful, triple-lute-bearer gods abandon the terraces of Sumeru to come and enjoy themselves on that mountain.

5.345 “The minor peaks that surround the central peak on this mountain are all made of precious substances and reach a height of fifty leagues. There are five such subsidiary peaks, covering an area of two hundred leagues. One peak is a mass of precious substances and all sorts of precious substances emerge from it, such as vidruma, coral, beryl, musāragalva, crystal, ruby, sukumārikā, blue sapphire, great blue sapphire, and unwoven fabrics. A second peak is made of silver and upon it grow silver trees, as well as the exquisite sandal tree known as gośīrṣaka. [F.204.b] During the wars between the gods and asuras, whenever a god is wounded and falls on the battlefield, those trees can heal the body of the fallen god. Gośīrṣaka is in fact both a name for the mountain and for the trees that grow there. A third peak is known as Celebrating Goddesses. Goddesses frolic there, enjoying the forests and parks; the anthers of gold, silver, and beryl; and the soft ground. In this way, they enjoy themselves, laugh, revel, and play. Corrupted by their craving for such pleasures, ordinary childish beings turn away from the sacred Dharma and thus, out of their incessant attachment to pleasure, keep assembling on that peak. On the fourth peak, gods from the Heaven of the Four Great Kings celebrate in groves and parks full of grapes. There are ever-inebriated animals, birds, guhyaka gods, vidyādharas, and humans. Also, rivers of grape wine flow there. Some taste like honey, others taste aromatic, and still others have a blended taste. Pure gold can be found along the banks of the rivers on that peak. Gold emerges in shapes that look like cows, buffalo, pigs, elephants, jackals, camels, cattle, wolves, nāgas, wildcats, lions, bears, foxes, and birds. There are also jewels of many different colors to be seen. The emergence of such pure gold on that peak is due to the nāgas that live there. On the fifth peak grow lotuses with golden petals and beryl stems, [F.205.a] and the environment abounds with trees of beryl. The following eleven lotus ponds can be found there: Blooming Park, Full of Lotuses, Timely Moving Lotuses, Covered by Red Lotuses, Sun Enjoyer, Smooth Ground, Unwavering, Great Trees, Deep, Fragrant Flowers, and Constant Water. This peak is also known as Covered by Lotuses. The rivers that flow through the area are endowed with various exquisite scents and flavors. Indeed, they are endowed with the six kinds of taste. All the pleasure groves with their life forms, trees, flowers, rivers, and bathing ponds are just as described previously. In this way, observing the fifth peak, he correctly considers the external body. And thus, observing the fifth mountain on Kuru in the north, known as Lofty Summit, he develops a correct understanding of the external body.

5.346 “As the spiritual practitioner continues to examine the mountain known as Lofty Summit in terms of the ripening of actions and phenomena, he will notice that all these sentient beings experience the ripening of the phenomena of karmic actions. All experience their own share of karmic action, supported by their own karmic actions. They are born there due to their own positive actions and when those actions are exhausted, they are certain to fall. Then, due to unvirtuous karmic actions, they will take birth in the realms of hell beings, starving spirits, and animals. Positive actions will make them take birth among gods and humans. The people who live in the area of Lofty Summit are called *the pleasure enjoyers*; [F.205.b] they are always absorbed in the insatiable enjoyment of pleasures. There is a verse on this:

5.347 “As with fuel and fire,
And water and the sea,
Craving will never be sated through pleasures,
And thus desires are never fulfilled.

5.348 “The spiritual practitioner will see by means of the stainless eye that whatever these sentient beings enjoy is actually the cause of tears. And yet they do not understand—all conditioned factors are of the nature of suffering. Everything is subject to exhaustion and cessation. All of this is meaningless and brings no light. None of this is ultimate happiness. It brings no well-being and no peace. Life, youth, health, and possessions as enjoyed by these sentient beings do not bring any happiness and they are not pure. They are impermanent, have no self, and lack essence, just like foam and bursting bubbles. Everyone alive is destined to die. All wealth will end in destitution. When the sun has risen it is bound to set, and thus, likewise, all these higher realms will surely give way to the realms of hell beings, starving spirits, animals, and humans. Whatever is born is certain to die. When the land is fresh and lush, all the trees, forests, parks, and ponds are also like that. Yet, as the land ages, so do the trees, forests, parks, ponds, and lotuses. That which was lush in spring has grown old by the time autumn rolls around. All the young are bound to age, [F.206.a] and yet the people of Kuru in the north do not understand this. Similarly, when it rains at night, the rivers swell, flowing strongly along both banks because of the downpour. In the autumn, all wealth is exhausted and depleted due to the diminishing water, while in the summer, the wealth appeared as the rains fell at night. When the summer rains come to a halt, the rivers will run dry in the autumn, and thus privation follows to the same degree that the water diminishes. In this way, in terms of external things, lotuses bloom flawlessly in the summertime and are relished by the bees. Yet, in winter, there is snow and the bees no longer can enjoy any flowers. In the summertime, the

flowers are always healthy but in the winter that is not the case. Similarly, these sentient beings are destroyed by craving, but they have not the slightest idea about their own imminent destruction. In this way, keenly observing the forests, parks, trees, cascades, bathing ponds, pools, vidyādhara, animals, birds, mountainous retreats, and washing places on the mountain called Lofty Summit, the practitioner correctly considers the external.

5.349 “The spiritual practitioner who carefully considers the body and attends to it through the external body will apply insight derived from hearing, or see with the divine eye, and so will notice a lovely, delightful, and joyous mountain in Kuru in the north known as Garland-Draped. This mountain is bathed in colorful light [F.206.b] and thus the trees are red, blue, white, blue, yellow, and multicolored. There are stavaka trees, aśokas, golden-leaved trees, vines, and bushes. There are wild vines with lovely leaves that wave in the breeze. There are niculas, beryl leaves, and wetland trees. There are rare ones, vidrumas, and sun enjoyers. There are tilakas and moonlight enjoyers. There are red lotus clusters and sun shifters. There are timely pleasures and delightful half-moons. There are blue lotuses and night lovers. There are bhandhujīvikas with fruits. There are mangoes and those enveloped in fragrant mist. There are blue aśokas and touch endurers. There are kuṇḍas and extremely smooth ones. There are śirīṣā and those that tolerate walking. There are fragrant ones that appreciate attention and warmth. There are kuṅkumas, kusumas, and those that move elsewhere. There are koviḍāras and excellent lookers. There are happy ones and divine birth-enjoyers. There are blue lotuses, pink lotuses, lake-born lotuses, and constant flower-bearers. There are lion svabhras and lovely kadambas. There are water delighters and footprint growers. There are aśokas and naturally fragrant and colorful ones. [F.207.a] There are also aḍaka. These are known as the primary species of flower-draped trees. There are twenty-two types of such flowering trees. On the mountain Garland-Draped, these trees brush against each other and their canopies intertwine.

5.350 “Swarms of bees hover everywhere among the trees. Some are colored like beryl, others like gold, and others like silver. Some are saffron-colored. Some are blue and some multicolored. Some flit by the water, some among the trees, some among fallen trees, and some fly everywhere. As for the birds there, some of them have a body colored like blazing gold with silver feathers. Some have a silver body and golden feathers. Some have a coral body and beryl feathers. Some have a body that is like beryl, with sapphire feathers. Some have a body like crystal, with feathers of gold. Some bear the colors of three precious substances, such that their body is golden, their feathers silver, and their backs are like beryl. Some bear the colors of seven

precious substances, displaying colors of sapphire, emerald, crystal, musāragalva, vidruma, sukumārika, and ruby. In this way their bodies exhibit vivid colors that are created by their karmic actions. The bees and birds there thus have many different appearances and feathers, and they produce a rich variety of delightful sounds. Their colorful bodies are all created by a variety of karmic actions. There are also numerous flowers that appear with a variety of colors, fragrances, and formations. [F.207.b] These accord with the character of the karmic actions engaged in by the people. The trees also have many different forms and fragrances. In accord with the inhabitants of Kuru in the north, the ornamented trees, rocks, streams, and bathing ponds are all endowed with sundry pleasures that manifest in whichever colorful form one may wish for. Because of their past positive actions, the inhabitants of Kuru in the north can play and celebrate among precious substances, enticing rivers of food and drink, and stunning trees and landscapes. The people who live on Garland-Draped Mountain in Kuru are also known as ‘the ever-infatuated.’ Except for the fact that the gods do not close their eyes and have no flesh, bone, lymph, or skin, the ever-infatuated people of Garland-Draped Mountain are just like the gods who celebrate at the feet of the Pārijāta tree during the four months of summer.

5.351 “As the spiritual practitioner continues to correctly observe actions and phenomena, he will notice that these beings fail to practice positive actions due to three kinds of infatuation: infatuation with physical form, infatuation with youth, and infatuation with being alive. Because of such infatuations, they do not practice any positive activity of body, speech, or mind. Yet due to residual past positive actions, they are later born as gods. Once they die and transmigrate from the world of the gods, they are born among hell beings, starving spirits, animals, or humans, [F.208.a] because craving is like the strongest poison mixed with food, bringing torture, bondage, and misery to sentient beings. Bound by craving, these sentient beings have invariably remained ignorant in the past and will be ignorant in the future as well.

5.352 “Pleasures are extremely sweet, but their effects are excruciating, just like the ripe kimbaka fruit. They are like a snare hidden in the soil, but sentient beings do not understand that. They are like a precipice—everything is lost, death is painful, and the pains are incomparable. With the force of a waterfall in the mountains, all is in flux and thus youth is impermanent. No situation is stable and unchanging—there is no such context anywhere in the five realms of beings. The cyclone of flawed action keeps whirling, over and over, and yet living beings do not even feel sad. In this way, correctly observing the ever-infatuated people who live on Garland-Draped Mountain, he correctly considers the external body.

- 5.353 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further wonder, ‘What other joys, tremendous enjoyments, and supreme delights might the mountains, rivers, and bathing ponds in Kuru in the north provide?’ With insight derived from hearing or by seeing with the divine eye, he will then notice another extremely delightful mountain that is located in Kuru in the north. Known as Seasonal Joy, this mountain covers an area of one thousand leagues and is thirty leagues high. At any point in time, all six seasons can be experienced on this mountain, [F.208.b] for there are always regions with early winter, late winter, early spring, late spring, summer, and fall.
- 5.354 “What are the flowering trees that grow in the region of early winter? The trees that bloom in early winter are these: *sāriśāṅgana*, wrath, aged by moisture, visited by bees, delicious fragrance, sproutless, calling *cakravākas*, supremely delightful flowers, perfect song, depth grower, *nitānta*, sunny, and the fifteen-flowered. These are the trees that flourish in the early winter.
- 5.355 “In a second region of the Seasonal Joy mountain, the environment is that of late winter. Specific flowers bloom on that part of Seasonal Joy. That effect occurs due to the Kuru people who inhabit the area of that mountain in Kuru in the north.
- 5.356 “In another region of Seasonal Joy, the environment is that of early spring. Here the following kinds of flowers can be found: great bloom, lotus, *kurabakaṃ*, sweet scent, surrounded by bees, *samamata*, *aśoka*, *kiṃśuka*, blue *aśoka*, shadeless fragrance, *kumuda*, *amraḍekang*, river growth, *nicita*, *lamra*, *bīṅti kaṃ*, bird-attracting flower, constant bloomer, and thousand petals. These twenty⁶³¹ species all bloom in the early spring. There are also *yūthika* and seasonal flowers.
- 5.357 “In another region of Seasonal Joy, flowers of late spring flourish. Those are *cambaka*, *suṃmanasa*, golden *yūthika*, [F.209.a] *tika*, seasonal movements, smoke-free fragrance, lotus, bee home, *pasasaṃ*, *śītati*, *amra*, equal fragrance, constant fragrance, copper taste, wind-fanned, hundred petals, *tama* taste, half sun, *culvalan*, *tila* color, infant flower, and *jatilva*. These twenty⁶³² flower species bloom during late spring, and it is due to the positive karmic actions of the people of Kuru in the north that they blossom in late springtime on Seasonal Joy Mountain.
- 5.358 “Elsewhere on Seasonal Joy Mountain the following flowers of summer flourish: *ketaka*, *kuṭajang*, hundredfold movement, posing and enjoying the earth, mountain garland, grown from stone, *kādamba* enjoyer, circling swans, delightfully fragrant flower, copper taste, *salīla*, *candradikā*, stream growth, and summit sight.
- 5.359 “There are also twenty kinds of flowers that grow during the fall.

5.360 “In this way, Seasonal Joy Mountain displays all six seasons and its environs are thus replete with all seasons. These seasons always provide the people of Kuru in the north with the delights of lovely flowers, fruits, drumma fruits, trees, bathing ponds, and riverbanks. The various other features of the seasons are as described before. The people who live on Seasonal Joy Mountain are also called *inhabitants of the long valleys*.

5.361 “As the spiritual practitioner observes karmic phenomena, he will see how all these beings are exhausting their positive karmic actions without engaging in any new ones, [F.209.b] and yet they do not realize this. As the wheel of time spins, their lives are cut short. The fire of time consumes the fuel of their lives. The thunderbolt of time destroys the crops of their lives. The lion of time subdues and devours these deer-like people. The time of the Lord of Death is like a torrent surging against the trees of the people and destroying them. Time is like wolves or snakes, killing people off. The Lord of Death takes lives like an elephant devouring katapata grass. The Lord of Death is like a storm cutting down the trees of human beings at their roots. Why does everyone not understand that these terrors of the Lord of Death are inevitable? He harbors enmity for all beings in the prime of life, extinguishes all their strength, and mocks everyone with aging, yet people do not see that. He humbles them with their physical condition and lays waste to their eyes, ears, noses, tongues, bodies, and minds. He causes them to drool and makes their backs crooked. He destroys their jaws, teeth, skull, joints, vital points, and intestines. He ensures that they will be unable to move about freely. He is the adversary of all youth. He conquers all who are young. The Lord of Death forces them to enter his city where he proceeds to destroy all their joy, strength, and happiness.

5.362 “Yet, worldly people remain fond of deception and laziness. Full of snot, urine, and excrement, they lounge slothfully on their beds. [F.210.a] Why do these careless beings not understand this? They are extremely close to shock and terror. Their psychophysical elements will all become imbalanced and the functioning of their faculties as well as their intestines, marrow, vital fluids, skin, blood, flesh, fat, bones, and semen will all dry up. The enemy of disease will attack their vital fluids. Whether they stand or sit, their experiences will be unbearable. They will desperately seek relief through medicine and doctors, but anything they eat, drink, swallow, or ingest will turn to waste. They will become emaciated, weak, and sleep most of the time. Their bodies will become nothing but skin and bone. Everyone—along with their family, friends, relatives, children and spouse—will plunge into these terrors of disease that are as agonizing as the Lord of Death himself. With this understanding, the spiritual practitioner becomes lovingly concerned for these careless people. As his empathy grows, he also takes the abodes of

Brahmā as the focus of his attention: love, compassion, and joy. This is how the spiritual practitioner becomes lovingly concerned for the careless people of Kuru in the north. He sees the nature of cyclic existence as exceedingly base. He regards the body as if it were foam or water bubbles. He regards illusory consciousness by means of wakefulness. He regards all wealth as being like that in a dream. He becomes decisively disenchanted. [F.210.b]

5.363 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further wonder, ‘What other joys, tremendous enjoyments, and supreme delights might the mountains, rivers, and trees in Kuru in the north provide?’ With insight derived from hearing or by seeing with the divine eye, he will then notice another extremely delightful mountain that is located in Kuru in the north. Known as Holder of Joy, this mountain extends one thousand leagues and is home to the forest known as Overflow, which measures five hundred leagues. In the forest there are all sorts of riches, such as gold, silver, copper, wine, honey, and the six tastes, as well as many other natural resources.

5.364 “The environment on Holder of Joy is delightful, featuring beryl-like trees draped with flowering vines. In the ponds grow lotuses with golden petals and silver stems, silver petals with golden stems, and gold and silver petals with stems of beryl. Numerous beautiful birds live in such ponds, which are filled with lotuses that are red like the color of the rising sun. There are swans, cranes, small cranes, lake cranes, ducks, deer necks, water birds, matabhāva, blavā, cakravāka, bālukā, ādyā, sārasī, vilvalā, timely callers, uṣṇavīrava, night roamers, lotus pollen-lovers, sindhu waves, and wave-born ones. These twenty species of birds live at the lotus ponds. [F.211.a]

5.365 “Beyond the forest called Overflow, halfway up on the mountain Holder of Joy, after a distance of one hundred leagues, live people known as *inhabitants of the bamboo forest*. There they sing among the golden trees and their songs cause even goddesses to come and listen, hovering in the sky. The rivers, ponds, parks, and birds in this area are all just as splendid as those described previously.

5.366 “As the spiritual practitioner correctly observes the ripening of the karmic actions of sentient beings, he will see that these beings are singing about topics that are actually the cause of tears. Why do they not see that? Due to their carelessness, they roam about carelessly, which will later cause them to cry in the hells. Yet they do not understand this. Tied by the noose of craving, sentient beings engage in flawed conduct of body, speech, and mind. The ripening of such actions will make them take birth among hell beings, starving spirits, and animals. In precise accord with their actions, they will then be destroyed—wailing and wretched—in the hells of Reviving, Black Line, Crushing, Howling, Great Howling, Heat, and Intense

Heat. Tied by their fivefold craving for desirable sounds, textures, tastes, forms, and smells, they keep spinning in cyclic existence. Just as they have always done in the past, so they will continue into the future. Observing the people known as *the inhabitants of the bamboo forest* in this fashion, the spiritual practitioner correctly observes the external body. [F.211.b]

5.367 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further wonder, ‘What other joys and great delights might be found in Kuru in the north?’ With insight derived from hearing or by seeing with the divine eye, he will then notice another mountain on Kuru in the north, which is known as Delightful. This mountain is one thousand leagues high. A tremendously delightful feature of that mountain is the fact that kinnaras always sing among its peaks and throughout its forests, parks, slopes, caverns, ponds, ketaka forests, nāga forests, nārikela forests, panasa forests, myrobalan forests, āmra forests, plantain forests, glorious golden fruit tree forests, kappittha forests, peacock forests, cuckoo forests, parrot forests, rivers, bathing ponds, parks, lotus groves, blue lotus groves, five-leaved chaste tree forests, thorn apple forests, mango groves, kurara forests, living forests, taṇḍaka forests, and lovely pools. Everywhere can be heard precious melodies that enchant the ears of everyone and that increase the fire of craving one hundred times in the minds of childish beings who are overcome by craving. Such are the songs of the kinnaras. Their tunes are so lovely that even the wild animals join in and begin to sing. Likewise, the flocks of birds that live in the forests also join the playful festivities. They also swallow fruits that are always full of elixirs—elixirs which bees also drink. [F.212.a] Vidyādhara and divine ladies gather there in the sky to listen. That is how lovely and beautiful the songs of the kinnaras are on that mountain known as Delightful.

5.368 “That mountain has faces of beryl, caves of gold, rocks of silver, trees of vidruma, sands of pearl, boulders of coral, rocks of crystal, boulders of smooth conch, golden lotus ponds adorned with swans, deer whose bodies are formed from numerous precious substances, forests that resound with the calls of cuckoos, the lovely calls of peacocks and pheasants, and bathing ponds where humming bees buzz about. Such are the joys of the mountain called Delightful. All that the people see with their eyes and hear with their ears there is beautiful and majestic. They are always happy, excited, reveling, frolicking, and enjoying themselves. The men and women, as well as the various birds, are always in an ebullient state of mind.

5.369 “Like a second Sumeru, this mountain is two thousand leagues high. The luminescence from this high mountain bathes everything within a distance of two thousand leagues in a bright light. The splendor of that beryl light outshines even the colors of the gold and the green of the trees, thus giving

the entire mountain a whitish hue. As an example, just as the splendor of the pure gold on Sumeru lends all the grass a golden color, so the splendor of the mountain known as Delightful lends everything a whitish hue. The richness of the deer, birds, waters, ponds, rivers, trees, and lotuses on that mountain is just as described before.

5.370 “The people who live on Delightful are called *those who appear whitish*.’ The people who appear whitish [F.212.b] are magnificent, have large bodies, and are supremely joyous and beautiful. They bear flower garlands, colored powders, perfumes, and ointments. Excited and infatuated, they dance, sing, and enjoy themselves to music. They have overcome the flaws of mutual envy and stinginess, have no sense of personal property, and are free from pride. The bodies of the people who appear whitish are adorned with garlands, powders, scents, and ointments. Enjoying the delightful music, song, and tunes of the gandharvas, they are all happy. Any wish or desire they have is granted just by thinking of it. They wear a wide range of unwoven fabrics, crystals, and striking ornaments. Whether they are asleep or awake, they always listen to the most lovely and enchanting, rich symphony of songs made by hundreds of thousands of birds. They also constantly enjoy the delicious fragrances arising from ponds with hundreds of different types of lotuses. Thus, the people who appear whitish enjoy the delightful effects that have been created by their own positive actions. Their pleasures thus correspond to the quality of their causal positive actions, which may be minor, intermediate, or supreme.

5.371 “As the spiritual practitioner observes the ripening of karmic phenomena, he will think, ‘Alas, these beings do not see that positive actions are being depleted! Isn’t that perceptible to them?’ [F.213.a] The suffering of birth begins when the semen and blood from the father and mother meet within the pelvic region without being expelled through the urine. At that point, a skeletal entity, with a shape similar to a wooden bracelet, is formed. This is the seed for consciousness to enter the womb. Next, as the wind of karmic actions circulates within the uterus for a period of seven days, the oval shape emerges. As an effect of having given up taking the lives of others, consciousness will not transmigrate but remain in the womb. Over the course of another week, the fetus then develops into an oblong shape. Due to possessing karmic actions and afflictions, consciousness will continue to remain there in an obscured state. Thereafter, it takes another seven days for the lumpy flesh to develop. The mother’s urine and feces in the lower part of her abdomen, the various movements of her body, and her consumption of food are all painful for the fetus, which feels like sugarcane in a juice press. Meanwhile the lump of flesh enlarges, driven by the wind of karmic actions. Next emerge the five protrusions of the legs, arms, and head. Moreover, due

to the circling of the winds of karmic actions, the embryo that was born in the womb will now transfer into the belly of the mother, a process through which the umbilical cord is formed. The umbilical cord emerges from the mother's kidneys. At that point, whatever the mother digests, the fetus will receive through the umbilical cord, whether cold or warm, delicious or foul. The food consumed by the mother will thus sustain the baby through the umbilical cord. The baby then undergoes torturous sensations while in the womb and experiences, in particular, much filth. Still, unless the baby dies prematurely, the period amid the blood and urine in the womb will finally culminate in the tenth month, as the child emerges from the mother's birth canal while its major and minor limbs are being squeezed like a sugarcane through a juice press. [F.213.b] Immediately upon birth, the infant feels tremendous pain due to the wind and rough textures. Also, once the child has been born, its mother will abandon it and go where she wants to, leaving the child to take its own thumb as a breast, and try to get milk from it. In this way, the child will have to fend for itself. Such is the time of infancy—later follows youth.

5.372 “When beings are swayed by the winds of time, they experience the consequences of their own past actions. They are born in accordance with their actions and live on account of their actions. Whether wholesome or unwholesome, beings are governed by their former actions. And yet, these humans still do not clearly understand the way karmic actions ripen. Alas, these careless people are subject to extreme suffering because they are born from the roots of the tree of horrendous suffering! Once born, they will experience heat, cold, hunger, thirst, exhaustion, humiliation, encounters with the unpleasant, separation from the pleasant, aging, and death. Within cyclic existence, they have been born into a condition of utmost suffering. Within cyclic existence, they must balance the uncertainty of wealth and destitution. Cyclic existence is impermanent, painful, empty, and devoid of self. The mountains, forests, cool abodes, groves, parks, streams, trees, birds, flowers, fruits, mountains, cliffs, and precious stones are all going to disappear—why don't the people of Kuru in the north understand this? [F.214.a] There will be pain and loss, and with time, everything will be reduced to dust. Even this northern continent of Kuru will become nothing. With the passage of time, all these people will emerge in the world of the gods, and from there, they will be born among hell beings, starving spirits, and animals, because they must all experience their individual shares of karmic action. Seeing the ripening of the effects of karmic action in this light, a spiritual practitioner develops loving concern for the people who appear whitish, because he sees that the nature of cyclic existence is vile.

5.373 “Carefully considering the body and attending to it through the external body, a spiritual practitioner will further wonder, ‘Might there be other joys and great delights in Kuru in the north?’ With insight derived from hearing or by seeing with the divine eye, he will then notice another mountain in Kuru in the north known as Endowed with Lotuses. It extends across one thousand leagues. On this mountain, Endowed with Lotuses, lies a five hundred-league-wide lotus lake known as Endowed with Cool Water. The lake is full of golden lotuses, free from mud, and adorned with bees, swans, ducks, and cakravākas. On this lotus lake grow heavenly lotuses, divine mandāravas, and kusumas. All the trees, flowers, fruits, rivers, mountainous retreats, birds, forests, parks, joyous pools, and cool waters are just as described previously.

5.374 “The five hundred leagues that constitute the other half of Endowed with Lotuses contain eighty-four thousand supremely delightful palaces. Some are made of gold and silver and feature beryl railings. [F.214.b] Some are made of beryl and have crystal railings, others are made of sapphire and have musāragalva railings, and still others are made of musāragalva and feature railings of sapphire. Likewise, they are also mutually adorned by various people and draped with nets of larger and small bells. The people sing, dance, laugh, play drums, and are ever jubilant. The palaces are surrounded by rivers of grape wine and everywhere among the palaces stretch groves and parks. Thus, the eighty-four thousand palaces on Endowed with Lotuses appear just like the assembly hall of the gods, Sudharma, in the divine city of Sudarśana. The glories of the forests, parks, ponds, trees, and fruits are all just as described before. The people who live at Endowed with Lotuses are known as *the colorful*. Always exuberant, elegant, and playful, they enjoy dance, music, food, drink, and lovemaking.

5.375 “As the spiritual practitioner observes the ripening of karmic factors, he will wonder, ‘Why do these beings not see the suffering that comes from losing one another? These beings will have to separate from all that they like and enjoy. It will all disappear, be lost, and turn into something else. All that these beings find delightful and enjoyable will be gone, disappear, fall apart, and become something else. [F.215.a] All of them will be driven onward in accordance with their karmic actions—virtuous actions will cause them to appear among gods and humans while unvirtuous actions will make them take birth among hell beings, starving spirits, and animals. Since the colorful people live in carelessness, they are insatiable in their pursuit of sounds, textures, tastes, forms, and scents. Their craving makes them attached and controls them. They are carried away by the river of craving, the fire of desire consumes them, and they are plunged into the darkness of ignorance—thus, they do not realize the facts of exhaustion and decline. Aging makes the

young decrepit; it leads to destruction. This terrible onslaught will sweep away all family, friends, and companions, and burn down the tree of life. Without leaving anyone behind, the fire of death consumes the forest of sentient beings, and it arrives without warning. And yet they do not even see it.

5.376 “The spiritual practitioner who carefully considers the body and attends to it through the external body will also ask himself, ‘On the northern continent of Kuru stand ten great mountains—Saṅkāśa, Equal Peaks, Tamer of Deer Enemies, White Cloud Keeper, Lofty Summit, Garland-Draped, Seasonal Joy, Holder of Joy, Delightful, and Endowed with Lotuses. What makes sentient beings take birth on those mountains?’

5.377 “With insight derived from hearing or by seeing with the divine eye, he will then see that, just as before, beings are born there due to virtuous actions. Living in virtuous ways, they have given up killing, stealing, and sexual misconduct, [F.215.b] just as they have also given up intoxication due to wine and other alcoholic drinks that lead to carelessness. They have practiced the ten types of virtuous action and are born there due to such conditions of virtuous action.

5.378 “Examining karmic action, phenomena, and ripening, the spiritual practitioner will also ask himself, ‘Are there actions that, when compared to those of these people and others, lead to an even more distinguished physique, strength, endurance, and appearance?’

5.379 “With insight derived from hearing or by seeing with the divine eye, he will then see that when sentient beings obtain the true view, are free from deceit, inflict no harm on others, are honest and sincere, are gentle and of noble character, practice and follow the Dharma, and associate with those who are righteous, such causes and conditions will, upon the disintegration of their bodies, cause them to go to the higher realms and take birth among the gods in the Heaven of the Four Great Kings, or the Heaven of the Thirty-Three. When they later die there, they will be born here—and when they die here, they will be born there.

5.380 “As he examines the ripening of karmic phenomena, the spiritual practitioner will also ask himself, ‘What karmic actions make these beings so highly extraordinary?’ With insight derived from hearing or by seeing with the divine eye, he will then see that these beings have in the past practiced giving freedom from fear. They have given the gift of life to terrified people who were being taken to the southern gate of the city, with their hands tied tightly behind their back, being led to the charnel ground to the beating of the execution drum, and followed by the brutal executioner. [F.216.a] To such people, they have given the gift of life. Due to such causes and conditions, when their bodies disintegrate, they will take birth among the gods in the

joyous higher realms. In this way, they will be born in the Heaven of the Four Great Kings, the Heaven of the Thirty-Three, or the Heaven Free from Strife.

5.381 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further wonder, ‘What are the past positive karmic actions that cause those sentient beings to experience such extraordinary and exceptional joys, fine physical forms, supreme miraculous powers, and veneration by all beings?’

5.382 “With insight derived from hearing or by seeing with the divine eye, he will then see that this occurs to beings who previously had a natural disposition toward the treasure of having faith in the Great Vehicle, and who delighted in the proclamation of the Great Vehicle. They also listened to the buddhas’ proclamation of the hearers’ Dharma-Vinaya and they memorized and passed on the oral tradition of the buddhas. By the causes and conditions associated with hearing even a single word of Dharma taught by the buddhas, they become kings, ruling universally across the four continents. When such a king dies, he is next born as a god, and this is repeated one, two, three, four, five, six, and seven times. Then, he once again becomes a king who rules across the four continents. When such a king dies, he is born as a god among the gods in the realm of desire, taking birth in the Heaven of the Four Great Kings, the Heaven of the Thirty-Three, the Yāma Heaven, the Heaven of Joy, the Heaven of Delighting in Emanations, or the Heaven of Making Use of Others’ Emanations. When he later dies and passes from such divine realms, he is then born in this place, where he can enjoy the sounds, textures, tastes, forms, and scents found here. [F.216.b] Then, such beings will once again be born in the heavens.

5.383 “When later they die, the seed that is produced from listening to the Great Vehicle will make them achieve the first concentration, thus taking birth in the realms of Brahmā, the High Priests of Brahmā, and Great Brahmā. Due to having listened to the Great Vehicle, and by practicing what they have heard, they will also achieve the second concentration. In this way, they will be born in the realms of Limited Light, Limitless Light, and Luminosity. Again, the seed of having listened to the Great Vehicle—along with their observance and practice of the teachings that they heard—will make them achieve the third concentration, and so they will be born in the realms of Limited Virtue, Perfected Virtue, and Limitless Virtue. Thereafter, the seed of having heard the Great Vehicle—along with their continuous practice and mastery of the Great Vehicle, and their deep familiarity with all its principles—will make them achieve the fourth concentration. Thus, they will be born in the Cloudless Heaven, Increased Merit, and Great Fruition. The fire of wakefulness, free from desire, will then incinerate the trees in the

wildwood of the afflictions, and so they will take birth in the heavens of Unlofty, No Hardship, Sublime, Gorgeous, and the Highest Heaven. Moreover, the seed of having heard the Great Vehicle—along with their observance and practice of the Great Vehicle, and their complete familiarity with this vehicle—will enable them to dispel the wrong views of sentient beings and establish them in the authentic view. In this way, the seed of having heard the Great Vehicle may transform them into solitary buddhas who have destroyed the prison of existence, or it may ripen as the mind of true and complete awakening. They may also become bodhisattvas who are fully immersed in the mind of unsurpassable great compassion, the source of happiness for all beings. In this way, the very seed of having listened to the Great Vehicle [F.217.a] will at that time turn them into bodhisattva great beings, and into buddhas—learned and virtuous, well-gone ones, knowers of the world, unsurpassed beings, charioteers who guide beings, teachers of gods and humans, blessed buddhas.

5.384 “All that follows because the seed of having listened to the Great Vehicle is rooted in generosity, discipline, and hearing. And how is that so? Because hearing grounds one in the Great Vehicle. Yet, if one dedicates this toward the awakening of a solitary buddha or toward the awakening of a hearer, then such awakenings will follow. Monks and householders practice generosity because of having heard about the fruits of generosity, and they practice discipline because of having heard about the fruits of discipline. They become familiar with wakefulness because of having heard about the fruits of wakefulness.

5.385 “Therefore, the higher realms and liberation are both rooted in hearing the Great Vehicle. Hence, among all forms of generosity—such as giving freedom from fear, material things, and discipline—the proclamation of the Great Vehicle is supreme. Similarly, among all types of discipline, the discipline of listening to the Great Vehicle is supreme. The Great Vehicle is the source of all hearers, solitary buddhas, and thus-gone ones. Therefore, always listen to the Great Vehicle!

5.386 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further ask himself, ‘Are there other areas with names on the northern continent of Kuru?’ With insight derived from hearing or by seeing with the divine eye, he will then notice a land known as Eyes Beyond the World, which covers an area of two thousand leagues. Within that lies a place called Vast Sky, [F.217.b] covering three hundred leagues. The people who live there are called *garment dwellers*, and the trees, bathing ponds, flowers, fruits, parks, branches, vines, and rivers are all as exquisite as in the previous cases. Beyond Vast Sky flows a river called Immeasurable, stretching seven hundred leagues. The streams, trees, forests,

parks, and ponds there are all as exquisite as in the previous cases. Five areas are situated by the river called Immeasurable: Endowed with Crown Ornaments, Covered by Palāśas, Garland Abode, Peacock Call, and Situated by the End of Karaṇa. Endowed with Crown Ornaments spans two hundred and fifty leagues, Covered by Palāśas occupies two hundred and fifty leagues, Peacock Call covers one hundred leagues, and Situated by the End of Karaṇa extends one hundred leagues. The second⁶³³ covers ten times one hundred leagues. Ten other areas, each of which measuring one hundred leagues, are the following: Living in Kuttāṃgati, Moving Fragrance, Black Belly, Moving among Eyes, Living in Mountain Ranges, Born Triangular, Born Round, Stomach, Moved, and Gathered. As he beholds all those regions, he will notice that the rivers, trees, ponds, and parks are just as exquisite as before. This continent is square, and so are the faces of its people. Likewise, Jambudvīpa is triangular and the faces of the humans in Jambudvīpa have a similar shape. The same type of relationship obtains in Kuru in the north. [F.218.a]

5.387 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further observe the wealth of rocks, forests, ponds, flowering fields,⁶³⁴ bright flowers,⁶³⁵ and fruits, and thus he correctly observes the external world.

5.388 “The spiritual practitioner who carefully considers the body and attends to it through the external body will further ask himself, ‘Are there any oceans and mountains between Kuru in the north and Godānīya in the west?’ With insight derived from hearing or by seeing with the divine eye, he will then see the ocean called Eyes of the Environment, which covers ten thousand leagues between Kuru in the north and the northern coasts of Godānīya. In some places it is one league deep and elsewhere two. Because of the presence of subterranean nāga rulers, there are also sudden upsurges of water in the sea.

5.389 “Beyond the ocean of Eyes of the Environment lies a mountain called Garland of Play that measures ten thousand leagues. Because of the scorching breath of the nāgas, its summits are black like ink. Beyond that mountain lies an ocean, ten thousand leagues wide, called Conch Sound, which is full of fish, great fish, turtles, nakra sea monsters, makara sea monsters, and conches. Extremely treacherous and terrifying, this ocean is the abode of rich nāgas that are very angry and aggressive. Beyond the Conch Sound ocean lies another ocean called Pervasive Waters. Normally, this ocean measures ten thousand leagues, but it may extend a further ten, twenty, or thirty leagues due to the wind. [F.218.b] Far beyond Pervasive Waters lies an island called Śukati Pearls. When nāgas or fish die there, they are carried upward by the current, bringing pearls with them. This island is

one thousand leagues wide. Beyond Śukati Pearls lies a mountain called Jewel Friends, which measures five thousand leagues. The summits of that mountain contain the seven precious substances, and with its beryl and numerous other gems it is like a second Sumeru. Beyond Jewel Friends stretch two thousand leagues of flowering forests full of all sorts of delights. Beyond that stands the five thousand-league-high Well-Consumed, a mountain that features ponds with golden lotuses and the lovely calls of cakravākas. Beyond the kiṃśuka forests on this mountain stand other mountains, rivers, and trees, and then ten thousand leagues of sea full of golden waters, for the light of Sumeru is reflected upon it. Known as Golden Waters, this sea spans five hundred leagues.

5.390 “The continent known as Godānīya is nine thousand leagues large and contains a million towns and a thousand cities. Among them, twelve towns and five hundred cities are the primary ones. Headed by Pāṭaliputra, three cities in Jambudvīpa are particularly large.⁶³⁶ Similarly, headed by Abhrakūṭa, there are five hundred such cities in Godānīya. The city of Abhrakūṭa covers twelve leagues and features boulevards and an abundance of mansions with railings, courtyards, and arches. The primary cities in the center of Godānīya are Hundred Arches, Delightful Ground to Watch, Stainless and Clear, [F.219.a] Gaṅkara, and so forth. The primary cities in the center also include Free from Action, Attraction, Extent of Failed Power, and Aṅira.

5.391 “Just as Jambudvīpa has Kāśī, Kosala, and Magadha, Godānīya in the west also has primary lands. Those include the lands known as Mithila, Caturō, Korāṇḍo, Mental Stain, and Roaming Sumeru. All the lands in Godānīya can be subdivided into a set of twenty-five, resembling the similar set of eighteen in Jambudvīpa. Moreover, just as Jambudvīpa has four great rivers—the Gaṅgā, Yamunā, Pakṣu, and Sitā—Godānīya in the west has five: the Vaiśālī, Cuñcumātī, Moon Power, Excellent Water, and Mixed. And just as Jambudvīpa has Himavat, Vindhya, Malaya, and Kailāśa, there are five great mountains in Godānīya in the west: Nāḍoḍina, Three Horns, Precious Arch, Hundred Peaks, and Fierce. The continent of Godānīya also has three great lakes: Gambhīrajala, Continuous, and White Gambhīra, just as Jambudvīpa has Anavatapta and Mānasarovara.

5.392 “The spiritual practitioner who carefully considers the body and attends to it through the external body will also ask himself, ‘What commerce do the people in Godānīya engage in?’ [F.219.b]

5.393 “With insight derived from hearing or by seeing with the divine eye, he will then see that the people there engage in cattle trading and that the land is teeming with cows. He will also see that all the humans there have three breasts and that all the inhabitants produce milk just like the women in

Jambudvīpa, when after ten months they have given birth to a child. The rivers, forests, parks, ponds, flower meadows, and fruits are all just like in Jambudvīpa, yet the fruits are only half as tasty as in Jambudvīpa and the flowers only half as fragrant.

5.394 “The spiritual practitioner who carefully considers the body and attends to it through the external body will also ask himself, ‘What type of ripening of karmic actions leads to birth as a human on Godānīya, and what are the inferior, intermediate, or superior aspects of such ripening?’

5.395 “With insight derived from hearing or by seeing with the divine eye, he will then see that the people who are born there previously were weak in discipline and generosity, as well as in the performance of karmic actions and the Dharma. How were they weak in discipline? In past lives, those people were poor and would only observe the one-day precepts for a price, and they only bowed their heads to the Buddha, Dharma, and Saṅgha for fear of royal punishment and not out of faith. Nor did they properly practice generosity. For the sake of serving the king, they failed to train their minds and they did not recite the words of the Buddha. In order to serve the king, or out of greed, they were generous toward those with wrong view or improper recipients. They failed to practice the ten avenues of virtuous action in a way that is uncorrupted and long-lasting. [F.220.a] When such people die and transmigrate from Jambudvīpa, those conditions make them take birth in Godānīya—having food that is only half as tasty, lacking understanding of the effects of virtuous and unvirtuous karmic actions, having base minds, being feeble-minded, and craving women. All that is due to the conditions of the seeds of their past karmic actions.

5.396 “Sentient beings go wherever their karmic actions take them and they experience their individual allotments of karmic actions. They are involved in karmic actions and live lives of karmic action. Whether their past actions were virtuous or unvirtuous, their present fortunes are determined by those very actions. Those who practiced unvirtuous activities are born among hell beings, starving spirits, or animals. Karmic effects resemble their seeds, just as the kodrava seed produces a kodrava grain, and not wild millet, and barley seeds produce barley crops. Likewise, from inferior qualities and inferior fields stem inferior effects. And similarly, good crops grow from good seeds—red rice from red rice seeds, mung beans from mung bean seeds, and sugarcane from sugarcane seeds.

5.397 “Based on special fields and qualities, special effects manifest. Thus, some have qualities, some have suffering, and some have both. Those who have only qualities are intermediate, those who have both qualities and suffering are superior, and those who have only suffering are inferior, unless mental qualities are present. Similarly, there are also three types of fields in the

external world. Those that are free from water moss are intermediate; those that are free from grass and water moss, and not prone to water problems or bandit attacks, are superior; [F.220.b] those that are damaged by reeds⁶³⁷ and water moss, and are prone to water problems, terrors, and bandit attacks, are inferior—unless farmers clear and cultivate them. All inner and outer entities are thus one’s karmic lot. They are based on karmic action and constitute realms of karmic action. They are subject to external powers, serve as each other’s conditions, and produce one another. The people in Godānīya in the west experience the effects of stained karmic actions; they are born there due to stained karmic actions. When they die and transmigrate, the wind of karmic actions will make them spin around in cyclic existence.

5.398 “When the spiritual practitioner has thus correctly comprehended karmic actions and phenomena with respect to the external, he will continue to consider the body and attend to it through the external body. Thus, he will wonder, ‘What other mountains, rivers, and oceans might there be beyond Godānīya in the west?’

5.399 “With insight derived from hearing or by seeing with the divine eye, he will then see that between the continents of Godānīya in the west and Videha in the east lies an ocean known as Porridge, measuring twelve thousand leagues. It receives its name because the water looks like porridge, thick with massive quantities of conches, fish, great fish, nakra monsters, makara monsters, turtles, and infant-eating crocodiles. Beyond the ocean called Porridge lies a mountain known as Vidruma. Extending five hundred leagues, it is home to some highly poisonous snakes. [F.221.a] Beyond that lies an ocean called Warm. It is so named because the noxious breath of the snakes that live there makes the water hot. No other species of sentient beings live in that sea because they all die when exposed to the poisonous breath of the snakes. The water is warm because of the poison. Next comes the ocean of Red Water, covering five thousand leagues and inhabited by nāgas and subterranean asuras who live in mutual animosity. They oppress one another, consume each other’s food, and fight. Not even the powerful nāgas that live in these currents can defeat the asuras there.

5.400 “On the other side of that sea lies an island of rākṣasas. It is two thousand leagues across and home to the rākṣasī known as Braided. She wears perfumes and in her mouth she holds flower garlands, which she devours. She is fast, capable of covering a thousand leagues in the wink of an eye, and is always looking for ways to harm humans. That is all that she thinks about, and thus the island reeks of flesh, blood, and bones. Beyond Braided’s island lies an island of piśācas, five thousand leagues across. The piśāca known as Covered by Hair lives there.

- 5.401 “Farther yet looms a mountain known as Abundance. Five thousand leagues tall, Abundance is studded with a wealth of tree species: nālikera, panasa, mauca, hintāla, tamāla, raktamāla, yellow, cutchtree, tilaka, arjuna, kadamba, nicula, amra, picumarda, badarī, vaṭā, kiṃśuka, nāga flower, kadamba, [F.221.b] aśoka, śilindha, ketaka, extremely loose karsikara, fresh mālīkā, pāṭāla, kapittha, tree of splendor, divine tree, juniper, karavīra, blue aśoka, kurabaka, and kunda. Such trees cover Abundance, along with hundreds of waterfalls. Deep in the heart of these wildwoods, piśācas frolic and enjoy themselves.
- 5.402 “Beyond the mountain of Abundance stretches the Milky Sea, covering five thousand leagues. Its waters both look and taste like milk and it is home to some fish that reach a size of five leagues. Beyond the Milky Sea lies Sandy Stretch, one thousand leagues of trees and ravines. Then follows Neutralization of Nāga Poison, six thousand leagues of sea that is home to the so-called power nāgas, who live in perpetual hostility and thrive on trouble. Beyond the ocean Neutralization of Nāga Poison stretches Even Waters, two thousand leagues of placid, clear, deep sea that is teeming with fish, makara monsters, conches, nakra monsters, and infant-eating crocodiles.
- 5.403 “As the spiritual practitioner who has an understanding of the ripening of karmic phenomena observes this, he will see that there is no one within these oceans, rivers, islands, forests, mountains, trees, and areas who is not born, who does not die, who does not transmigrate, and who does not take rebirth. There is no one for whom all that is agreeable and delightful will not vanish, disappear, [F.222.a] depart, become lost, or be transformed. There is no one—whether at sea or on land, in the mountains or in the forests—who does not die, transmigrate, and take rebirth as a result of their individual allotments of karmic actions. They all depend on their karmic actions and have to experience the effects of their own karmic actions. There is no one at all⁶³⁸ who has not been born, died, and been reborn again a thousand times, eight thousand times, or even a trillion times over. Hundreds, thousands, and even quadrillions of times, all that was agreeable and delightful has been lost—it disappeared, fell apart, vanished, or was transformed. In cyclic existence without beginning, everyone is tied by the shackles of desire, anger, and ignorance, spinning through the realms of hell beings, starving spirits, and animals—being born, dying, and taking birth again. Therefore, quick, quick, you must grow disenchanted with cyclic existence! Do not crave and yearn for cyclic existence! Cyclic existence is painful. It is a burning agony, an excruciating agony, a painful agony. It is full of aging, death, pain, lamentation, suffering, and unhappiness. It ends in a fall and is a gateway to exhaustion. There is no durability or happiness whatsoever in

- cyclic existence, just as the sun contains no darkness whatsoever. In this way, the spiritual practitioner carefully considers the body and attends to it through the external body. [F.222.b]
- 5.404 “Correctly understanding the outer body, the spiritual practitioner will also ask himself, ‘Are there any rivers, oceans, or mountains beyond the sea of Even Waters?’
- 5.405 “With insight derived from hearing or by seeing with the divine eye, he will then see the eastern continent known as Videha, which is eight thousand leagues large and circular in shape. This continent features exquisite towns, cities, and markets, as well as rivers, trees, forests, parks, bathing ponds, islands, mountains, waterfalls, dense jungles, flowers, fruits, deer, and birds. There are six especially tall mountains: Great Slope, Forest Garlands, Flocking Peacocks, Deer Abode, Upward Ocean, and Eye Garland. Those six mountains encircle Videha in the east just as the aforementioned four mountains encircle Jambudvīpa.
- 5.406 “Great Slope measures three thousand leagues and has three forests that each cover one thousand leagues. The forests are known as the Suvelang Forest, the Forest of Cascading Water Sounds, and the Mālikagaṅkara Forest. These forests are lush with exquisite trees of the following species: lvilika, mountain growth, even branches, growing-in-places-difficult-to-reach, river growth, utpala tree, and rock growth, as well as the previously mentioned trees that also grow in Jambudvīpa. [F.223.a] The people who live on this great mountain are called *the fire crowns*. There are also the following rivers: Strewn Sand, Sāmreḍā, Billowing Waters, Nāga River, Forest Course, and Caraca.
- 5.407 “The mountain called Forest Garlands measures one thousand leagues and supports the following forests: Kukkuṭācīra, Divine Trees, Cilika, Smoky, and Utterly Unborn. Also, the following rivers can be found there: Covered by Vines, Summit Encircler, Black Waters, Hanging Leaves, and Joyous Smoke. The people who live on Forest Garlands Mountain are known as *the crooked*.
- 5.408 “When the spiritual practitioner observes the third mountain, Flocking Peacocks, he will see that it measures three thousand leagues and supports the following forests: Cloud Forest, Constant Lightning, Elevated Sounds, Special Drink, and Maṅḍala. There are also the following rivers: Niculundha Flow, Sagely Joy, Blue Stream, and Excellent. The people who live on the Flocking Peacocks mountain are known as *‘the blue necks.’*
- 5.409 “The spiritual practitioner who carefully considers the body and attends to it through the external body will also ask himself, ‘Are there any other mountains or rivers in Videha in the east?’

- 5.410 “With insight derived from hearing or by seeing with the divine eye, he will then notice a fourth mountain, known as Deer Abode. This mountain supports the forests known as Tangled Forest, Joyous Forest, and Horse Cloud Forest. The trees, flowers, [F.223.b] and fruits found in those forests are just as exquisite as in the cases mentioned before. Here the following rivers can also be found: Wild Water, Delightful Environs, and Confluence. The wild animals that live on this mountain are of the following species: vaineṃyā, delighting-in-the-shadows-of-the-land, fleeing-upon-sight, kuraṅgā, excellent path, envy of the nāgas, cow ear, elephant drink, supreme infant, delighting-in-the-shadows, rabbit sheep, camel body, black tail, white head, wounded, snake tongue, hundred teeth, partner, and hidden throat. Some of these flocking animals are not found in Jambudvīpa. The sylvan highlands, parks, ponds, trees, birds, flowers, and other gorgeous features of this mountain are just as described before. All the flowers in Jambudvīpa can also be found on Deer Abode. The people who live on Deer Abode Mountain are called *combined strength*.
- 5.411 “Next, the spiritual practitioner will observe the forests and parks on the fifth mountain on the continent of Videha in the east. Known as Upward Ocean, this mountain measures a thousand leagues and abounds with forests, parks, and ponds just as described before. On this mountain, the forests of Triple Circle, Blocked Neck, and Joyous Mountain flourish, and the rivers called Triple Horns, Babbler, and Scattered Stones run their courses. The people who live at the Upward Ocean mountain are called *the clever ones*. [F.224.a] Thus, observing Upward Ocean Mountain, the practitioner correctly observes the external.
- 5.412 “The spiritual practitioner who carefully considers the body and attends to it through the external body will also ask himself, ‘Are there any other mountains on the continent of Videha in the east?’
- 5.413 “With insight derived from hearing or by seeing with the divine eye, he will then see the mountain called Eye Garland, measuring one thousand leagues. Its exquisite forests, parks, ponds, and waterfalls, as well as its many different animals, birds, flowers, and fruits, are all as explained previously. The river known as Invisible descends from Eye Garland Mountain, reaching a depth of one league. The people who live on Eye Garland Mountain are called *the eyes of the land*. Thus, six mountains encircle the eastern continent of Videha.
- 5.414 “Three large cities lie inside this ring of mountains: Excellent Joy, Forest Joy, and Celebrations throughout the Land. There are also sixty intermediate and minor cities. The intermediate ones include City of Hills and Sounds of the Land, and among the minor cities are Movement Everywhere and Isolated Highlands. Those are the foremost among the intermediate and

minor cities. In all, Videha in the east contains three cities with ten million people, five towns with one hundred thousand people, three with one thousand people, and fifty more with five hundred or six hundred people. The primary towns include Sky Scent, Bubbles, Vriṣīrang, All the People, Numerous Leaves, [F.224.b] Bhīduram, Ripe Vessel, Concise, Viṣkaṭā, Harmful Forest, Beneficial Eyes, Bādūtam, Tree Made of Anthers, and Timely Water.

5.415 “The shape of this continent is round and so are the faces of the people who inhabit it. In Jambudvīpa people affix ornaments to their ears and hair, in Kuru in the north they wear them on their eyes and shoulders, in Godānīya people adorn their stomachs and necks, and in Videha in the east they decorate their thighs and shoulders. Thus, the inhabitants of the four human abodes each decorate their bodies differently.

5.416 “As the spiritual practitioner continues to observe the ripening of karmic phenomena, he will ask himself, ‘What karmic actions cause sentient beings to be born here? And what are the superior, intermediate, and inferior actions that make them experience superior, intermediate, and inferior circumstances?’

5.417 “With insight derived from hearing or by seeing with the divine eye, he will then see that in the past these beings had no understanding of karmic action, phenomena, and ripening. They would therefore practice inferior forms of generosity in relation to inferior recipients. For example, they would, as mentioned previously, be generous in order to receive benefits, or in a disingenuous manner, or out of duty to their master. Based on such actions, they are born on this continent. Those of intermediate status practiced inferior discipline. In this regard, they may have given up killing in order to serve the king, rather than due to pure motivation. When their bodies disintegrate, such causes and conditions lead them to be born in an intermediate way among the gods in the joyous higher realms. [F.225.a] Superior individuals, however, proceed based on superior karmic actions. That is to say, they listen to the Great Vehicle, accomplish it, and rejoice in it. Apart from those who listen to the Great Vehicle, teach it, rejoice in it, and accomplish it, I have not seen a single person who escaped the jungle of cyclic existence. This is supreme generosity—letting the Great Vehicle be heard is supreme generosity. This is supreme insight—the insight of listening to the Great Vehicle is supreme. The benefits of proclaiming the Great Vehicle are just as these were explained previously.

5.418 “Having seen the karmic action, phenomena, and ripening that pertain to sentient beings on Videha in the east, the spiritual practitioner will continue correctly considering the body and attending to it through the external body,

and so will ask himself, 'Might there be any other mountains or rivers around Videha in the east?'

5.419 "With insight derived from hearing or by seeing with the divine eye, he will then see that eight thousand leagues off the coast of Videha stands a mountain called Heap of Iron. This mountain rises three thousand leagues and its extremely subtle iron soil is scattered across ten thousand leagues. Beyond Heap of Iron Mountain stretches the ocean called Circular Design that covers seven thousand leagues. Circular Design is surrounded by five mountains: Needle Eye, Great Belly, Bhaṇḍanā, Snake, and Superior. Beyond the ocean of Circular Design lies an island called Endowed with Elements that measures three thousand leagues. [F.225.b] Here live vidyādharas, guhyakas, and kinnaras. This island is extremely delightful and has gorgeous rivers, ponds, and trees. The species of animals and trees found in Jambudvīpa and in Videha in the east are also represented on this island.

5.420 "Far beyond that island towers a mountain known as Numerous Celestial Bodies, the summits of which are not very far from Sumeru. While the mountain is situated there, it can nevertheless be visible in Jambudvīpa due to the force of extraordinary karmic actions—namely the wind of virtuous or unvirtuous actions of the humans on Jambudvīpa. When the mountain is observed by brahmin scholars in Jambudvīpa, who have no understanding of the nature of karmic actions and results, they believe that it is caused by the planets or stars, and they proclaim this to the king and the royal ministers. However, that is only the perception of brahmin scholars who harbor wrong views. The auspiciousness of the planets, and the sun and moon, actually depends on virtuous or unvirtuous karmic actions. If the planets could indeed create auspiciousness, just as virtuous and unvirtuous karmic actions can, then, since the sun and the moon are such special celestial bodies, they should be able to govern auspicious and inauspicious times. Hence, there should be flowers and fruits during all seasons. But the sun and moon may also be eclipsed by another celestial body; Rāhu may interfere with the sun and the moon, and the other celestial bodies may also interfere with each other. Therefore, auspiciousness and inauspiciousness are not created by the planets or stars. Thus, the spiritual practitioner observes the behavior of the planets and the other celestial bodies, and carefully considers the body and attends to it through the external body, which is an effect of karmic action. As he observes the behavior of the planets, the appearance of Numerous Celestial Bodies in the sea, Mount Sumeru, and the appearance of the summits, [F.226.a] he correctly observes the external world.

- 5.421 “The spiritual practitioner who carefully considers the body and attends to it through the external body will also notice an island of gorgeous rocks, rivers, and trees, known as Bharata Abode, which lies seven thousand leagues into the sea beyond Numerous Celestial Bodies. All the trees, flowers, and fruits that grow in Jambudvīpa can also be found on this island, which measures three thousand leagues. Vidyādhara and guhyakas live among its wealth of delightful trees, flowers, and fruits.
- 5.422 “Farther beyond looms Border Mountain, which marks the border between Videha in the east and the regions of Jambudvīpa. The water in the sea, which spans three thousand leagues, is cool. This sea between Videha in the east and Jambudvīpa is teeming with conches, great fish, nakra monsters, makara monsters, turtles, infant-eating crocodiles, kumbhīra monsters, and fish. Beyond Border Mountain stretches the sea known as Red. From the edge of Jambudvīpa, this cold sea of five thousand leagues appears red. Located not too far from Jambudvīpa, this sea abounds with fish and is filled with blood. When the fish feed and prey on one another, the killing makes the water become very bloody, thus turning it red. It is because of this red hue that the sea is called Red.
- 5.423 “Beyond this sea extends another ocean, called Blue, which covers seven thousand leagues. [F.226.b] This ocean abounds with fish everywhere and is extremely deep. Thereafter stretches an ocean called Jewel Islands. Measuring three thousand leagues, it contains numerous mountains, jewels, golden sands, rocks, sasyaka gems, musāragalva rocks, pearl sands, vidrūma trees, sukumārikā gems, and other precious substances. There are also trees called sweet-poison-mind-transfer. The fruits of these trees are lethal for both birds and humans from Jambudvīpa, causing death within seven days of consumption. Any bird that eats this fruit will die. After that sea comes Salty, an ocean measuring eleven thousand leagues that is full of great fish, śukati, turtles, nakra monsters, crocodiles, nāgas, and birds. Numerous rākṣasas and piśācas roam there. White vidrūma trees grow out of the water and there are submarine seamounts.
- 5.424 “Five hundred islands are found in the vicinity of Jambudvīpa. The primary ones among them are, for example, Golden Ground, Jewel Rocks, Ketaka, Mālikā, Conch, Pearl, Mekala Source, Plow, Place for Austerities, Excellent Forest, Peacock Forest, Fragrant Garlands, Triple Summits, Excellent Armies, Spānāṣetu, Laṅkapuri Rākṣasas, Twelve Mountains, Bilvaka of Sumeru, Mountain Dwellings, Red Conches and Pearls, Snowy Regions, Silvery Sands, Roadless, [F.227.a] Five Fences of Gold and Other Materials, Śukti Realm, and Female Trees. These are all inhabited by humans. Such special regions surround Jambudvīpa, extending seven thousand leagues. The delights and mountains are like those mentioned before.

5.425 “The spiritual practitioner who carefully considers the body and attends to it through the external body will also inquire about the reach of the light of the sun and moon. Thus, with insight derived from hearing or by seeing with the divine eye, he will see that the four faces of Sumeru and the four human abodes are all illuminated by the sun and moon. Moreover, within a distance of eighty-four thousand leagues from the faces of Sumeru, the first half of the sea is lit up by their light, but the second half lies in a terrifying, deep darkness. Farther out lies a chain of three hundred sixty million vajra mountains known as the Fence Ring, which are all ablaze with the unbearable flames of karmic actions. When the sea water approaches this ring, it first turns into milk, and as it comes still closer, the milk becomes yogurt, and then butter. When the butter touches the mountains, it melts and the liquid butter is then consumed by the fires of the hells. The liquid also floods the ground there.

5.426 “Such indeed is the realm of desire, and this is how the spiritual practitioner correctly understands. With accurate knowledge and a perception of reality, he will conclude with perfect understanding that there is nothing here that is permanent, stable, enduring, or unchanging. [F.227.b] In cyclic existence, which knows no beginning or end, we experience our individual shares of karmic effects. Everyone suffers from the effects of their own actions. He will observe that there is no one who has not died and been reborn hundreds and thousands of times. When one correctly and continuously observes and attends to the internal body and the external body—the internal body and other bodies—one will no longer be attached to the body. Attractive sounds, tastes, forms, scents, and textures cannot bring one down.”

5.427 In this way, the brahmins and householders of Nālati and all the monks who endeavored in the application of mindfulness of the body no longer remained in the presence of the māras. As they heard about the application of mindfulness of the body, a great many of them rid themselves of the cataract of the view of the transitory collection and achieved the eye of Dharma that sees the unsurpassable teachings.

5.428 “Monks, you must teach the application of mindfulness of the body just as I have done here. These are the explanations to be given. Monks, in mountains, mountain retreats, mountain caves, charnel grounds, and in unsheltered places, you should practice concentration on your seat of straw! Do not remain careless! Make sure you have no regrets at the time of death! This is my instruction to you.”

5.429 When the Blessed One had said this, all the monks rejoiced and praised the words of the Blessed One. This is the application of mindfulness of the body.

5.430 *This completes the noble Great Vehicle sūtra of thirty-six thousand that is known as The Application of Mindfulness of the Sacred Dharma. [F.228.a]*

Colophon

c.

c.1 The Thus-Gone One has taught those causes
From which all phenomena have appeared,
And also that which is their cessation.
This is what the Great Mendicant has taught.

c.2 India is the origin of all that is good and possesses all things excellent, both
in terms of her soil and her sciences, for which she is the universal source.
This is the land of the cultured and the learned and all her inhabitants are
wise. Seeing India to be the eyes of Jambudvīpa, the perfect Buddha
achieved full awakening within this land, with its magnificent cities through
which the great river Gaṅgā descends.

c.3 In the eastern part of India's central lands lies the great monastery of
Nālandā.⁶³⁹ The sovereign of the land is the splendid prince Rāmapāla,⁶⁴⁰
whose glory outshines others and whose reign reaches far and wide. This
prince has established the temple known as Jagaddala to support the pure
and the gentle, holy beings who are experts regarding the staircase leading
to the higher realms and liberation. From here appeared numerous
exceptionally learned paṇḍitas, such that people of the world speak of "the
five hundred omniscient ones," who are praised by all paṇḍitas as being
equal to the masters of the past.

c.4 Among them is someone whom kings and ministers, who take pride in
their mundane wealth, carry on their shoulders as if he were their head—
someone whom paṇḍitas, who take pride in their scholarship, and worldly
folk regard as their crown jewel. He is regarded as a guide by those who
have relinquished concern for this life and who endeavor to accomplish
liberation, allowing them to clearly distinguish good qualities from flaws. All
the people of the land see him as beautiful and endearing, as if he were their
only child. He enraptures even the vicious and ungrateful with his great
goodwill. [F.228.b] Due to his love for others, he suffers agony and pain as he
beholds the miseries of all wandering beings, yet he skillfully extends his

compassionate care to them. He is foretold in the prophetic discourse of Tiger Ear Star as an individual endowed with numerous qualities and a great instigator who upon exchanging his body would be born in the higher realms. He yearns to meet Maitreya and has tremendous yearning for the Dharma. He has also weakened all emotions such as desire and anger. Who could properly extol such a person's qualities? In short, his knowledge of mundane human customs is great, and his benevolence is like a golden ground. With respect for the sacred Dharma, he is endowed with perfect learning and he is pure, serene, gentle, accommodating, noble, truthful, undeceiving, honest, and successful in terms of accomplishment. Like a majestic wish-fulfilling tree that grows from a turquoise ground, he is adorned with the blooming flowers and ripe fruits of a bounty of temporary and ultimate virtues in this and all other lives. Thus, perfectly accomplishing what benefits both oneself and all others, there is nothing that he does that is not meaningful. Such is this master endowed with the shining beauty of unimpeded mastery of the five fields of learning, the great paṇḍita known as Śāntākaragupta. Explanations based on five Indian volumes were received from that master, as well as the great scholar and holy man, the supreme Vinaya holder known as Abhayākaragupta; the one whose learning is comparable to Mañjuśrī, the supreme paṇḍita endowed with perfect eloquence and insight, Śakyarakṣita; and also the great paṇḍita Vīryākaraśānti, and others. [F.229.a]

c.5 Likewise, in the lower reaches of the central land of Magadha—where the shrines of the thus-gone ones are numerous, and the land is full of Buddhists who have faith in the Three Jewels—lies the great monastic complex of Vikramaśīla. It was established by the bodhisattva king, Devapāla, and serves as the eyes of the Dharma teachings. Among its numerous learned scholars there are Śakyarakṣita himself; the great paṇḍita Subhūticandra, who is expert in linguistics, poetry, and the syntactic structures of Sanskrit; the Abhidharma expert known as Aḍitacandra; and other such masters. It is from all those masters that the explanations based on five Indian volumes were received.

c.6 The translators listened carefully to the sūtra and with veneration they sought careful explanation in order to comprehend all the scripture's words and meanings, thoroughly investigating the most difficult points with the appropriate methods for understanding their significance. In the process of translation, they were guided by the light of insight that comes from mastering four languages—Sanskrit, the Indian vernaculars, Tibetan Dharma language, and the Tibetan vernaculars.

c.7 Nevertheless, the topics of the sūtras are numerous and the subjects are profound. In particular, the statements in this sūtra carry numerous implicit messages and convey their meaning by means of beautiful verbal adornments that evince an unparalleled mastery of poetry. Hence, their meanings are not easily accessible to those of weak learning. Especially, brief scriptural passages that convey numerous meanings have been translated in that same fashion. This approach allows those endowed with the jewels of understanding to ascertain numerous meanings, but if any one of those were to be singled out as the sole implied meaning, that would be a mistake. Rather, translation should convey just as much meaning as the words imply. Therefore, in short, without violating the way the Indian and Tibetan languages convey the same meaning by means of different expressions, and without breaking with the tradition established by the decrees of the scholars of the past, this translation has been made in veneration of the sacred Dharma by the northerner, the monk Tsultrim Gyaltzen, who was born into the family of Patshap. This was undertaken during the reign of the Indian king Rāmapāla, whose banner of perfect glory and majesty flies higher than any other. In this manner, those segments that had previously been translated of this Great Vehicle discourse known as *The Application of Mindfulness of the Sacred Dharma* were completed. [F.229.b]

c.8 The subsequent editing and revision of the text was undertaken by the monk Tsultrim Gyaltzen himself, with the assistance of two others. The first is the spiritual teacher known as Shang Buchikpa, who everyone calls by this name because he benefits them and is auspicious for them, caring for all sentient beings as if they were his “only child.”⁶⁴¹ Accordingly, his name reveals that he is endowed with great compassion. The second editor is known as Sherap Ö, because he is a veritable “light of insight” for all who follow the Dharma.⁶⁴² With knowledge of the way the vehicles progress, he summarizes the teachings by means of principles such as the two realities, and thus—with insight developed gradually through conviction, ascertainment, and realization—he spreads the light that overcomes the darkness of afflictive and cognitive obscurations in both oneself and others. Thus, his name shows that this master is endowed with great insight and that he accomplishes his own and others’ objectives perfectly. In this way, the translation was corrected, refined, and properly finalized through the fivefold process of drafting, primary editing, testing the relations between word and meaning, secondary editing, and secondary testing of the relations.

c.9 May the stainless virtues that ensue from translating and assisting in the translation of this sacred Dharma teaching—this precious discourse on mindfulness in the Great Vehicle, which is the foundation, root, and vital

essence of all the vehicles—reach all beings extending to the end of space, so that they may find happiness while in existence. And may a lush canopy spread over them from the tree that offers refuge, awakening, and fruition. As soon as we leave this life behind, may we be reborn in realms of the buddhas, and in all other lives of cyclic existence, may we exclusively do what benefits others.

- c.10 The number of sections has not been determined. In accord with the Indian text the length of the scripture amounts to thirty-six thousand ślokas. There appear to be a few unique archaic elements of writing. When dividing *The Application of Mindfulness* into sections of three hundred ślokas, there are one hundred and twenty sections.

NOTES

n.

- n.1 For a more detailed summary of the contents of the sūtra, see Stuart 2012, pp. 35–69.
- n.2 For an in-depth presentation of this section on mindfulness of the body, see Kritzer 2020.
- n.3 *Zhengfa nianchu jing* 正法念處經 (Taishō 721). For more information on this version of the sūtra, see Lewis R. Lancaster, “K 801 (http://www.acmuller.net/descriptive_catalogue/files/k0801.html),” *The Korean Buddhist Canon*.
- n.4 The Chinese translation was produced by Gautama Prajñāruci, who translated the text from 538 to 541 CE.
- n.5 The AMSD is also the fourth-longest text in the entire Kangyur collection, where only *The Detailed Explanations of Discipline* (Toh 3, 2217 pages), *The Perfection of Wisdom in One Hundred Thousand Lines* (<https://read.84000.co/translation/toh8.html>) (Toh 8, 9398 pages), and *The Perfection of Wisdom in Twenty-five Thousand Lines* (<https://read.84000.co/translation/toh9.html>) (Toh 9, 2302 pages) are longer.
- n.6 The partial Sanskrit manuscript does not cover this latter part of the sūtra.
- n.7 Denkarma, 300.b.4. See also Herrmann-Pfandt 2008, p. 150, n. 271. For further details, see van der Kuijp 2009, pp. 8–13.
- n.8 Stuart 2012, pp. 25–29.
- n.9 Stuart 2012, pp. 26–27.
- n.10 See Stuart 2012 and 2015a. This section corresponds to the whole of chapter 2 according to the Chinese chapter structure. In this English translation we

follow the chapter division included in the Tibetan translation, although we have introduced a significant number of headings and subheadings of our own for the sake of readability and ease of navigation. For an overview of the Chinese chapter structure, see Stuart 2012, p. 30.

- n.11 These sections correspond to chapter 1 and 3 in the Chinese chapter structure.
- n.12 Rangjung Dorjé 2010.
- n.13 On this topic, see also Kritzer 2020. Other publications on AMSD are found in Mizuno 1964 and Moretti 2017.
- n.14 Cabezón 2017, pp. 45–65.
- n.15 Degé: *mu stegs can spyod pa pa kun tu rgyu ba dag*. Here we have taken the phrase (Skt. *tīrthika-caraka-parivrajaka*) as a generic designation for the same group of people: the flourishing communities of non-Buddhist mendicants of various religious outlooks, who lived as wandering spiritual seekers (*śramaṇa*) in India during the time of the Buddha. Often, these wandering practitioners of various religious paths would interact with each other and exchange views and practices, such as we hear in this scripture. Several of the Buddha's foremost students, such as Śāriputra (a short form of Śāradvatīputra), were living the life of a wandering mendicant prior to meeting the Buddha.
- n.16 This folio of the Degé Kangyur is blank.
- n.17 Here “carefully observe inner phenomena” renders the Tibetan *nang gi chos la chos kyi rjes su lta ba*. Literally, this would read “carefully observe phenomena in terms of inner phenomena.” This expression is repeated multiple times throughout this text and, due to the number of times this phrase is repeated, we have opted to contract the phrase in English so that the translation reads “carefully observe inner phenomena.” Similarly, in the last chapter where the internal and external body are examined, we have rendered “carefully considers and attends to the body in terms of the internal body” as “carefully considers and attends to the internal body.” The same applies to the external body.
- n.18 Tib. *mun nag chen po*. No such name appears below in the description of the hells that surround Ultimate Torment.
- n.19 Translation tentative. Tib. *srog chags dud ka*.

- n.20 Translation tentative. Degé: *lag pa brdabs pa'i sgra lta bur/ mi ni chung bar gyur pa yin/ gang dag de thob chos mi shes/ mi ni rmongs pa dag gis bslus.*
- n.21 Based on the *sgyu ma* that appears in Choné, Lithang, Narthang, Yongle, and Lhasa. Degé and Stok read *rgyu ma*.
- n.22 Based on the *sgyu ma* that appears in Choné, Lithang, Narthang, Yongle, and Lhasa. Degé and Stok read *rgyu ma*.
- n.23 Translation based on the *mtho dma'* found in Choné, Lithang, Narthang, and Lhasa. Degé reads *mthon dman*.
- n.24 Based on the *bsten* that appears in Kangxi, Urga, Narthang, and Lhasa. Degé reads *bstan*.
- n.25 Literally “holy life” (Skt. *brahmacārya*, Tib. *tshang par spyod pa*). The term refers to a pure and celibate lifestyle.
- n.26 Following *nan gtan* in Choné, Lithang, Narthang, Kangxi, and Yongle. Degé reads *na gtan*.
- n.27 Degé: *bar ma gsum gyi tshor bag sum rjes su bsgoms pa*. Skt. *trimadhyamās trivedanānubhavitās*.
- n.28 “Craving is the wick” inserted based on the Sanskrit (*vartibhūtā tṛṣṇā*). See Stuart 2012, p. 231 (4.2.22).
- n.29 Although the text here mentions the fifth ground, it is unclear where the explanation of the fifth ground starts, since a similar passage follows below. See also Stuart 2012, p. 327, n. 59.
- n.30 Note that the text only mentions ten kinds. Cf. Stuart 2012, p. 331, n. 70.
- n.31 Prior to this sentence the Sanskrit includes a description of the hells and starving spirits as associated with the colors blue and yellow, respectively. See Stuart 2012, p. 335 (5.1.10 and 5.1.11).
- n.32 Translation tentative. Degé: *bdag nyid gtar bzhag*. Based on the Sanskrit *bandhakaṃ yadi cātmanāṃ kṛtvā papeṣu rajyate*, Stuart 2012, p. 340, translates: “Making a shackle of the self he delights in evil.”
- n.33 Translation tentative. Degé: *chos 'di dag la yid 'jug pa skye ba'i mtshan nyid mi 'dra zhing ngo bo nyid mi 'dra ba yin te/ dper na sa chen po bcu'i chos lta bu'o*. Skt. *tathā daśa mahābhaumā dharmāḥ anyad eve lakṣaṇam cetanāyāḥ*. Cf. Stuart 2012, p. 343, n. 116.

- n.34 It is unclear to us what the intended “first” and “second” might be.
- n.35 An action “with acquisition” is one that has been “acquired” (Tib. *thob pa*, Skt. *prāpta*) within a continuum of the five aggregates such that it will ripen its effect within that continuum. In the case of an action without acquisition, no such ripening is effectuated.
- n.36 Degé: *der zhugs pa zhes bya ba ni*. Although the Tibetan text thus appears to join this phrase with the subsequent passage, the translation here follows the Sanskrit edition (Stuart 2015, 480–81).
- n.37 Based on the *bsten* that appears in Choné, Lithang, Narthang, and Lhasa, and supported by the Sanskrit. Degé reads *bstan*.
- n.38 Presumably the three unconditioned factors—analytic cessation, nonanalytic cessation, and space—which are characterized by the absence of conditioned entities.
- n.39 Although all the Tibetan editions consistently read *dga'*, the translation here assumes *dka'* in accord with the Sanskrit edition and the wording in the previous sentence (F.144.a1–2).
- n.40 The Tibetan text appears to have a negation too many here: *bde ba ma yin pa ma yin*. This is supported by the Sanskrit (Stuart 2015, p. 524).
- n.41 The text could be implying bear fights and eagle fights staged for entertainment.
- n.42 We have not been able to identify this body part.
- n.43 Translation tentative. Degé: *ji tsam du sdig pa bya'i srog gcod pa ni byas gsod/srog chags dud ka lta bu ni dud ka lta bus gsod/rgya dang gdos kyis ri dags gsod pa rgon pa spyod pa'i ngang tshul can ni de dag gis gsod cing / de gis dbang du byas nas za ste*.
- n.44 The text also mentions three other animals, whose names are listed in Sanskrit transcription: **mātalaka*, **mātolaka*, and **dṛśyabhute*. We have been unable to identify these animals.
- n.45 The following description of the human conditions that resemble the sufferings in the Reviving Hell is at times unclear to us and the translation should therefore be regarded as tentative.
- n.46 The Tibetan here mentions another torturous sensation: *lum pa ka'i tshor ba*. *lum pa ka* may be a Sanskrit transliteration, but we have not been able to find any comparable term.

- n.47 Translation tentative.
- n.48 Degé: *sa'i tshor ba*. The meaning is not clear to us.
- n.49 Not translated: *khar gongs*.
- n.50 The animal is listed in the text as **marakoṭaka* (unidentified). Here and below we have translated this animal as “biting insects,” or simply “insects.”
- n.51 The text here also features a seemingly Sanskrit transcription, **cālbīnaka*, which we have not been able to identify.
- n.52 Translation uncertain. The Tibetan reads: *rgya mtsho sum cu'i dbu ba'i tshor ba*.
- n.53 Translation tentative. Degé: *snod kyi gzhi*.
- n.54 Translation tentative.
- n.55 The following passage, apart from the first verse, is in prose in the Sanskrit text.
- n.56 In place of “sharp,” the Skt. reads “glistening” (*pradīpta*). The Sanskrit word could also mean “burning.”
- n.57 Degé: *lha la snyad btags pa*.
- n.58 The remainder of the versified part is rendered in prose in the Sanskrit text.
- n.59 This line is absent from the Sanskrit text.
- n.60 Full karmic ripening results from acts that are carried out as well as accumulated. Karmic accumulation generally requires that the given act is intentional, seen through to completion, and not subsequently regretted.
- n.61 Degé: *thags star*.
- n.62 The Sanskrit includes here several lines of additional text that sum up the last few paragraphs.
- n.63 Translation tentative. Degé: *mi yi tha ma bu yi don/ /des na sdig pa khyod kyis byas/ /gang gis sngan byas sdig byas pa/ /phyis ni gnod par mi 'gyur min*.
- n.64 The names “Lump,” “Copious Degeneration,” and “Crier,” could not be meaningfully matched with the Sanskrit names; possibly they are meant to correspond with the “Hell of Lumps” (*piṇḍo[naraka]*—the sense is unclear), and the “Heavy Punishment” (*yātanabahula*), and the *Cuṭucuṭu* (the meaning is unclear). The hell called “Pleading” which is included in this list of hells

and increases its number to seventeen, doesn't appear mentioned again below.

- n.65 Translation tentative. Degé: *gang gis byis pa gzhan du bzhin du mthus sba ba'i gnas su bcug pa*. Sanskrit reads, "forcing the children of others, while they weep and cry, to stimulate one's own genitals."
- n.66 Note that this section otherwise belongs to the tenth ground.
- n.67 The text only lists fifteen such hells. See, however, our [n.69](#) below regarding the hell of the "Śālmali Forest."
- n.68 Degé: *gsod med*. In the description of this hell found below, it is called "No Death" (Degé: *'chi med*).
- n.69 "Śālmali Forest" is absent from the list in both the Tibetan and the Sanskrit, but its description is included later on as one of the sixteen surrounding hells. It makes the number of hells in the list here sixteen.
- n.70 "Eagle" is a provisional translation of *dhūmika* (Degé: *bya dhya mi ka*), which is a "smoke-colored" species of a bird of prey.
- n.71 I.e., their present and future lives.
- n.72 I.e., those free from the fever of afflictions.
- n.73 Translation tentative. Degé: *rmog thag*.
- n.74 Here and in a similar passage below the Tibetan only mentions the "Howling Hell."
- n.75 Translation tentative. Degé: *mtshon cha hu lu ka*.
- n.76 The Tibetan only mentions the "Howling Hell."
- n.77 Translation tentative. Degé: *sems can dmyal ba pa de cho nges 'debs pa na/zla ba drug lus pa'i rus pa gang yin pa de dag kyang rang gi lus las byung ba'i srin bu...*
- n.78 Above, this hell was named "Continuation of Life and Death."
- n.79 Translation tentative. Degé: *lus kyi lhag ma lus pa dag shin tu rgyug ste*.
- n.80 Above, this hell was called "Joyless Thought."
- n.81 Translation tentative. Degé: *brgyad pa'i blo*. Narthang: *brgyud pa'i blo*. Kangxi: *brgyan pa'i blo*.

- n.82 Translation tentative. We have been unable to establish the precise nature of the following form of torture.
- n.83 The translation of this name follows the Sanskrit, reading *kālāvelā* as *kālavelā*. The Tibetan *gnod skyes* suggests “Harm Arisen.”
- n.84 Translation tentative. Degé: *mig 'dren pa dag gis drangs pa dang / de nas yang shin tu gzhon sha can sdug par skyes te/gnod par ches mang ba dag gis de 'byin par byed do.*
- n.85 Degé: *srin bu tA la la lwa la ka.* Skt. *tālūlaka*.
- n.86 Places of pilgrimage (*tīrtha*), here meant figuratively, are usually on the banks of sacred rivers, hence the mention of “holy water” (*tīrthasalila*^o). The translation of this verse remains tentative.
- n.87 Above, this hell was called Consuming Blood and Marrow.
- n.88 Translation tentative. Degé: *gang me lce'i phung po bcu gcig po de dag ni bcu drug gi char yang mi phod do.*
- n.89 We have been unable to identify the enumerations mentioned at the end of this paragraph.
- n.90 Reading *'bying* (following the Yongle and Kangxi) instead of *'byin*.
- n.91 Degé here transliterates the Sanskrit *pippalaka* as *pib pa la ka*, and *sūcaka* as *su tsa ka*. The two terms can be translated, respectively, as “pin” and “needle.”
- n.92 Translation tentative.
- n.93 Degé: *snying gi lam la.*
- n.94 Translation tentative. Degé: *cog cog por bsgyings par 'dug la skom 'thung zhing lag pa la ldag pa.*
- n.95 Degé: *srin bu a ba mA si ka.* The translation is based on reading the Sanskrit *māsikā* as *mācikā*.
- n.96 Translation tentative. Degé: *skye ba'i bar du byed pa yin te.*
- n.97 Based on the *bskol ba* that appears in Choné, Lithang, Narthang, Yongle, and Lhasa. Degé reads *bskor ba*.
- n.98 Based on the *brkyang nul* that appears in Kangxi, Lithang, Narthang, and Yongle. Degé reads *skyong nul*.

- n.99 Translation of “fleas, or bedbugs” is tentative. Degé: *srog chags mar ko Ta ka’am rkang la za ba’am*.
- n.100 Translation tentative.
- n.101 Translation tentative. Degé: *tshan ma dang mtshan ma las byung ba byas pa*. The terms used for “cause and effect” (*nimitta-naimittika*) indicate the dualistic view of Sāṅkhya philosophy.
- n.102 Rather than *gcal*, the translation here assumes *’dral*, as appears consistently in all versions of the name of this hell.
- n.103 Translation tentative. Degé: *lus snang ba’i ’du shes mi ’thob pa*.
- n.104 The text also mentions another animal (Degé: *tsi lin da*, Skt *cilinda*), which we have been unable to identify.
- n.105 Translation tentative.
- n.106 Translation tentative.
- n.107 Translation tentative.
- n.108 Translation tentative.
- n.109 Based on the *snying rje chen po* that appears in Choné, Lithang, Narthang, Yongle, and Lhasa. Degé reads *snying rje chen por*.
- n.110 Translation tentative. Degé: *dmyal ba pa yi kha ba ’dra*.
- n.111 Based on the *khyad par dran* that appears in Choné, Kangxi, and Yongle. Degé reads *khyab par dran*.
- n.112 Based on the *’bar* that appears in Choné, Lithang, Narthang, Yongle, and Lhasa. Degé reads *’brang*.
- n.113 The name of this hell (Tib. *tsha ba pa’i sa*, Skt. *nidāghabhūmi*) appears in the section dedicated to it later on as “Land of No Mercy” (Tib. *snying rje med pa’i sa*, Skt. *nirdayabhūmi*) twice. This is most likely due to scribal errors, as the two Sanskrit name phrases have a very similar form.
- n.114 Degé: *de ’di ltar kun nas byi brun la lcags kyi mda’ ’phen pa ’phangs pa tsam gyis ’gro ba mi mngon pa*.
- n.115 As is done during a wedding ceremony.
- n.116 The translation of this sentence follows the Sanskrit.

- n.117 This is the same name as the hell mentioned above at [2.857](#).
- n.118 Translation of the preceding lines in this paragraph is tentative.
- n.119 In its dedicated section below, this hell is called Black Belly.
- n.120 The translation follows the Sanskrit *tārāmāla*. In the dedicated section below, however, the Sanskrit name *tīramālā* (Shore Garland = Shoreline) is used. Degé reads 'gram *dngar*. 'gram *dang ra* as appears In Choné, Lithang, Kangxi, Yongle, and Lhasa appear instead 'gram *dngar*.
- n.121 Our translation of the eighty types of worms and the corresponding winds is in many places tentative as we have been unable to identify this diagnostic system within classical Indian medicine.
- n.122 Degé: *srin bu ud ting ga la*. The translation reads the Skt. *uḍḍīṃśa°* as *uḍḍīśa°*.
- n.123 Degé: *srin bu sbi sbi dza*. The Tibetan is a phonetic rendering of the Sanskrit *sphippihija*, but the meaning is unclear.
- n.124 Degé: *srin bu ha tsu ra ba*.
- n.125 Degé: *srin bu snying po me tog skyed*.
- n.126 Degé: *srin bu ku ha ka*.
- n.127 Translation tentative. Degé: *du shya ga ta*.
- n.128 Degé: *srin bu bar bur*.
- n.129 Degé: *srin bu so su ra*.
- n.130 Translation tentative. Degé: *rlung khwa bu ga drug*.
- n.131 Degé: *um pa ra*.
- n.132 Degé: *srin bu si mi si ma*.
- n.133 Degé: *srin bu u ma bu ga*.
- n.134 Degé: *srin bu tsun tsu*.
- n.135 Degé: *rlung pib pa la ka*. This is the Tibetan rendering of the Skt. *pippalaka*, one of the two death winds, the other being *sūcaka*. The names could be translated, respectively, as “pins” and “needles.”
- n.136 The corresponding statement in the Skt. is not about the penis becoming erect, but about the testicles moving up, presumably inside the scrotum.

- n.137 The corresponding Sanskrit, which constitutes a separate sentence, is not about “ejaculating,” but about “emitting saliva.” The term used (*utsṛjati*) is the same that can be used for ejaculating, but in this context it just indicates that the saliva will be emitted externally, that is, it will flow from the mouth.
- n.138 Translation tentative. Degé: *sangs rgyas rin chen la sogs pa/ /sna tshogs chos kyis mtshungs par gang.*
- n.139 Presumably the seven suns that, according to Buddhist cosmology, appear when a universe is destroyed.
- n.140 Degé: *lcags kyi mtshon brang kol li ka.*
- n.141 Degé: *srin bu mar ko ta ka.*
- n.142 Translation of this verse is tentative.
- n.143 Translation tentative.
- n.144 Translation tentative. Degé: *spyo spyo brgyad brgyad nas.*
- n.145 Translation tentative. Degé: *mngon med.*
- n.146 Translation tentative. Degé: *'gog thal thul tsam na 'chi bar 'gyur.*
- n.147 Translation tentative. Degé: *bdud kyi phyogs ni dams so.*
- n.148 The following enumeration resembles, but is not identical with, the one that appears on 2.964.
- n.149 Above, this hell was named “Raven’s Belly.”
- n.150 Above, this hell was named “Fearsome Screams.”
- n.151 Above, this hell was named “Like Unopened Flowers.”
- n.152 Above, this hell was named “The Sound of Water.” Here the translation of the term “Jambu Bird” (Degé: *bya 'dzam pa*) is tentative, as we have been unable to identify this bird and the significance of its name.
- n.153 Above, this hell was named “Wrapped in Every Possible Pain.”
- n.154 Above, this hell was named “Longing for Smell.”
- n.155 Translation tentative. Degé: *de la mang du mnar med pa lnga 'byung.*
- n.156 The translation of this sentence follows the Sanskrit.

- n.157 This list also includes three additional animals that we have been unable to identify. Degé: *'ga' la, go ta ka, and phye ba.*
- n.158 Translation tentative. Degé: *gog thal thul.*
- n.159 This list also includes two additional animals that we have been unable to identify. Degé: *'ba' sa ka and tung ka.*
- n.160 Translation tentative. Degé: *srog chags ri la gnas pa grib ma 'jigs byed/ dang mun pa can dang / zin pa gnas pa.*
- n.161 The translation assumes *rlung dud pas*, as appears in Choné, Lithang, Narthang, Kangxi, Yongle, and Lhasa. Degé reads *rlung drud pas.*
- n.162 This tentative translation infers the word “years.” Tib: *bye ba lnga bcu rtsa drug dang / /de bzhin bye ba lnga bcu rtsa drug gnas.*
- n.163 Translation tentative. Degé: *yun ring du rngo mon gis nyon mongs.* Choné, Lithang, and Narthang here read *rdo mong*, whereas Kangxi and Yongle read *rngol mong.*
- n.164 The translation assumes *g.yon*, as appears in Choné, Narthang, and Lhasa. Degé reads *g.yos.*
- n.165 Translation tentative. Degé: *spu zin zhes byed pa brgya phrag khri dang ldan pa de mngon par brjod pa.*
- n.166 Translation tentative. Degé: *'du ba'i gzhir gnas shing rdo la za.*
- n.167 The translation assumes *gsheg*, as appears in Choné, Lithang, Narthang, Yongle, and Lhasa. Degé reads *gshegs.*
- n.168 This figure is a figurative approximation. The Tibetan reads: *bye ba khrag khrig sum cu rtsa dgu dang / ther 'bum dgu stong dang / bye ba dung phyur drug cu dang / skyang 'phyes bye ba sum cu sa dza'a li ni dang / kod TU di kod TU dang / ke sa ra stong phrag nyi shu ste.*
- n.169 The translation assumes *ko ba*, as appears in Choné, Lithang, Narthang, Yongle, and Lhasa. Degé reads *ko dra ba.*
- n.170 Translation tentative. Degé: *khyim gyi nang na bu 'byin pa'i skad ngan don pa.*
- n.171 Translation tentative. Degé: *gtum po'i bu btsa' ba'i khyim.*
- n.172 Translation tentative. Degé: *sbrul rnam kyis 'khris shing kun nas dra bar gang ba der sems can dmyal ba pa der 'gro bar byed do.*

- n.173 Translation of the last two lines in this verse is tentative. Degé: *byed la ltos la sdig yod de/ /byed pa rnams kyi rjes su 'jug.*
- n.174 Translation of the last two lines in this verse is tentative. Degé: *de nyid las ni ston byed pa/ /brtan pa dag gis gnyi ga pong.*
- n.175 We have been unable to identify this animal. Degé: *dud 'gro si mi si mi.*
- n.176 Literally the text reads “fish, giant fish, nakra crocodiles, kumbhīra crocodiles, infant-killing crocodiles, turtles, and otters.”
- n.177 Translation tentative. Degé: *yi dags kun ston.*
- n.178 The following presentation of the worlds of the starving spirits follows only roughly the thirty-six categories mentioned here. Some of the above categories are not described below while others that are not mentioned here are included.
- n.179 Translation tentative. Degé: *bu dang bu mo gzhan dang mi 'dra bar mi dga' ba ma yin la/ dga' ba dang slu ba ma yin te/ mi slu ba la mngon par gnod pa byas na.*
- n.180 Translation tentative. Degé: *yi dags kyi chang pa.*
- n.181 Skt. *aśvamedha*. A Vedic ritual according to which an army follows a freely roaming horse, attacking any opposition they may meet on the way.
- n.182 Translation tentative. Degé: *de la 'jig rten pa de dag pha zhes brjod do.*
- n.183 Degé: *mkha' 'gro ma'am mkha' 'gror 'gyur*. The Sanskrit for these terms (*dākinī* and *dāka*) is defined by Monier-Williams as beings who attend terrifying goddesses, feeding on human flesh.
- n.184 Translation of these two sentences is tentative. Degé: *yi dags rdzu 'phrul che ba mi dge ba'i las shin tu mi zad pa yang ma yin la/ de sbyin pa tsher ma lta bu yang byin te/ rgyu des rdzu 'phrul che ba nyid du 'gyur ro.*
- n.185 Degé: *mthson cha'i bu ga.*
- n.186 The translation assumes *dgra*, as appears in Choné, Lithang, Narthang, Yongle, and Lhasa. Degé reads *sgra*.
- n.187 Translation tentative. Degé: *nye ba'i dgon pa mang po.*
- n.188 Translation of the first three lines in this verse is tentative. Degé: *bde ba las la rag las mthong / /yid ni de bzhin bde ba las/ /chi dang skye ba rnams spyad pa.*

- n.189 The meaning of the last part of this sentence is not clear to us. Degé: *nad pa rnams kyi lha mchod pa'am gnod sbyin mchod pa'i phyir las mi bzad pa drag po gang gis gzhan dag bslus nas nor rdzas phrogs sam lug bsad na.*
- n.190 One verse line may be missing from the Tibetan block print here.
- n.191 Translation tentative. Degé: *gang gis lus mi gtsang ba de 'dzin par byed do.*
- n.192 Presumably “the thirty-six” refers to the thirty-six realms of the starving spirits. We are unsure what “the forty” refers to.
- n.193 Presumably the ninety-eight afflictive propensities (Skt. *anuśaya*, Tib. *bag nyal*) that are enumerated in abhidharma teachings, such as Vasubandhu’s *Abhidharmakośa*.
- n.194 Perhaps the remedies of the 108 afflictions that, according to Vasubandhu’s *Abhidharmakośa*, are overcome on the paths of seeing (Skt. *darśanamārga*, Tib. *mthong lam*) and cultivation (Skt. *bhāvanāmārga*, Tib. *bsgom lam*).
- n.195 Presumably the twelve links of dependent origination.
- n.196 We are unsure what the various enumerations in this verse refer to.
- n.197 The “four rivers” are desire, becoming, ignorance, and wrong view.
- n.198 Perhaps “the three” are the three kinds of suffering outlined in the first stanza and in the introduction to these verses. Alternatively, the reference could be to attachment, anger, and delusion.
- n.199 Translation tentative. Degé: *gal te brgya la sdug bsngal de rtse zhil bar byed na.*
- n.200 Translation tentative. Degé: *rab tu rtse zhil lo.*
- n.201 Degé: *ri dags*. Sanskrit: *mṛga*. Defined (apart from the common translation of “deer”) by Monier-Williams as “a large soaring bird.”
- n.202 Translation tentative. Degé: *des phyogs tsam du dud 'gro'i 'jig rten la rtog par byed de/ dra ba mang po'i dud 'gror 'gyur.*
- n.203 We have been unable to identify this animal. Degé: *srin bu gtsug* (Kangxi, Yongle: *srin bu btsug*).
- n.204 Another animal, which we have been unable to identify, is mentioned here. Degé: *srog chags dhun du.*
- n.205 Translation tentative. Degé: *'gro ba gsum par skye bar 'gyur ba.*

- n.206 It is not clear to us what these eleven categories might be.
- n.207 Here another animal, which we have been unable to identify, is mentioned. Degé: *ti ti bha*.
- n.208 Here another animal, which we have been unable to identify, is mentioned. Degé: *ka dam bha*.
- n.209 Here the text mentions another animal category, which we have been unable to identify. Degé: *shug tu 'brel ba*.
- n.210 Translation tentative. Degé: *ga la go li ka*.
- n.211 This list also includes a bird that we have been unable to identify (Degé: *byan lag*) and, oddly, the mongoose (Degé: *ne'u le*).
- n.212 Tib. *rgya mtsho bar ma*. Presumably a reference to the oceans that lie at an intermediate distance between Meru and the outer ring of mountains.
- n.213 It remains unclear to us which passage the text here refers to. Degé: *de sbyin pa tsher ma dang bas pa yang byin na/snga ma bzhin tsher ma bdun gyi nang du skyes la*.
- n.214 Translation tentative. Degé: *btsan snogs byed*.
- n.215 Translation tentative. Degé: *ltad mo che ba dag dang /bya'o cog dang 'dra bar ston pa dag*.
- n.216 Translation tentative. Degé: *mthong na yid dang 'thad pa dang dang /mig 'gram ring ba sha stag*.
- n.217 Translation tentative. Degé: *lhan cig gtams pa*.
- n.218 We have been unable to identify this bird. Degé: *spu spa da ma*.
- n.219 Four such birds are mentioned here, which we have been unable to identify. Degé: *bya bhring ga ra dzas dang hu lu kun da dang mu lu kun da dang sbrig ka gan dha*.
- n.220 The following description of the trees in these forests (and beyond), as well as their names, is in several instances tentative.
- n.221 Here is mentioned another tree, which we have been unable to render in translation. Degé: *sprig ka*.
- n.222 It is unclear to us whether maduka, nalikera, and panasa are names of trees or flowers.

- n.223 Here is mentioned another quality, which we have been unable to render in translation. Degé: *byi du ra*.
- n.224 Here are mentioned three flowers (or trees?), which we have been unable to identify. Degé: *rgun shing dang ka pid tha dang pa ru Sha ka*.
- n.225 Translation tentative. Degé: *bzhag gis dkrigs pa*.
- n.226 I.e., Rāhu.
- n.227 Although the *necklace* asuras here are described together with the city of Double Pleasure, it appears from the descriptions that follow that they are separate realms (see below, [3.197–3.199](#)).
- n.228 Translation tentative. Degé: *mi'i kha na las*.
- n.229 Translation tentative. Degé: *de yang gcig gcig yin te/ gal te 'dod rgyal ba brgya snyed yod pa de dag gi nang na 'di ltar 'du shes pa 'di kho na nyid gcig yin no zhes de dag rjod par byed do*.
- n.230 Translation tentative. Degé: *gnod sbyin mthu rab tu chen po brgya rtsa gcig gyen du 'gro ba snang ba dang mi snang ba gang yin pa*.
- n.231 Translation tentative. Degé: *gser gyi 'og phag sprin*.
- n.232 Translation tentative. Degé: *tin di kun dga'*.
- n.233 Translation tentative. Degé: *sems kyis ma bsgom pa'i sbyin pa ngan pa sbyin pa*.
- n.234 Translation tentative. Degé: *de ni khyed yin rtag tu brtson/ legs par mthong ba mchog yin de*.
- n.235 Translation tentative. Degé: *rtsigs*. Choné, Lithang, Narthang, and Lhasa: *brtsigs*.
- n.236 The text only has *chos*, instead of *nang gi chos* as appears elsewhere in the text.
- n.237 Translation tentative. Degé: *dus su sbyor ba* (Skt. *kālaprayoga*).
- n.238 The translation assumes *dge 'dun pa*, as appears in Choné, Lithang, Narthang, Yongle, and Lhasa. Degé reads *dga' 'dun pa*.
- n.239 Here another offering is mentioned, which we have been unable to identify. Degé: *du gul la ka ba*.
- n.240 It is unclear to us precisely how this measure relates to this realm/city.

- n.241 Note that here and below the capital of King Puṣpamāla is identified as Profound, whereas above it was called Beauty.
- n.242 Here the list also includes another class of divine beings, which we have been unable to identify. Degé: *kun di pa ka*.
- n.243 Translation tentative. Degé: *phan tshun rtog cing mtshon cha'i tshogs kyi rgyun gcig la gcig 'debs pa*.
- n.244 Translation tentative. Degé: *ji ltar de'i lus kyi jo bo shin tu phra ba yang mi mngon pa de ltar mda' sna tshogs char ltar phab bo*.
- n.245 Translation tentative. Degé: *chos gcig dang bcas pas*.
- n.246 Translation tentative. Degé: *chu srin du na dhu gsod pa*.
- n.247 Translation tentative. Degé: *ci la gzhes ci la gzhes*.
- n.248 Translation tentative. Degé: *mgo bcad pa ni ma gtogs te/lha rnam s kyi dgra yang zhi bar 'gyur*. The following might be better in terms of sense (though still grammatically problematic): “An exception is when they are decapitated, in which case they will be pacified, as is the case with the enemies of the gods.”
- n.249 The translation assumes *btag pa*, as appears in Choné, Lithang, Narthang, Yongle, and Lhasa. Degé reads *gtag pa*.
- n.250 Translation tentative. Degé: *khro ba la rlung dang srin bu mang ku*.
- n.251 Translation tentative. Degé: *lha ma yin rnam s kyis mi 'thun pa' mtha' las 'bras bu nyams pa'i lhag ma thob ste/ 'bros khung tshol bar gyur ba rnam s ded chos la lta zhing sa'i 'og gi sgo gzung bar bya'o*.
- n.252 Translation tentative. Degé: *kyed kyis yul dang dus de dag shes bzhin du bdag nyid gsod pa'i dgra don med pa 'di dag byas so*.
- n.253 Translation tentative. Degé: *'di ltar gang gis mi bya bar bya de dag gi ngo bo med pa la blo gros ngan pa 'di skyes ban ye bar gnas so*.
- n.254 Note that the numbering of the levels in this section appears to be mistaken. The text reads “seventeenth” but the previous level was the fifteenth and farther below (at [4.A.410](#)) the text lists the following level as the seventeenth. It is therefore likely that this is a scribal error.
- n.255 Reading *bkur* instead of *bskrun* following Yongle, Lithang, Kangxi, Narthang, and Choné.

- n.256 Degé: *bya tan da pa*. We have been unable to identify this bird.
- n.257 Degé: *shing ta la ba tin tu ka*. We have been unable to identify this tree.
- n.258 Translation tentative. Degé: *'khor ba'i sdug bsngal gyi phyang mo la nyug go*.
- n.259 Above, and just below, this realm is called Enjoying the Wind.
- n.260 Translation tentative. Degé: *ku shi ra'i dri dang dres pas*.
- n.261 It is not clear to us what the point of reference for this comparison is.
- n.262 The text mentions a specific fruit that we have been unable to identify. Degé: *'bras bu bi tsu man da*.
- n.263 Translation tentative. Degé: *bsam pa'i tshal*.
- n.264 Reading *min* instead of *smin* following Yongle, Lithang, Kangxi, Narthang, Choné, and Zhol.
- n.265 Translation tentative. Degé: *rgyal po la gnod pa byed pa'i mi spyi gtsug nas bzung ste sbyangs pa dang /sdug bsngal ba las gang gis de thar bar byas na/*.
- n.266 Translation tentative. Degé: *shing byis pa*.
- n.267 Translation tentative. Degé: *rtog pas bskyed pa dga'*.
- n.268 Translation tentative. Degé: *tshon rtsis bris pa bris mi 'gyur*.
- n.269 Degé: *rtag tu rgyu*. We are unsure what this refers to.
- n.270 Translation tentative. Degé: *stug po sbyor ba*.
- n.271 Translation tentative. Degé: *dbu ba rog rog 'bab pa*.
- n.272 The text mentions three specific insects that we have been unable to identify: *srog chags lu ta dang /ki ta dang /sbrang bu mchu rings dag*.
- n.273 Based on *bres*, as appears in Choné, Lithang, Narthang, Yongle, and Lhasa. Degé reads *bris*.
- n.274 Instead of “vast countries,” the Tibetan (*rgya yul*) could also be translated as “China.”
- n.275 Translation tentative. Degé: *skye bo yongs su smra ba bsdus pa*.
- n.276 Translation tentative. Degé: *'gram pa rngul*.

- n.277 We have been unable to identify this material. Degé: *ke ra Ta ka*.
- n.278 Translation assumes *khri snyan* rather than *khri snyen*.
- n.279 Translation tentative. Degé: *de bzhin du smyug ma'i nang 'dres pa'i sbu gu rnam pa du ma dag kyang lha mo de dag gis mthong ste*.
- n.280 Translation tentative. Degé: *thams cad nas rtag tu dog cing phan tshun gyi gdong mthon po gzhan dang zhan 'byes pa skyed pa*.
- n.281 I.e., the elephant is in musth.
- n.282 Here the text also mentions another fruit (Degé: *nA Di ke rya*), which we have been unable to identify.
- n.283 Translation tentative. Degé: *lha'i 'dod pa'i yon tan lnga dga 'byor cing ldan par gyur pas rtse zhing 'ong ba'i sgras dga' bar byed de*.
- n.284 Based on the *skye ba rtag par* that appears in Choné, Lithang, Narthang, Yongle, and Lhasa. Degé reads *skye ba rtag pa*.
- n.285 Translation of the last two lines in this verse is tentative. Degé: *'di ltar chos gnas dam pa ste/ /bdag la phan pa rtag tu gyis*.
- n.286 Degé: ... *zhyes ba la sogs pa dbang po sum cu lha'i 'jig rten nas tshe 'phos pa dang*.
- n.287 Translation tentative. Degé: *skyed mos tshal gang yin pa de ri rab dang skra lta bur chung zad 'dra ba'i dper bya na*.
- n.288 Translation of these last three sentences is tentative.
- n.289 The text actually reads “not delighting,” but we have assumed that this is a mistake.
- n.290 The text here mentions a specific flower (*tsu la sa*), which we have been unable to identify.
- n.291 Translation of the two preceding sentences is tentative. The Tibetan reads: *de dag rlung gis gtor ba dang 'phral la 'bab cing de nyid ri dags skom pa lta bur mthong la/ ngo bo gzhan du 'gyur te ngo bo dag ni mi gsal ba'i ngo bor snang ngo*.
- n.292 It seems that two lines are missing from the verse here.
- n.293 The Tibetan text here mistakenly mentions the name of the realm just treated, thus reading “Dwelling on Mixed Riverbanks.”

- n.294 The Tibetan text also mentions two additional types of fruit that we have been unable to identify: *tA ma pu ra ka* and *nA Di ke ra*.
- n.295 “Envoy” here translates *yul gyi spyang* (literally, “the eye of a region”).
- n.296 The translation of the last part of this sentence is tentative.
- n.297 The translation of the last part of this sentence is tentative. The Tibetan text reads: *dri tsam zhig gis gser gyi yon tan gyi khyim gyi gnas su skye bar 'gyur ro*.
- n.298 Degé: *lha'i 'jig rten gnyis la dbang ba*.
- n.299 Based on the *ma brtsegs pa* that appears in Kangxi, Choné, Lithang, Narthang, and Yongle. Degé reads *ma rtse ba*.
- n.300 The text here includes an additional element in this list that we have been unable to translate in this context: *nges par 'byung ba skye ba*.
- n.301 The translation of this line is tentative. Degé: *glu dang sil snyan sgra myur mtshungs*.
- n.302 It appears that the last two lines of this verse are missing from the Tibetan manuscript.
- n.303 The translation assumes *sred pa*, as appears in Choné, Lithang, Narthang, Yongle, and Lhasa. Degé reads *sreg pa*.
- n.304 Tib. *gnyi ga'i cha las rnam par grol ba*. This refers to liberation from both afflictive obscurations as well as obstacles to the accomplishment of the eight emancipations.
- n.305 It appears that two lines are missing from this verse.
- n.306 The list of trees includes an additional tree that we have been unable to identify. Degé reads *nA De ker* (some other manuscripts read *nA Di ker*).
- n.307 The text mentions that the leaves are of a tree called *ba la sha*, which we have been unable to identify.
- n.308 This god realm is named in two different ways in this text: Resembling the Full Moon and Moving Like the Moon.
- n.309 The translation of this sentence is tentative.
- n.310 The translation of this sentence is tentative. Degé: *de bya gong ma sreg dang sreg dan ka ra ka bha kyi nang du skye bar 'gyur*.

- n.311 Translation tentative.
- n.312 Translation assumes *bag med pa la gnas pa* as appears in Choné, Lithang, Narthang, Yongle, and Lhasa. Degé reads *bag med pa la gnos pa*. We are not sure what types of objects may be implied here.
- n.313 Degé: *yul gnyis gyis kun du drangs pa na*.
- n.314 The Tibetan text lists two additional items, which we have been unable to identify, that such people will not take from the beach or riverbank: *bhal la ta ka* (Skt. *bhallātaka* = “cashew nut”!) and *sha bha ri ka*.
- n.315 Translation here and just below is tentative. The Tibetan reads *gtogs 'dod*.
- n.316 Translation of these two lines is tentative. Degé: *de bas 'jig rten 'das tshig gzung / 'jig rten pa lta ga la zhig*.
- n.317 It seems that two lines may be missing somewhere from these verses.
- n.318 The translation of the two middle lines in this verse is tentative. Degé: *dga' bas sel bar mi byed gang / dga' ba bsal ba'i dag pa de*.
- n.319 The translation assumes *lag ris*, as appears in Kangxi, Choné, Lithang, Narthang, Yongle, and Lhasa. Degé reads *lig ris*.
- n.320 Translation tentative. Degé: *gshin rje'i mi rnams kyis spyo brgyad*.
- n.321 Degé: *lig ris lag pa phyin ci log tu bcings nas*. Instead of *lig ris*, the translation assumes *lag ris*, as appears in Kangxi, Choné, Lithang, Narthang, Yongle, and Lhasa. The same applies in the following line.
- n.322 Translation tentative. It is unclear to us what is meant by “the truth of the three occasions.” Degé: *gsum gyi skabs bden pa*.
- n.323 It is unclear what this refers to. Degé: *bsil ba*.
- n.324 It is unclear from the text what the characteristics of the ninth intermediate existence are.
- n.325 Degé: *mtshan nyid gsum kun 'thun no*. We are not sure which characteristics are intended here.
- n.326 Translation tentative. Degé: *rim pa brgyad brtsis nas chos nyi shu'i bar du bstan pa gang yin pa*. It is unclear to us in which sense the teaching of the twenty can be seen as eightfold.

- n.327 The text includes an additional unidentified animal: *bA na pi ka*.
- n.328 The text includes an additional unidentified animal: *ba lin da ka*.
- n.329 The text includes an additional unidentified animal: *da ra*.
- n.330 The text includes an additional unidentified animal: *bya ne'u le*.
- n.331 The text includes two additional unidentified animals: *tshad pa bye'u* and *ya ti ka*.
- n.332 The text includes three additional unidentified animals: *sa ko'u shi*, *sa li le*, and *dzo*.
- n.333 The text here mentions two additional unidentified animals: *chu srin dhun dhu gsod* and *tsu lan da*.
- n.334 The text includes two additional unidentified animals: *srog chags rlung 'gam* and *kab tab bya*.
- n.335 The text includes two additional unidentified animals: *ka ko da ra da* and *tsi lin da ka*.
- n.336 The text includes an additional unidentified animal: *pra ro hi na*.
- n.337 The text includes an additional unidentified animal: *yu ba bin da ka*.
- n.338 The text includes three additional unidentified animals: *sa lin dha ka*, *k'a Do ra*, and *id tya ha ka*.
- n.339 The text includes an additional unidentified animal: *srog chags kad tya*.
- n.340 The text includes three additional unidentified animals: *srog chags sUk+sh+ma tsa ra*, *u tsa tsa ka*, and *ra sha sha ka*.
- n.341 It is unclear to us how this explanation is intended. Degé: *gtso bo dag de ltar skyon gsum gyi bye brag tha dad pa bzhi'i skyon gyis khams 'byung bar 'gyur ro*.
- n.342 Degé: *gang gnyi ga 'dzin pa bag med pa'i mi rnams*. It is not clear us which pair is implied by the mention of "both."
- n.343 This name, which we have transcribed as it appears in the Tibetan (following Yongle, Lithang, Kangxi, Narthang, and Choné: *mad ta dang da*) is not a proper Sanskrit term. Degé reads *mad ta din da*.
- n.344 This name, which we have transcribed as it appears in the Tibetan (*mad ta ka Ta ma*) is not a proper Sanskrit term.

- n.345 Translation tentative. Degé: *sdig pa'i grogs po dang tom col du mi 'dre.*
- n.346 Translation tentative. Degé: *gsar du skyes pa'i yid ltad mo la zhugs pa lha phyi bzhin 'brang stong snyed kyis bskor cing / thams cad du yang de dag nyid kyis yongs su bskor ba rnams.*
- n.347 Translation tentative. Degé: *de lha rnams kyis mchod cing bde ba du ma dag myong ba na/ri'i gsab gseb de dag na rin po che'i 'od kyi phreng ba lang long 'bar ba.*
- n.348 Translation tentative. Degé: *sa zam.*
- n.349 Translation tentative. Degé: *rgyu'i ming yang med pa'i las rnams las byung ba de sems can thams cad kyis brjod par mi nus pa'i phyir ro/ gang gi phyir las rnams kyi rgyu'i tshad kyi ming med pa'i phyir ro.*
- n.350 Two lines may be missing from this verse.
- n.351 The meaning of this entire section is unclear and these lines don't seem to fit properly within the context of the narrative. Degé: *der yang rgya cher 'thab bral gyi bdag po de la shin tu yon tan phun sum tshogs pa thams cad rnam pa du ma'i sgo nas mkhyen par byed de/rgan pa'i mchog de dag thams cad kyis sngar bzhin no.*
- n.352 Translation tentative. Degé: *gang gi bdag nyid chen po de dang gang dag gi yang gzi brjid chen po dang ldan pa de'i nang yin.*
- n.353 The Tibetan text states that the Blessed One now speaks to the hearers (Degé: *bcom ldan 'das kyis nyan thos rnams la bka' stsal pa*), but the content of his speech also clearly shows that he is addressing Saumya.
- n.354 Translation tentative. Degé: *ji ltar phyin nas mi gdung ba/ de ltar bdag la phan pas gnos.*
- n.355 The Tibetan text is ambiguous here, and it is unclear whether the predictions are made by Kanakamuni or his emanations.
- n.356 In the list of the twenty-seven realms located within the Heaven Free from Strife, which was given above (4.C.4), this heaven is not included. Now it appears as the second realm.
- n.357 Translation tentative. Degé: *de dag rnam thos nas lha gsar du skyes pa de dag phyir yang lha'i bu mo de dag gis yongs su bskor ba'i lha nyid la lta bar byed de/ dman pa dang bar ma'i gzugs dang cha byad dang rgyan can skye'o.*
- n.358 In accord with the previous instances of this name, the translation here assumes *gnas* rather than *nags*.

- n.359 Translation tentative. Degé: *do shal dang pad ma 'phyang ba rnams kyi mchan khung lcong ba.*
- n.360 Translation tentative. Degé: *bya'i tshogs rtse zhing legs par rgyu ba'i rkang pa bsten par 'os pa.*
- n.361 I.e., a rainbow.
- n.362 The text reads “Moving in the Stream,” which, however, is the previous heaven. Assuming this is a mistake, we have changed it to “Living on the Peak.”
- n.363 Translation tentative. Degé: *sdug bsngal gang zhig mngon zhen 'di/ chos de byed las yin par 'dod.*
- n.364 This realm is named the same way as the one just mentioned. Presumably this is a mistake, although it is unclear what an alternative name might be.
- n.365 Translation of the last two lines in this verse is tentative. Degé: *bu med las khyod 'di nas ni/ pha rol 'gro bas mi nus pas.*
- n.366 The translation assumes *sgom* (here understood as a translation of *bhāvanā*), as appears in Choné, Lithang, Narthang, Yongle, and Lhasa. Degé reads *skom*.
- n.367 The translation assumes *khron ma*, as appears in Choné, Lithang, Narthang, Yongle, and Lhasa. Degé reads *khron pa*.
- n.368 It appears that one line is missing from this verse.
- n.369 The translation assumes *smas pa* rather than *smras pa*.
- n.370 Translation tentative. Degé: *des mthong nas mthong ba'i skyon rnams rtsom par 'gyur te/ nam mkha' nas nam mkhar rnam par rtog pa rnam par du mar g.yo zhing 'gyur ba'i skye gnas brgyas kyang nam mkha'i dkyil du bltas.*
- n.371 Translation tentative. Degé: *lha dang lha mo'i tshogs kyis gang ba de ga shed na kun tu rgyu ba.*
- n.372 The translation of this and the preceding sentences is tentative. Degé: *vai DUrya'i rang bzhin gyi rdo la ji lta ba bzhin du gzhan rnams la yang mi mthong ngo/ mgo bo ma lus par lhung bar mthong.*
- n.373 Translation of the last two lines in this verse is tentative. Degé: *bud me rnams btsog 'dod pa 'di/ gnas pa med pa'i grogs de btsog.*

- n.374 The meaning of this verse is also unclear to us and the translation is tentative.
- n.375 The text does not make the subject of this sentence clear, but we assume that bees are implicitly understood to be the subject.
- n.376 It seems that a line is missing from the Tibetan here. The remaining verses come in sets of four lines.
- n.377 Translation of the last two lines in this verse is tentative. Degé: *de ltar gzhan yang rtsol bas ni/ /rnam par dpyad na rnyed 'gyur ba.*
- n.378 This stanza appears to have only three lines.
- n.379 This stanza appears to have only three lines.
- n.380 Translation tentative. Degé: *sa gzhi'i cha yang 'khri shing gi khang pas nye bar dben pa.*
- n.381 The translation of these two lines is tentative and the meaning is not clear to us. Degé: *gzugs kyi spyi ni ma mthong na/ /yongs smin ji ltar so so yin.*
- n.382 Choné, Lithang, Narthang, Yongle, and Lhasa simply read “across leagues” (*dpag tshad ltar 'gro ba*).
- n.383 Translation tentative. Degé: *rjes su 'thun pa dang bzlog par yang lngas 'gro bar 'gyur ro.*
- n.384 Translation tentative. Degé: *'byug bar 'gyur ba'i 'dus byas de ni sna tshogs pa'i bud shing dang chu dang yang dag par ldan pas 'di lta ste.*
- n.385 In the original list of the various abodes in the Heaven Free from Strife (4.C.-4), this heaven was not mentioned.
- n.386 We have been unable make sense of the first part of this sentence and have therefore left it out of our translation. Degé: *chu ser rdo rje'i kyi gyog dang phan tshun du 'gal ba' 'khor lo spu'i kyi gyog gcig tu skyes pa'i spu dang skra rnam dang bral ba.*
- n.387 Translation tentative. Degé: *ngar 'dzin pa 'khor lo'i rdzas.*
- n.388 Following Narthang and Lhasa, we read *'phyang mo* instead of *phyang mo*. Nevertheless, the translation of the first two lines in this stanza remains tentative.
- n.389 It is unclear to us what “lotuses” might refer to here.

- n.390 The Tibetan here contains the word *gnems pas*, which we have not been able to determine. The Yongle and Kangxi editions alternatively read *gnams pas*, and the Choné has *gdams pas*.
- n.391 Translation tentative. Degé: *ring du ni dpag tshad lnga brgya'i rgyar gyur pa'i ngo bo ni dpag tshad lnga'o*.
- n.392 Degé: *chu la dkyil li kud 'khor ba nas 'khor ba*. The translation here is conjectural, as the text appears corrupt. Kangxi: *chu la dkyil bkud 'khor ba nas 'khor ba*. Choné: *chu la skyil krung 'khor ba nas 'khor ba*. Yongle: *chu la dkyil li 'kud 'khor ba nas 'khor ba*.
- n.393 The translation assumes *skye bar byas par gzhan*, as appears in Kangxi, Choné, Lithang, Narthang, Yongle, and Lhasa. Degé reads *skye bas byas par gzhan*.
- n.394 The translation assumes *rtog*, as appears in Kangxi, Choné, Lithang, Narthang, Yongle, and Lhasa. Degé reads *rtogs*.
- n.395 Translation tentative. Degé: *ji ltar nye 'khor de srid kyi nam mkha' las nags de yongs su bskor nas phyi rol gyi phreng ba sa'i yongs su 'khor ba ni rin po che bdun gyi rang bzhin gyi rin po che brgyus pa'i phreng ba bzung bas mchu las 'phyang ba'o*.
- n.396 The entire descriptive passage that begins at the bottom of F.73.b (4.C.760) and ends here remains rather unclear to us, and the translation hence remains tentative.
- n.397 Following Choné, Lithang, Narthang, Kangxi, and Lhasa, the translation here assumes *dkrol ba la zad*. Degé reads *dkrol ba la zid*.
- n.398 It is unclear from the Tibetan text where the description of this realm begins. It is clear, however, that the description of the six stūpas that follows just below belongs to the realm of Moving in Gatherings. We have therefore inserted this headline at this point.
- n.399 Translation tentative. Degé: *gzhan 'di'i gsum pa sdom pa ma yin pa'i skyon yang dag par ston pa sku sdung la gnas pa rnams*.
- n.400 Presumably the seven types of lay vows.
- n.401 I.e., Śikhin.
- n.402 Degé: *sha shis khyim gyi las kyi 'jigs pas*. The significance of *sha shis* remains unresolved.

- n.403 The translation assumes *rgyu snyom*, as appears in Choné, Lithang, Narthang, and Lhasa. Degé reads *sgyu snyom*.
- n.404 The translation assumes *rgyu snyom*, as appears in Choné, Lithang, Narthang, and Lhasa. Degé reads *sgyu snyom*.
- n.405 The translation assumes *rgyu snyom*, as appears in Choné, Lithang, Narthang, and Lhasa. Degé reads *sgyu snyom*.
- n.406 Translation tentative. Degé: *ji ltar 'di na bdag gi bud med du byas pas de dang de'i rtsa lag tu sngon gyur pa zhes byas la de gzhom par bya'o*.
- n.407 The exact enumeration of these eight is not clear to us.
- n.408 I.e., Vipaśyin.
- n.409 The translation assumes *kyi*, as appears in Kangxi, Choné, Lithang, Narthang, Yongle, and Lhasa. Degé reads *kyis*.
- n.410 I.e., Vipaśyin.
- n.411 The translation assumes *thos pas kyang ste*, as appears in Kangxi, Choné, Lithang, Narthang, Yongle, and Lhasa. Degé reads *thos pas kyang skye*.
- n.412 The translation assumes *mtho brtsam*, as appears in Choné, Lithang, Narthang, and Lhasa. Degé reads *tho tsam*.
- n.413 Translation tentative. Degé: *rgyab kyi sha za bar byed pa* (“eating the flesh of the back”).
- n.414 Translation tentative. Degé: *gsus pa (b)skyod pa byed pa* (“agitating the belly”).
- n.415 Translation tentative. Degé: *gnyis sbyor*. This could perhaps also refer to sexual intercourse (literally, “joining two”).
- n.416 In the Tibetan this verse has only two lines.
- n.417 Translation tentative. Degé: *gnya' shing gang tsam du lta ba snying las chung ba*.
- n.418 The translation assumes *re dogs*, as appears in Kangxi and Yongle. Degé reads *reg dogs*.
- n.419 Translation tentative. Degé: *dmyal ba'i bar du* (literally, “down to the hells”).
- n.420 The translation assumes *mtho btsam*, as appears in the Narthang and Lhasa. Degé reads *tho tsam*.

- n.421 I.e., between the mental and physical aggregates of his stream of being.
- n.422 Translation tentative. Degé: *gnas pa'i rab tu byas pa*.
- n.423 These are traditionally enumerated stages in the development of a human embryo and foetus.
- n.424 Reading *dran med par* instead of *drin med par*.
- n.425 Translation tentative. Degé: *'thag pa'i snal ma 'chugs pa*.
- n.426 Translation tentative. Degé: *gang gi tshe rabs gtan gyi gshul nas lhung ba*.
- n.427 Translation tentative. Degé: *mi gtsang bas rjes su 'brel ba'i dus su 'jug ngos rnams mi mthong ba dang / mthong bas sems stobs 'chor ba dang /*.
- n.428 The translation assumes *srid*, as appears in Choné, Lithang, Narthang, and Lhasa. Degé reads *sred*.
- n.429 The translation assumes *bsten*, as appears in Yongle and Kangxi. Degé reads *brtan*.
- n.430 According to its colophons, our sūtra contains thirty-six thousand ślokas.
- n.431 Reading *rtog bzhin du* instead of *rtog mi bzhin du*.
- n.432 In the above list, this was the second among the seven qualities. Here, however, it is listed as the first. The numbers of the subsequent qualities are likewise adjusted in the text.
- n.433 Translation of last two lines is tentative. Degé: *rnam par spangs pas gang la yang / skye gnas la ni rab sdang brjod*.
- n.434 The translation assumes *ko trog can*, as appears in Choné, Lithang, Narthang, and Yongle. Degé reads *rko trog can*.
- n.435 Translation tentative. Degé: *mgo bo gcogs pas sa gzhi g.yo ba'i rang bzhin ma yin no*.
- n.436 The translation assumes *sred pa*, as appears in Kangxi, Lithang, Narthang, and Yongle. Degé reads *srid pa*.
- n.437 The list here includes another item that we have been unable to identify: *shin dzi tA*.
- n.438 Translation assumes *yang*, as appears in Narthang and Lhasa. Degé reads *kyang bad*.

- n.439 It is unclear to us what “a ruler of the second class” (*rigs gnyis pa'i dbang po*) refers to.
- n.440 Translation assumes *byung*, as appears in Lhasa. Degé reads *bung*.
- n.441 Translation assumes *'khor ba'i*, as appears in Lhasa. Degé reads *'khor bas*.
- n.442 This verse has only two lines in the Tibetan.
- n.443 Translation tentative. Degé: *lha'i tshogs de dag rnam thams cad nyid ni chu dang bral ba'i mchod rten no*.
- n.444 Degé: *de nas lha'i bdag pos 'di skad ces smras so*. Although the Tibetan text states that the following question is asked *by* Musulundha, the context indicates that it is asked *of* him by the accompanying gods.
- n.445 I.e., since they are not unaffected by mental afflictions.
- n.446 At this point the text lists another peaceful location that we have been unable to translate: *shes bya nyi ma sten par byed pa rnam su*.
- n.447 Translation tentative. The Tibetan verses end abruptly and may be incomplete. Degé: *yid 'chos pa ni shes par dka' /de bzhin min 'dod 'jig rten pa'i*.
- n.448 Translated based on *sems khral*, as appears in Stok. Degé reads *sems bral*.
- n.449 Translated based on *me*, as appears in Stok. Degé reads *med*.
- n.450 Here and below, the text plays on the meanings of *dhātu/khams*, which include “realm,” “disposition,” “element,” and “metal.”
- n.451 Reading *brjod* as *brjed pa*.
- n.452 Translated based on *rgyu bar gyur na*, as appears in Stok. Degé reads *rgyal po rgyu bar gyur na*.
- n.453 Translation tentative. Degé: *bal li Ni*.
- n.454 Translated based on *gzhon pa*, as appears in Stok. Degé reads *bzhon pa*.
- n.455 Translation tentative. Degé: *ring ba dang thung ba'i skyon*.
- n.456 Here Degé reads *skyim pa lta bur*. We have been unable to translate this.
- n.457 The list here includes two other types of birds that we have been unable to identify: *ni tA na tA* and *pra ban dzu Da*.

- n.458 Here the text includes another flower that we have been unable to identify: *ni na da* (Stok reads *na ni da*).
- n.459 Translation of the first three lines in this verse is tentative. Degé: *las kyi 'khrul 'khor phung po khams/ /sbyin pa mi 'gran khams gsum 'di/ /ma lus thams cad 'thung bar byed*.
- n.460 Here the text includes three other birds that we have been unable to identify: *lun tan* (Stok reads *ni lun tan*), *ma ku la*, and *ha shun da*.
- n.461 Here the text includes a type of bird that we have been unable to identify: *bi shA ba* (Stok reads *bl sha khA*).
- n.462 The text numbers this realm as the fifth, but in the presentation of the realms in the Heaven Free from Strife, this is the tenth realm.
- n.463 Degé: *yang dag par ldan pa*. This name did not appear in the original list of the twenty-seven realms of the Heaven Free from Strife mentioned at [4.C.4](#). Below, however, an alternative name of this realm is listed as Endowed with Migration, which is a name that did appear in the original list. We have therefore used this name throughout this section.
- n.464 Translated based on *'bar ba*, as appears in Stok. Degé reads *'bab pa*.
- n.465 At this point the Tibetan text seems to be missing the actual explanation of the close relationship between Musulundha and Auspicious Time. This line appears to be merely the conclusion of such an explanation.
- n.466 The text here names this forest the Swan Forest, but this seems to be a mistake.
- n.467 Translated based on *sred pa*, as appears in Stok. Degé reads *srid pa*. This also applies to the same occurrence that follows in this sentence.
- n.468 We have been unable to identify this item. Degé: *ni khu sti*.
- n.469 We have been unable to identify this item. Degé: *ni tsu la*.
- n.470 We have been unable to identify this instrument. Degé: *sa kA sha*.
- n.471 Translation tentative. Degé: *mthon po'i rang bzhin 'phyang mo zhon*.
- n.472 Instead of “other instruments,” Degé reads *rnga mur ba*, which is presumably a form of drum. We have been unable to identify this instrument.

- n.473 Translation tentative. Degé: *bcom ldan 'das lags kyis mkha' lding la mnga' mdzad pa'i rgyal po gshegs mdzod.*
- n.474 Translated based on *dus*, as appears in Stok. Degé reads *des*. Presumably, this refers to the three times of the day (morning, noon, and evening).
- n.475 Earlier, this realm was named Emanation of a Hundred Light Rays.
- n.476 The translation assumes *chu tshang tshing*, as appears in Choné, Lithang, Narthang, Yongle, and Lhasa. Degé reads *chu tshag tshig*.
- n.477 Translated based on Stok: *gang gis*. Degé reads *ngag gis*.
- n.478 Although the text here describes this as the seventh level, this divine land is the twelfth land described in the Heaven Free from Strife.
- n.479 Translated based on Stok: *rgyags par*. Degé reads *rgyas par*.
- n.480 Presumably from the land, the trees and jewels, and the bodies of the gods.
- n.481 This verse has only two lines in the Tibetan.
- n.482 Translation tentative. Degé: *thig 'debs lam gyi 'khrul 'khor yin*.
- n.483 Reading *la as las*.
- n.484 Translation tentative. Degé: *nor gzhis rnam glo bur du 'phel 'grib mi byed pa*.
- n.485 In the explanation that follows, these thirty-five points are not presented in the same order, and at times the topics are not identical either.
- n.486 Translation tentative. Degé: *ri dags kyis 'khor ba 'grol bar byed pa*.
- n.487 The translation assumes *'bral ba*, as appears in Kangxi, Stok, Choné, Lithang, Narthang, Yongle, and Lhasa. Degé reads *'brel ba*.
- n.488 The translation assumes *yul*, as appears in Stok, Choné, Lithang, Narthang, and Yongle. Degé reads *lus*.
- n.489 The translation assumes *tshang bas*, as appears in Kangxi and Choné. Stok, Yongle, Lithang, Narthang, and Lhasa read *chad pas*. Degé reads *chang bas*.
- n.490 The translation of “with regard to the triple field of qualities, discipline, and both” is tentative. Degé: *zhing rnam pa gsum po yon tan dang / tshul khrims dang / gnyi ga srid pa rnam la. .*
- n.491 Translated based on Stok: *sa gzhi'i mchog*. Degé reads *sa gzhir mchog*.

- n.492 Translation tentative. Degé: *bug rdol 'byung ba*.
- n.493 Translated based on Stok: *'gegs pa*. Degé reads *'gebs pa*.
- n.494 Translation tentative. Degé: *rang gi gtam rnams dag kyang rang gis rjod par byed pa*.
- n.495 Translation tentative. Degé: *lce gzhal zhing ljags phyin pa*.
- n.496 Translated based on Stok: *dang 'tshe ba med pa*. Degé reads *deng 'tshe ba med pa*.
- n.497 The translation assumes *skyed par byed do*, as appears in Kangxi, Narthang, Yongle, and Lhasa. Degé and Stok read *sred par byed do*.
- n.498 Translation tentative. Degé reads *byug ba dang ldan pa*. Stok reads *byung ba dang ldan pa*.
- n.499 The translation of “born in a flower” is tentative. Degé: *snying por brjod pa las skye bar 'gyur ba*.
- n.500 The translation of “environment” is tentative. Degé: *bsten grogs*, which literally means “companion.”
- n.501 The translation assumes *'jam pa*, as appears in the Kangxi, Choné, Lithang, Narthang, Yongle, and Lhasa. Degé reads *'jom pa*.
- n.502 Translation tentative. Degé: *gang ma thang yang*.
- n.503 The translation assumes *ded pa*, as appears in Stok. Kangxi, Choné, Lithang, Narthang, Yongle, and Lhasa read *'dod pa*. Degé reads *dod pa*.
- n.504 We are not sure what type of drum this is. Degé: *rnga mur ba*.
- n.505 The translation assumes *srid pa*, as appears in Stok. Degé reads *sred pa*.
- n.506 Translation tentative. Degé reads *dka' bs las kyis 'tsho bar 'gyur*. Narthang, Kangxi, Lithang, Choné, and Yongle read *bka' slas kyis 'tsho bar 'gyur*. Stok reads *dka' bs las kyis tshor bar 'gyur*. The context favors *'tshe ba* (“to harm, damage,” etc.) instead of *'tsho ba* (“to support, survive,” etc.).
- n.507 At this point the list includes an animal that we have been unable to identify: *ser ba cag cag*.
- n.508 At this point the list includes an animal that we have been unable to identify: *sto ma ra*. Stok reads *sta ma ra*.

- n.509 At this point the list includes an animal that we have been unable to identify:
su su ka.
- n.510 Translation of “great mountain of time” here, as well as just below, is tentative. Degé: *dus kyi ri chen po.*
- n.511 The translation assumes *rting la*, as appears in Stok. Degé reads *gting la.*
- n.512 The translation assumes *nags kyi yul 'di*, as appears in Stok. Degé reads *nags kyi dus 'di.*
- n.513 According to Degé, these two (i.e., “losing influence” and “aging”) are presented as separate sufferings. However, this would make the list consist of seventeen items. We have therefore joined them here. In Stok, the suffering of losing influence is absent.
- n.514 I.e., the world of one’s present life and the world that is to come after death.
- n.515 Translation tentative. Degé: *gzhan gyi bsam pa rjes su tshol ba.*
- n.516 The text literally reads *ti mi ti ming ga, nakra, makara, and ri ra Sho* monsters.”
- n.517 The translation assumes *yid*, as appears in Kangxi, Choné, Lithang, Narthang, Yongle, and Lhasa. Degé reads *nyid.*
- n.518 Tib. *ming dang gzugs*, “name and form,” i.e., the aggregate of form and the four nonphysical aggregates.
- n.519 In the text’s presentation of these realms, the realm of Constant Bliss is actually number fourteen. In the original list of these realms presented above, it is listed as the thirteenth realm.
- n.520 Translated based on Stok: *yid byas la reg.* Degé reads *yid byas la re.*
- n.521 The translation of this sentence is tentative. Degé: *zhe sdang gti mug rnams kyis long bar gyur ba'i 'chi bdag rnams thams cad da rtse dga'o/ de ltar de dag rnam dang de yang lhan cig tu spyod pa la yang de bzhin du yang mi rtsi'o.*
- n.522 The translation assumes *dzam bu'i chu bo*, as appears in Narthang and Lhasa. Degé and Stok read *'jam pa chu bal.* Kangxi, Choné, Lithang, and Yongle: *'jam pa chu ba.*
- n.523 The translation assumes *'jam*, as appears in Choné, Lithang, Narthang, Yongle, and Lhasa. Degé and Stok read *ring.*

- n.524 The translation assumes *'du ba* as appears in Stok, Narthang, and Lhasa. Degé reads *du ba*. Kangxi, Choné, Lithang, and Yongle: *du ma*.
- n.525 The translation of “threefold deterioration” is tentative. The Tibetan versions read as follows. Degé: *kAr ShA pa Na gsum*. Stok: *kA kShA pa na gsum*. Yongle and Kangxi: *kAr shA pa na gsum*. We are guessing that the Sanskrit transliteration here represents the word *kṣāpaṇa*.
- n.526 Translated based on Stok: *gcig spyod pa*. Degé: *kha cig spyod pa*.
- n.527 The translation assumes *thong*, as appears in Choné, Lithang, Narthang, Stok, Yongle, and Lhasa. Degé reads *mthong*.
- n.528 Translation tentative. Degé: *bsten grogs rnams ni rkun ma'i bsten grogs yin no*.
- n.529 Translation tentative. Degé: *chu zhag du ma bsgrangs ba 'ba' zhig gi btung ba 'thung ba*.
- n.530 Translation tentative. Degé: *rtsad 'brel*.
- n.531 Translated based on Stok: *gyi*. Degé: *gyis*.
- n.532 Translation tentative. Degé: *'khor ba thams cad kyi 'ching bas mun pa thams cad kyi tshogs su gyur pa'i mun nag gi zhen pa'i rdul du gyur pa'i 'ching ba*.
- n.533 This verse has only two lines in the Tibetan.
- n.534 Translation tentative. Degé: *dus 'das nas byed pa'i tshig rnams ji ltar dus gzhan du*.
- n.535 Translation tentative. Degé: *bdag nyid tshol bar byed pa'i ngag / du ma rdzes su bsngags par 'gyur*.
- n.536 The meaning of these two lines is not clear to us. Degé reads: *de la pha dang ma med par / 'gro zhing rjes su 'gro ba min*.
- n.537 Although this heading mentions twenty-two wholesome factors, only twenty-one are discussed in the text itself. See [n.538](#).
- n.538 This factor is not treated in the commentary that follows.
- n.539 Translation tentative. Degé reads: *kun gyis 'drul 'jug bya bar yang 'gyur*.
- n.540 Translated based on Stok: *gcig tu*. Degé: *gcag tu*.
- n.541 Presumably the three primary tools used by mahouts for the training and handling of elephants.

- n.542 The translation assumes *rgyal*, as appears in Kangxi, Choné, Stok, and Yongle. Degé reads *rkyal*.
- n.543 Note that in the list presented at [4.C.2634](#) this principle appears as the sixteenth.
- n.544 Note that in the list presented at [4.C.2634](#) this principle appears as the seventeenth.
- n.545 Note that in the list presented at [4.C.2634](#) this principle appears as the tenth.
- n.546 Translation tentative. Degé: *chu klung gi ngos la bcom nas sgrol ba rnams dang ma yin no*.
- n.547 Note that in the list presented at [4.C.2634](#) this principle appears as the eleventh.
- n.548 Note that in the list presented at [4.C.2634](#) this principle appears as the twelfth.
- n.549 Note that in the list presented at [4.C.2634](#) this principle appears as the thirteenth.
- n.550 Note that in the list presented at [4.C.2634](#) this principle appears as the fourteenth.
- n.551 Translated based on Stok: *grogs po dang khab la sogs pa'i rlung*. Degé: *grog ma dang khab la sogs pa'i rlung*.
- n.552 Note that in the list presented at [4.C.2634](#) the corresponding principle appears as the fifteenth.
- n.553 Note that in the list presented at [4.C.2634](#) this principle appears as the nineteenth.
- n.554 The translation assumes *bsnyems pa'i*, as appears in Stok. Degé reads *gnems pa'i*. Kangxi, Choné, Lithang, and Narthang read *bnems pa'i*. Lhasa reads *gnams pa'i*.
- n.555 Note that in the list presented at [4.C.2634](#) this principle appears as the twentieth.
- n.556 Note that in the list presented at [4.C.2634](#) this principle appears as the twenty-first.

- n.557 Since one of the twenty-two points listed above (“gentle speech”) is not treated in the ensuing discussion, there are only twenty-one topics.
- n.558 It is unclear to us which (if any) of the twenty-seven realms in the Heaven Free from Strife (mentioned above at [4.C.4](#)) this refers to.
- n.559 Translated based on Stok: *dga' bar*. Degé: *dge bar*.
- n.560 Translated based on Lithang and Narthang: *tho 'khor*. Degé: *then 'khor*. Stok and Yongle: *thon kor*. Lhasa: *than kor*.
- n.561 Note that the list at [4.C.3018](#) enumerates this quality as the eighth.
- n.562 Note that the list at [4.C.3018](#) enumerates this quality as the seventh.
- n.563 The translation assumes *smre par byed*, as appears in Choné, Lithang, Narthang, and Lhasa. Degé reads *sme bar byed*. Stok reads *smod par byed*.
- n.564 The translation assumes *smre par byed*, as appears in Choné, Lithang, Narthang, and Lhasa. Degé reads *sme bar byed*. Stok reads *smod par byed*.
- n.565 Although presented in the text as a new quality, this is clearly a continuation of quality no. 29.
- n.566 Since the majority of the following verses follow a four-line structure from this point onward, we have broken this verse after only two lines.
- n.567 See [preceding note](#).
- n.568 Translation tentative. Degé: *shes min gang dag legs ldan pa'i/bde ba'i skal ldan skye 'gag med*. Kangxi, Choné, Lithang, Narthang, Stok, and Lhasa: *shes min yang dag legs ldan pa'i/bde ba'i skal ldan skye 'gag med*.
- n.569 Our translation of this verse is tentative.
- n.570 We have been unable to identify this food.
- n.571 Translated based on Stok: *yi dags rnams*. Degé: *yi dags rnams sam*.
- n.572 Translated based on Choné, Lithang, Narthang, Yongle, and Lhasa: *shin tu smre bar gyur ba*. Degé and Stok: *shin tu sme bar gyur ba*.
- n.573 Here, and throughout the remainder of the text, we have contracted what literally reads “carefully considers and attends to the body in terms of the internal body” as “carefully considers and attends to the internal body.” The same applies to the presentation of the external body. See also [n.17](#).

- n.574 Translation tentative. Tibetan: *ltigs pa*.
- n.575 The Tibetan here says fifty-four, but proceeds to enumerate only fifty.
- n.576 Translated based on Stok: *'dzin pa*. Degé: *'jim pa*.
- n.577 Translation tentative. Degé and Stok: *tshil khra*. Choné and Kangxi: *tshil khri*.
- n.578 Translation tentative. Tibetan: *zas kyi gnas dang po*.
- n.579 Translated based on Stok: *jantumandharava*. Degé: *jantumāndara*. Lithang, Kangxi, Choné, and Yongle: *jantumāttara*. Narthang: *jantumādhara*. Note that Monier-Williams defines *jantumātr* as “a kind of worm living in the bowels.”
- n.580 The text mentions another ailment that we have been unable to identify: *mo dyA lang*.
- n.581 Translation tentative. Degé: *rgyun drag tu 'byung ba*.
- n.582 Translated based on Stok: *kha mi bde ba*. Degé: *ka mi bde ba*.
- n.583 Degé: *tsun tsu ra kaH*. Stok: *tsun tsu ra gaH*. We have not been able to find a comparable Sanskrit word.
- n.584 Translated based on Stok: *smin pa'i gnas*. Degé: *smin ma'i gnas*.
- n.585 Translated based on Choné, Lithang, Narthang, Yongle, and Lhasa: *rtsa*. Degé and Stok: *rgyus pa*.
- n.586 Translated based on Choné, Lithang, Narthang, Stok, Yongle, and Lhasa: *g.yan pa*. Degé: *g.yem pa*.
- n.587 Translated based on Kangxi and Yongle: *rig par 'gyur ro*. Degé and Stok: *rid par 'gyur ro*. Choné, Lithang, Narthang, and Lhasa: *ring bar 'gyur ro*.
- n.588 Translated based on Kangxi, Yongle, Stok, and Lhasa: *'drud byed*. Degé reads *'brud byed*.
- n.589 Translation tentative. Tibetan: *smin ma 'dra ba yang skye bar 'gyur*.
- n.590 Translated based on Kangxi, Yongle, and Stok: *rko glog*. Degé: *rko rlog*.
- n.591 Translation tentative. Degé: *phi spi skyes pa*. Stok: *phi pi skyes pa*.
- n.592 Translated based on Stok: *mnar ba byed pa*. Degé: *mner ba byed pa*.
- n.593 Translation tentative. All sources: *pho tshe*.

- n.594 This worm is not covered in the explanations below.
- n.595 Translated based on Degé and Stok: *auṭhīṅgā*. Choné, Lithang, Kangxi, and Yongle: *auṭṭīṅgā*.
- n.596 Translated based on Stok: *snyam par*. Degé and the other witnesses: *snyom par*.
- n.597 Translated based on Stok: *lgang phug*. Degé: *lgang pag*.
- n.598 Although all editions here combine “thinker” and “enjoyer” as the name of a single species of worm, we treated them as two distinct worms in accord with the enumeration at [5.114](#).
- n.599 The translation of *ljang ngar* as “hip” is speculative. Immediately below at the description of the leg-sleeping wind, this term is given as a synonym for “leg/calf” (*byin pa*). Given the present context, however, hip seems a more likely choice.
- n.600 Translation tentative. All sources read *rgyus pa'i dra bas g.yogs par yang ljang ngar gcig gi yul phyogs su byed do*.
- n.601 The translation of “chin” is speculative. All Tibetan sources read *og sko*.
- n.602 Previously, this worm was called “the driller.” Here all witnesses read *so su ra*. Perhaps this could represent the Sanskrit *sausurāda*, which Monier-Williams defines as “a kind of worm.” Farther below, this worm is called “the cavity worm” (Stok: *rlubs can*, Degé: *slubs can*).
- n.603 Translated based on Kangxi, Yongle, Stok, and Lhasa: *'drud byed*. Degé: *'brud byed*.
- n.604 Translated based on Stok: *'tsho ba*. Degé: *tsho ba*.
- n.605 Translation tentative. All witnesses read *kreng tor*.
- n.606 Translation tentative. All witnesses read *kha mngar po*.
- n.607 The translation assumes *lha ba*, as appears in Kangxi, Choné, Yongle, and Stok. Degé reads *lta ba*.
- n.608 Translated based on Stok and Lhasa: *mar gsar*. Degé: *mar sar*.
- n.609 It seems there is a mistake in the text, as it should be the tooth-extractor wind that is described here. The upward-moving wind is taken up below.
- n.610 Just above, this wind was only called “the downward-moving wind.”

- n.611 Translation tentative. All witnesses read *shu shu 'u ba*.
- n.612 Translated based on Stok: *glan*. Degé: *rlan*.
- n.613 Translated based on Stok: *gis*. Degé: *gi*.
- n.614 Although all editions here combine “thinker” and “enjoyer” as the name of a single species of worm (*kun du rtogs pas dga' ba'i srin*) we have treated them as two distinct worms in accord with the enumeration at [5.114](#).
- n.615 Translated based on Kangxi, Choné, Narthang, Yongle, and Lhasa: *rku bar byed*. Degé and Stok: *ku bar byed*.
- n.616 Translation tentative, based on Kangxi, Choné, Narthang, Yongle, and Lhasa: *rku bar byed*. Degé and Stok: *ku bar byed*.
- n.617 Translation tentative. Degé: *so so ba rnams legs par rab tu shes par byed pa dang / kun tu mdzes pa dang / tshor ba rnams dang / so so bar gyur pa'i chos rnams kyang rab tu shes par byed do*.
- n.618 This “second age” refers to the age of threefold endowment. The Degé reads *gnyis ldan gyi dus*: typically this is the name of the third “age of twofold endowment,” however in this context the source seems to apply *gnyis ldan* as an ordinal number rather than the name of the age.
- n.619 This “third age” refers to the age of twofold endowment. The Degé reads *gsum ldan gyi dus*: typically this is the name of the second “age of threefold endowment,” however in this context the source seems to apply *gsum ldan* as an ordinal number rather than the name of the age.
- n.620 The “second age” here refers to the age of threefold endowment. See [n.618](#).
- n.621 The “third age” here refers to the age of twofold endowment. See [n.619](#).
- n.622 Translated based on Stok: *tūrṇaka*. Degé: *sūrṇaka*.
- n.623 Translated based on Kangxi, Choné, Lithang, Narthang, Stok, Yongle, and Lhasa: *btab pa*. Degé: *btag pa*.
- n.624 The text only reads “five leagues.” We have added “thousand” as it seems to fit the context better.
- n.625 Translated based on Kangxi, Stok, Yongle, and Lhasa: *mdza' ba ma yin pa*. Degé: *dza' ba ma yin pa*.

- n.626 Farther down (5.296) the text describes this mountain as being 84,000 leagues high, which is the standard number for the height of Mount Sumeru.
- n.627 Saṅkāśa means “to appear in sight.”
- n.628 Translation tentative. Degé: *'dzam bu gling na gnas pa gang yin pa chos kyi dus na 'chi 'phos par gyur pa de la ngang pa'i rgyal por'gyur te/de de la rab tu gnas par byed pa yin no//.*
- n.629 The list only includes fourteen ponds.
- n.630 Only twenty-eight classes are listed.
- n.631 Only nineteen species are enumerated.
- n.632 Twenty-two species appear to be listed.
- n.633 It is not clear what “the second” refers to. Perhaps it could be Garland Abode, which was not described previously. However, Garland Abode was listed as the third of the five areas.
- n.634 Translation tentative. All witnesses read *me tog gin ye bar len pa.*
- n.635 Translation tentative. All witnesses read *rno ba'i me tog rnams.*
- n.636 Translated based on Stok: *rgya*. Degé: *brgya*.
- n.637 Translated based on Choné, Lhasa, Lithang, Narthang, Kangxi, Yongle, and Stok: *tva ldum*. Degé: *tva rdum*.
- n.638 The Tibetan literally reads, “There is not even as much as a hole made by a needle (*khab kyis phug pa tsam yang med do*).”
- n.639 This name is a tentative rendering of the Tibetan *ba len+d+ra*.
- n.640 This name is a tentative rendering of the Tibetan *ne bai pa la*. According to the Tibetan colophon this person is said to have founded Jagaddala Monastery, an act normally linked to King Rāmapāla, whose reign also coincides with the time of composition of this colophon.
- n.641 Buchikpa means “only child.”
- n.642 This name means “light of insight.”

b.

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GLOSSARY

· Types of attestation for names and terms of the corresponding ·
source language

AS	<i>Attested in source text</i> This term is attested in a manuscript used as a source for this translation.
AO	<i>Attested in other text</i> This term is attested in other manuscripts with a parallel or similar context.
AD	<i>Attested in dictionary</i> This term is attested in dictionaries matching Tibetan to the corresponding language.
AA	<i>Approximate attestation</i> The attestation of this name is approximate. It is based on other names where the relationship between the Tibetan and source language is attested in dictionaries or other manuscripts.
RP	<i>Reconstruction from Tibetan phonetic rendering</i> This term is a reconstruction based on the Tibetan phonetic rendering of the term.
RS	<i>Reconstruction from Tibetan semantic rendering</i> This term is a reconstruction based on the semantics of the Tibetan translation.
SU	<i>Source unspecified</i> This term has been supplied from an unspecified source, which most often is a widely trusted dictionary.

g.1 A Thousand Houses

khang bu stong

ཁང་བུ་སྟོང་།

—

Refers to Encircled by a Thousand Houses in Ornament of the Mind.

g.2 Abhayākaragupta

a bha ya ka ra gup+ta

ཨ་བླ་ཡ་ཀ་ར་གུཔ།

abhayākaragupta

An Indian paṇḍita involved in translating this sūtra.

g.3 Abhidharma

chos mngon pa

ཚོས་མངོན་པ།

abhidharma

The Buddha's teachings regarding subjects such as wisdom, psychology, metaphysics, and cosmology.

g.4 Abhrakrama Summit

rtse mo lhang tsher

རྩེ་མོ་ལྷང་ཚེར།

**abhrakrama*^{RP}

A mountain near the asura city Double Pleasure.

g.5 Abhrakūṭa

a bhra ku TA

ཨ་བླ་ཀུ་ཏ།

abhrakūṭa

A city in Godānīya.

g.6 able one

thub

ཐུབ།

muni

An ancient title given to ascetics, monks, hermits, and saints, namely, those who have attained the realization of a truth through their own contemplation and not by divine revelation.

Here also used as a specific epithet of the buddhas.

g.7 Abode of Water

chu gnas pa

ཚུགས་པ།

—

A pool in Dwelling on the Disk.

g.8 abodes of Brahmā

tshangs pa'i gnas pa

ཚངས་པའི་གནས་པ།

brahmavihāra

The four abodes of Brahmā are love, compassion, joy, and equanimity.

g.9 Abounding with Jewels

rin po che rnam kyis kun tu gang ba

རིན་པོ་ཆེ་རྣམས་ཀྱིས་ཀུན་ཏུ་གང་བ།

—

An ocean far beyond Jambudvīpa.

g.10 Abrikṣabho

'bri Sha b+ho

འབྲི་ཤ་འཇོ།

**abrikṣabho*^{RP}

A mountain in the sea south of Jambudvīpa.

g.11 Abundance

legs par gang ba

ལེགས་པར་གང་བ།

—

A mountain between Godāniya and Videha.

g.12 Abundant Kūrma Monsters

chu srin kU rma mang ba nyid

ཚུ་སྲིན་ཀུ་རྩམ་ང་བ་ཉིད།

—

A river on Saṅkāśa.

g.13 Abundant Lions

seng ges kun nes gang ba

སེང་གེས་ཀུན་ནེས་གང་བ།

—

An island in the sea west of Jambudvīpa.

g.14 Acala

brtan pa

བརྟན་པ།

**acala*^{RS}

King at the second level of the asuras.

g.15 acquisition

thob pa

ཐོབ་པ།

prāpti

A conditioned factor that according to Sarvāstivāda Abhidharma is responsible for the ripening of karmic actions subsequent to their having been performed. See also [n.35](#).

g.16 Action

kun spyod

ཀུན་སྟོན།

—

A forest in Dwelling in Forests.

g.17 Activity

rnam spyod

རྣམ་སྟོན།

—

A realm of the triple-lute-bearer gods.

g.18 Aḍitacandra

a Di ta tsan+d+ra

ཨ་དི་ཏ་ཅ་རྒྱ།

**aḍitacandra*^{RP}

Indian paṇḍita referred to in the sūtra's colophon

g.19 Adorned

spras pa

སྤྲས་པ།

—

A forest of the asuras.

g.20 Adorned with Glorious Garlands

gzi brjid phreng ldan

གཟི་བརྗིད་ཕྲེང་ལྷན།

—

A previous ruler of the Heaven of the Thirty-Three.

g.21 Adorned with Musāragalva

mu sa ra galba rgyan du byas pa

མུ་ས་ར་གཤམ་རྒྱན་དུ་བྱས་པ།

—

A river on Saṅkāśa.

g.22 Adorned with Numerous Cascades

'bab chu rnam pa sna tshogs pa dang ldan pa

འབབ་ཚུར་མ་པ་སྐྱ་ཚོགས་པ་དང་ལྷན་པ།

—

A mountain in Shining in Manifold Ways.

g.23 Adorned with Springs

'byung khungs kyī brgyan pa

འབྱུང་ལུངས་ཀྱི་བརྒྱན་པ།

—

An emanated mountain on the trunk of Airāvaṇa.

g.24 Adūva

a Du bA

ཨ་ཏུ་བ།

**adūva* ^{RP}

A river on Saṅkāśa.

g.25 Advancing Fire

'gro ba mes sreg · 'gro ba mes 'jig

འགོ་བ་མེས་སྲེག་ . འགོ་བ་མེས་འཛིག།

caṅkramāṅgnidāha

One of sixteen realms that surround the Hell of Ultimate Torment.

g.26 affliction

nyon mongs

ཉོན་མོངས།

kleśa

Literally “pain,” “torment,” or “affliction.” In Buddhist Hybrid Sanskrit it literally means “impurity” or “depravity.” In its technical use in Buddhism it means any negative quality in the mind that causes continued existence in saṃsāra. There are the 84,000 variations of mental disturbances for which the 84,000 categories of the Buddha’s teachings serve as the antidote. These mental disturbances can be subsumed into the three or five poisons of attachment, aversion, and ignorance plus arrogance and jealousy.

g.27 age of excellence

bzang ldan gyi dus

བཟང་ལྷན་གྱི་དུས།

—

In the context of this sūtra, this appears to refer to the “age of perfection.”

g.28 age of perfection

rdzogs ldan gyi dus

རྫོགས་ལྷན་གྱི་དུས།

kṛtayuga

The first of the four ages of human life in Jambudvīpa. Humans in this age enjoy good qualities such as long lifespans free from disease (see [5.238](#)). Over the course of the four ages humans will lose a quarter of these qualities between each age.

g.29 age of strife

rtsod ldan gyi dus

རྩོད་ལྷན་གྱི་དུས།

kaliyuga

The last of the four ages of human life in Jambudvīpa. In this age humans are endowed with only one remaining quarter of the good qualities that they had during the age of perfection.

g.30 age of threefold endowment

gsun ldan gyi dus

གསུམ་ལྔ་ཉི་དུས།

tretayuga

The second of the four ages of human life in Jambudvīpa. In this age humans are endowed with three quarters of the good qualities that they had during the age of perfection.

g.31 age of twofold endowment

gnyis ldan gyi dus

གཉིས་ལྔ་ཉི་དུས།

dvāparayuga

The third of the four ages of human life in Jambudvīpa. In this age humans are endowed with two quarters, or half of the good qualities that they had during the age of perfection.

g.32 aggregate

phung po

ཐུང་པོ།

skandha

The five psycho-physical components of personal experience: form, feeling, perception, formations, and consciousness.

g.33 agnicūḍa

ag ni tsu Da

ཨག་ནི་ཙུ་ཏ།

**agnicūḍa^{RP}*

A bird that we have been unable to identify.

g.34 Ahi

kun 'gro

ཀུན་འགྲོ།

ahi

A righteous nāga king.

g.35 Airāvaṇa

sa srung gi bu

ས་སྲུང་གི་བུ།

airāvaṇa

Śakra's elephant.

g.36 Alala

a la la

ཨ་ལ་ལ།

ṭaṭaṭa

A realm that neighbors the Hell of Intense Heat.

g.37 All Seasons

dus tshigs thams cad

དུས་ཚོགས་ཐམས་ཅད།

—

A forest upon Mount Playful in Sudharma.

g.38 All the People

skye bo thams cad

སྐྱེ་བོ་ཐམས་ཅད།

—

A town in Videha.

g.39 All Worlds

'jig rten thams cad pa

འཇིག་རྟེན་ཐམས་ཅད་པ།

—

A summit in Ornament of the Mind.

g.40 All-Reaching

nye 'khor na khyab pa

ཉེ་འཁོར་ན་ཁྱབ་པ།

—

A river on Sankāśa.

g.41 alms

bsod snyoms

བསོད་སྟོམས།

piṇḍapāta

The sharing of merit as food, drink, etc. is offered to members of the saṅgha.

g.42 Always Delightful

rtaḡ tu nyams dga'

རྟམ་ཏུ་ཉམས་དགའ།

—

(1) A forest of the asuras. (2) A grove in Lateral.

g.43 Always Joyous

rtaḡ tu dga' ba · rtaḡ tu mngon par dga' ba · tin di kun dga'

རྟམ་ཏུ་དགའ་བ། · རྟམ་ཏུ་མཛོན་པར་དགའ་བ། · ཉིན་དི་ཀུན་དགའ།

—

(1) A park in Sustained by Fruition (*rtaḡ tu dga' ba*). (2) A pleasure grove in High Conduct (*rtaḡ tu dga' ba*). (3) A pond on Equal Peaks (*rtaḡ tu mngon par dga' ba*). (4) A forest of the asuras (*tin di kun dga'*).

g.44 Ānanda

kun dga' bo

ཀུན་དགའ་བོ།

ānanda

Definition from the 84000 Glossary of Terms:

A major śrāvaka disciple and personal attendant of the Buddha Śākyamuni during the last twenty-five years of his life. He was a cousin of the Buddha (according to the *Mahāvastu*, he was a son of Śuklodana, one of the brothers of King Śuddhodana, which means he was a brother of Devadatta; other sources say he was a son of Amṛtodana, another brother of King Śuddhodana, which means he would have been a brother of Aniruddha).

Ānanda, having always been in the Buddha's presence, is said to have memorized all the teachings he heard and is celebrated for having recited all the Buddha's teachings by memory at the first council of the Buddhist saṅgha, thus preserving the teachings after the Buddha's parinirvāṇa. The phrase "Thus did I hear at one time," found at the beginning of the sūtras, usually stands for his recitation of the teachings. He became a patriarch after the passing of Mahākāśyapa.

g.45 Anavatapta

ma dros pa

མ་རྩོམ་པ།

anavatapta

A lake near Mount Sumeru.

g.46 Andhaka

an dha ka

ཨན་ལྷ་ཀ

**andhaka* ^{RP}

Unidentified region of India.

g.47 Aṅga

ang ga

ཨང་ག

**aṅga* ^{RP}

A land in the east of Jambudvīpa.

g.48 animal

dud 'gro

དུད་འགྲོ།

tīryak

One of the five or six classes of sentient beings, who suffer from gross ignorance or bewilderment (*gti mug, moha*). They inhabit the realm of desire along with human beings.

g.49 Aṅgira

a Ni ra

ཨ་ཉི་ར།

**aṅgira* ^{RP}

A city in Godānīya.

g.50 Antelope Dress

rna ba gon pa

རྩ་བ་གོན་པ།

—

A land in the east of Jambudvīpa.

g.51 Anūna

a nU na

ཨ་ནུ་ན།

anūna

A mountain in the east of Jambudvīpa.

g.52 Any Taste You Like

ji ltar 'dod pa'i ro

ཇི་ལྟར་འདོད་པའི་རོ།

—

A lake on Equal Peaks.

g.53 Ardhamaru

ar dha ma ru

ཨར་ཏྲ་མ་རུ།

*ardhamaru^{RP}

A mountain in the sea west of Jambudvīpa.

g.54 Arjuna

ardzu naH

ཨར་ཏུ་ནུ།

*arjuna^{RP}

A lake on Equal Peaks.

g.55 Army of Heroes

dpa' bo'i sde

དཔའ་བོའི་སྡེ།

—

A land to the north of Jambudvīpa.

g.56 aśoka

mya ngan med

མྱ་ངན་མེད།

aśoka

Saraca asoca. The aromatic blossoms of this plant are clustered together as orange, yellow, and red bunches of petals.

g.57 asura

lha ma yin

ལྷ་མ་ཡིན།

asura

Definition from the 84000 Glossary of Terms:

A type of nonhuman being whose precise status is subject to different views, but is included as one of the six classes of beings in the sixfold classification of realms of rebirth. In the Buddhist context, asuras are powerful beings said to be dominated by envy, ambition, and hostility. They are also known in the pre-Buddhist and pre-Vedic mythologies of India and Iran, and feature prominently in Vedic and post-Vedic Brahmanical mythology, as well as in the Buddhist tradition. In these traditions, asuras are often described as being engaged in interminable conflict with the devas (gods).

g.58

asurī

lha ma yin gyi bu mo

ལྷ་མ་ཡིན་གྱི་བུ་མོ།

asurī

A female asura.

g.59

Aṭopa

bsgyings pa

བསྐྱིད་སེམས་པ།

aṭopa

An unvirtuous nāga king.

g.60

Attached to Objects

yul la chags pa

ཡུལ་ལ་ཆགས་པ།

—

A realm inhabited by garland-bearer gods.

g.61

Attached to Pleasures

'dod pa la chags pa

འདོད་པ་ལ་ཆགས་པ།

—

A realm inhabited by garland-bearer gods.

g.62

Attached to Smell

dri la chags pa

དྲི་ལ་ཆགས་པ།

—

A realm of the vessel-bearer gods.

g.63 Attached to Sound

sgra la chags pa

སྒྲ་ལ་ཆགས་པ།

—

A realm of the vessel-bearer gods.

g.64 Attached to That

de la chags

དེ་ལ་ཆགས།

—

A realm of the triple-lute-bearer gods.

g.65 Attraction

sems song ba

སེམས་སྲོང་བ།

—

A city in Godānīya.

g.66 Auspicious Joy of Carefulness

bag yod pa la mngon par dga' ba bkra shis

བག་ཡོད་པ་ལ་མངོན་པར་དགའ་བ་བགྲ་ཤིས།

—

A god who taught Musulundha the Dharma.

g.67 Auspicious One

bkra shis 'dzin

བགྲ་ཤིས་འཛིན།

—

A previous ruler of the Heaven of the Thirty-Three.

g.68 Auspicious Time

dus bzangs

དུས་བཟངས།

—

A king of the swans.

- g.69 Babbler
ca co ba
 ཅཅོ་བ།
 —
 A river on Upward Ocean.
- g.70 Bādūtam
bA dU taM
 བ་དུ་ཏི།
 **bādūtam*^{RP}
 A town in Videha.
- g.71 Bāhiliko
ba hi li ko
 བ་ཉི་ལི་ཀོ།
 **bāhiliko*^{RP}
 A land to the north of Jambudvīpa.
- g.72 Bāhlika
ba lhi ka
 བ་ལྷི་ཀ།
bāhlika
 The people of the Balkh region, or Bactrians.
- g.73 bakula
ba ku la
 བ་ཀུ་ལ།
 **bakula*^{RP}
 The *Mimusops elengi*, also known as the bulletwood tree.
- g.74 Bamboo Growth
'od mas skyes pa
 འོད་མས་སྐྱེས་པ།
 —
 A lake on Equal Peaks.
- g.75 Bamboo Water

'od ma'i chu

འོད་མའི་ཚུ།

—

A lake on Equal Peaks.

g.76 Bamboos Everywhere

'od mas khyab par gyur pa

འོད་མས་ཁྱབ་པར་གུར་པ།

—

A lake on Equal Peaks.

g.77 Barbarā

bar ba rA

བར་བ་ར།

**barbarā*^{RP}

A land to the north of Jambudvīpa.

g.78 Bāsa

bA sa'i chu

བཱ་སའི་ཚུ།

**bāsa*^{RP}

A river in the south of Jambudvīpa.

g.79 Battered Bodies

lus zhum

ལུས་ལྷམ།

vilīnagātra

One of sixteen realms that surround the Hell of Ultimate Torment.

g.80 Beautiful Grove

tshal shin tu sdug pa

ཚལ་ཤིན་ཏུ་སྤུག་པ།

—

A grove in Dwelling on the Disk.

g.81 Beautiful Nectar

bdud rtsis

བདུད་རྩིས།

—

A forest on Heap in the Stream.

g.82 Beautiful Ornament

mdzes pa'i rgyan

མངོས་པའི་རྒྱན།

—

A forest on Heap in the Stream.

g.83 Beautiful Voice

grog pa nyan

གྲོག་པ་ཉྱན།

—

The horse that pulls the chariot of the sun.

g.84 Beauty

mdzes pa · rnam par mdzes pa · rnam mdzes

མངོས་པ། · རྣམ་པར་མངོས་པ། · རྣམ་མངོས།

śobhavanā

(1) A city at the fourth asura level, Immovable. (2) A lake on Equal Peaks. (3) A pond on Lofty Mound (*rnam par mdzes pa*). (3) Refers to Dwelling in Beauty (*rnam mdzes*).

g.85 Bees Everywhere

bung bas khyab pa

བུང་བས་ཁྱབ་པ།

—

A pond on Equal Peaks.

g.86 Beneficial Eyes

phan par 'jug pa'i mig

ཕན་པར་འཇུག་པའི་མིག།

—

A town in Videha.

g.87 Beryl Forest

bai DU rya'i tshal

བེ་རུ་རྩེ་ཚལ།

—

A forest in White Body.

g.88 Beryl River

bai DUr+ya'i chu

བེ་རུ་རྩེ་ཚུ།

—

A river at Radiant Streams.

g.89 Bhadraka

bzang ldan

བཟང་ལྷན།

bhadraka

A virtuous nāga king.

g.90 Bhaṇḍanā

b+hAN+Da nA

བློ་རྒྱ།

**bhaṇḍanā^{RP}*

A mountain off Videha.

g.91 Bharata Abode

bha ra ta'i gnas pa

བླ་ར་ཏའི་གནས་པ།

**bharata^{RP}*

An island beyond Videha.

g.92 Bhīduram

b+hI dU raM

བློ་རུ་རྩ།

**bhīduram^{RP}*

A town in Videha.

g.93 Billowing Waters

chu g.yo ba

རྒྱ་གཡོ་བ།

—

A river on Great Slope.

g.94 Billowing Waves

rlabs g.yo ba

རྒྱ་བས་གཡོ་བ།

—

A lake on Equal Peaks.

g.95 Bilvaka of Sumeru

lhun po'i bi lwa kaH

ལྷུན་པོའི་བི་ལཱ་ཀཱ།

**bilvaka^{RP}*

An island in the vicinity of Jambudvīpa.

g.96 Black Belly

nag po gsus pa · lto gnag

ནག་པོ་གསུམ་པ། · ལྷོ་གནག

kālodara

(1) An area in Kuru (*nag po gsus pa*). 2. One of sixteen realms that surround the Hell of Ultimate Torment. (*lto gnag*), also called Raven's Belly.

g.97 Black Line Hell

thig nag

ཐིག་ནག

kālasūtra

One of the eight hot hells.

g.98 Black Mongoose-like

ne'u le nag po lta bu

ནེ་ལཱ་ལེ་ནག་པོ་ལྷ་བུ།

kālakanakula

One of sixteen realms that surround the Reviving Hell.

g.99 Black One

nag po

ནག་པོ།

kālikā

A river in the hell called Raven Mouths.

g.100 Black Swirling

nag po 'khyil ba

ནག་པོ་འཁྱིལ་བ།

—

A river to the south of Jambudvīpa.

g.101 Black Waters

chu nag po

ཚུནག་པོ།

—

(1) An ocean far off the coast of Jambudvīpa. (2) A river on Forest Garlands.

g.102 Blanket of Smell

gos dri

གོས་དྲི།

gandhakambala

One of sixteen realms that surround the Hell of Ultimate Torment.

g.103 Blazing Gold

gser 'bar ba

གསེར་འབར་བ།

—

A mountain in the eastern sea beyond Jambudvīpa.

g.104 Blazing Splendor

gzi brjid 'bar ba

གཟི་བརྗིད་འབར་བ།

tejomālinī

A realm in the Heaven of the Thirty-Three.

g.105 Blessed One

bcom ldan 'das

བཙུན་ལྷན་འདས།

bhagavān

Definition from the 84000 Glossary of Terms:

In Buddhist literature, an epithet applied to buddhas, most often to Śākyamuni. The Sanskrit term generally means “possessing fortune,” but in specifically Buddhist contexts it implies that a buddha is in possession of six auspicious qualities (*bhaga*) associated with complete awakening. The Tibetan term—where *bcom* is said to refer to “subduing” the four *māras*, *ldan* to “possessing” the great qualities of buddhahood, and *'das* to “going beyond” *saṃsāra* and *nirvāṇa*—possibly reflects the commentarial tradition where the Sanskrit *bhagavat* is interpreted, in addition, as “one who destroys the four *māras*.” This is achieved either by reading *bhagavat* as *bhagnavat* (“one who broke”), or by tracing the word *bhaga* to the root *√bhañj* (“to break”).

g.106 Blinding Smoke

'jig rten par gyi du ba · mun pa dang dud pa

འཇིག་རྟེན་པར་གྱི་དུབ། · མུན་པ་དང་དུད་པ།

lokāndhakārikādhūma

One of sixteen realms that surround the Great Howling Hell.

g.107 Bliss Maker

bde byed

བདེ་བྱེད།

—

A previous ruler of the Heaven of the Thirty-Three.

g.108 Blissful Water

bde ba'i chu

བདེ་བའི་ཚུ།

—

A river on Saṅkāśa.

g.109 Blocked Neck

mgrin pa 'gag pa

མགྲིན་པ་འགག་པ།

—

A forest on Upward Ocean.

g.110 Blooming Park

kun dga' ra ba'i rgyas pa

ཀུན་དགའ་རབའི་རྒྱལ་པ།

—

A lotus pond on the fifth minor mountain on Lofty Summit.

g.111 Blue

sngon po

སྤྲོན་པོ།

—

An ocean off Jambudvīpa.

g.112 Blue Shade

grib ma sngon po

གྲིབ་མ་སྤྲོན་པོ།

—

A mountain by Lake Expansive.

g.113 Blue Shadows

grib ma sngon po

གྲིབ་མ་སྤྲོན་པོ།

—

A forest on Saṅkāśa.

g.114 Blue Stream

sngon 'bab

སྤྲོན་འབབ།

—

A river on Flocking Peacocks.

g.115 Blue Waters

chu sngon po

ཚུ་སྤྲོན་པོ།

—

An ocean far off the coast of Jambudvīpa.

g.116 Blue-Colored One

mdog sngon

མདག་སྲོན།

—

A previous ruler of the Heaven of the Thirty-Three.

g.117 Boiling Cauldrons

snod du btso ba

སྣོད་དུ་བཙོ་བ།

kumbhīpāka

One of sixteen realms that surround the Reviving Hell.

g.118 Border Mountain

mtshams kyi mtha'i ri

མཚམས་ཀྱི་མཐའི་རི།

—

The mountain between Videha and Jambudvīpa.

g.119 Borderlands of the Lord of Death

gshin rje'i mtshams kyi dgon pa

གཤེན་རྗེའི་མཚམས་ཀྱི་དགོན་པ།

yamasīmākāntāra

One of sixteen realms that surround the Howling Hell.

g.120 Born in a Lap

skyil mo krung gi steng du skye ba

སྐྱེལ་མོ་ཀྲུང་གི་སྟེང་དུ་སྐྱེ་བ།

—

A realm of the triple-lute-bearer gods.

g.121 Born in a Tank

skyor chu skyes

སྐྱོར་ཚུ་སྐྱེས།

—

A realm of the triple-lute-bearer gods.

g.122 Born Round

kun nas zlum par skyes pa

ཀུན་ནས་རྩུབ་པར་སྐྱེས་པ།

—

An area in Kuru.

g.123 Born Triangular

gru gsum pa

གུ་གསུམ་པ།

—

An area in Kuru.

g.124 Boundless Torture

tshor ba dbag tu med

ཚོར་བ་དབག་དུ་མེད།

aparimitavedana

One of sixteen realms that surround the Great Howling Hell.

g.125 Brāgajyotiṣa

brA ga dz+yo ti Sha

བྲ་ག་རྩོ་ཉིཤ།

**brāgajyotiṣa^{RP}*

A mountain in the sea west of Jambudvīpa.

g.126 Brahmā

tshangs pa

ཚོངས་པ།

brahmā

Definition from the 84000 Glossary of Terms:

A high-ranking deity presiding over a divine world; he is also considered to be the lord of the Sahā world (our universe). Though not considered a creator god in Buddhism, Brahmā occupies an important place as one of two gods (the other being Indra/Śakra) said to have first exhorted the Buddha Śākyamuni to teach the Dharma. The particular heavens found in the form realm over which Brahmā rules are often some of the most sought-after realms of higher rebirth in Buddhist literature. Since there are many universes or world systems, there are also multiple Brahmās presiding over them. His most frequent epithets are “Lord of the Sahā World” (*Sahāmpati*) and Great Brahmā (*Mahābrahmā*).

g.127 Brahmā Realm

tshangs ris

ཚངས་རིས།

brahmakāyika

The lower realm within the first concentration.

g.128 brahmin

bram ze

བླམ་ཟེ།

brāhmaṇa

A member of the brahmin caste.

g.129 Braided

ral pa can

རལ་པ་ཅན།

—

A rākṣasī.

g.130 Braided Shape

ral pa can gyi dbyibs

རལ་པ་ཅན་གྱི་དབྱིབས།

—

A vidyādhara site on Kālaka.

g.131 Bright

dang ba

དང་བ།

—

A pool upon one of Airāvaṇa's ears.

g.132 Bright Jewels

nor bu'i cha shas rnam par bkra ba

ནོར་བུའི་ཚལ་ཤས་རྣམ་པར་བཀྲ་བ།

—

A mountain in Total Pleasure.

g.133 Bright River

rab tu dang ba'i chu

རབ་རྩ་དང་བའི་རྒྱ།

—

A river on Sankāśa.

g.134 Bright Waters

chu rab tu dang ba

ལྷ་རབ་རྩ་དང་བ།

—

An ocean far off the coast of Jambudvīpa.

g.135 Broken by Nāgas

klus brtol

ལྷུ་ས་བརྩོལ།

—

One of the seven golden mountains that surround Mount Sumeru.

g.136 Bubbles

dbu ba'i tshogs

དབུ་བའི་ཚོགས།

—

A town in Videha.

g.137 Buoyancy

rab tu dang ba

རབ་རྩ་དང་བ།

—

A mountain range in the Heaven Free from Strife.

g.138 Buoyant Movement

rab tu dang bar 'gro ba

རབ་རྩ་དང་བར་འགྲོ་བ།

—

A forest in Continuous Movement.

g.139 Burning

rnam par sreg byed

རྣམ་པར་སྲེག་བྱེད།

—

(1) A land in the east of Jambudvīpa. (2) A river in the land known as Aṅga.

g.140 Burning All

kun sreg

ཀུན་སྲིག

sarvadāha

A mountain range surrounding the hell of Embers Within.

g.141 Burning Everyone

skye bo thams cad sreg pa

སྐྱེ་བོ་ཐམས་ཅད་སྲིག་པ།

sarvajānapāka

One of the sixteen realms that surround the Hell of Heat.

g.142 Burning Hair

skra me 'bar ba

སྐྱ་མེ་འབར་བ།

—

One of sixteen realms that surround the Howling Hell.

g.143 Burning Torrent of the Vaitaraṅī

chu bo rab med rab tu tsha ba

ཚུ་བོ་རབ་མེད་རབ་ཏུ་ཚ་བ།

vaitaraṅīpradhāpravāha

A realm that neighbors the Hell of Intense Heat.

g.144 Bursting Like Great Lotuses

pad ma chen po ltar gas pa

པད་མ་ཆེན་པོ་ལྷར་གས་པ།

mahāpaduma

One of sixteen realms that surround the Crushing Hell.

g.145 Bursting Like Lotuses

pad ma ltar gas pa

པད་མ་ལྷར་གས་པ།

paduma

One of sixteen realms that surround the Crushing Hell.

g.146 Butön Rinchen Drup

bu ston rin chen grub

བུ་སྟོན་རིན་ཆེན་གྲུབ།

—

The famous compiler of the Kangyur (1290–1364).

g.147 Caitrarathavana

shing rta sna tshogs pa'i tshal · shing rta sna tshogs kyi tshal

ཤིང་རྟ་སྐྱོ་ཚོགས་པའི་ཚལ། · ཤིང་རྟ་སྐྱོ་ཚོགས་ཀྱི་ཚལ།

caitrarathavana

(1) A forest on the eastern face of Sumeru. (2) Śakra's arsenal.

g.148 Cakravāḍa

tsakra bA Do · ri khor yug

ཙཀ་བུ་རྟོ། · རི་ཁོར་ཡུག

cakravāḍa

(1) A mountain in the sea west of Jambudvīpa (*tsakra bA Do*). (2) Eight consecutive rings of mountains that surround the world ocean (*ri khor yug*).

g.149 Calling Geese

ngang ngur rnam kyis rjes su bsgrags par byed pa · ngang pa kun sgra 'byin pa

ངང་ངུར་རྣམས་ཀྱིས་རྗེས་སུ་བསྐྱགས་པར་བྱེད་པ། · ངང་པ་ཀུན་སྐྱེ་འབྱིན་པ།

—

(1) A forest on Encircled by White Clouds (*ngang ngur rnam kyis rjes su bsgrags par byed pa*). (2) A river on Saṅkāśa (*ngang pa kun sgra 'byin pa*).

g.150 calm abiding

zhi gnas

ཞི་གནས།

śamatha

Refers to the meditative practice of calming the mind to rest free from the disturbance of thought. One of the two basic forms of Buddhist meditation, the other being special insight (*vipaśyanā, lhag mthong*).

g.151 Camel Face

rnga mo'i bzhin

རྩེ་མོའི་བཞེན།

—

A land in the east of Jambudvīpa.

g.152 Captivating the Mind

mthong na yid 'phrog pa

མཐོང་ན་ཡིད་འཕྲོག་པ།

—

A mansion in Supreme Strength.

g.153 Caraca

tσα ra tσα

ཅ་ར་ཅ།

**caraca*^{RP}

A river on Great Slope.

g.154 carefulness

bag yod pa

བག་ཡོད་པ།

apramāda

Heedful attention to virtuous qualities.

g.155 Careless Living

bag med pa rnams spyod pa

བག་མེད་པ་རྣམས་སྦྱོད་པ།

—

A forest in Endowed with Increasing Bliss.

g.156 carelessness

bag med pa

བག་མེད་པ།

pramāda

Disregard for virtuous qualities.

g.157 Cascade

'bab cu

འབབ་རུ།

—

A park in Delighting in Flower Garlands.

g.158 Cascades of Joy

'bab chu rnam kyis mngon par dga' ba

འབབ་ཚུར་ཀྲིས་མངོན་པར་དགའ་བ།

—

A forest in Total Pleasure.

g.159 Caturō

tṣa tu ro

ཅ་རུ་རོ།

**caturō^{RP}*

A land in Godānīya.

g.160 Caustic River

ba tshwa'i chu bo'i rlab

བ་ཚྱེ་ཚུ་བོའི་རླབས།

kṣāranadī

River in the hell known as Bursting Like Great Lotuses.

g.161 Cavern of the Closed Eye

mig btsums pa'i phug

མིག་བཙུམས་པའི་ཕུག

—

A cave on the mountain called Closed Eye.

g.162 Celebrating Goddesses

lha'i bu mo rnams rtse dga' bar byed pa

ལྷའི་བུ་མོ་རྣམས་ཚེ་དགའ་བར་བྱེད་པ།

—

A minor mountain on Lofty Peak.

g.163 Celebrations throughout the Land

nye 'khor na rtse dga' ba

ཉེ་འཁོར་ན་ཚེ་དགའ་བ།

—

A city in Videha.

g.164 Certain Liberation

nges par mthar byed

ངེས་པར་མགར་བྱེད།

—

A park in Blazing Splendor.

g.165 Cessation of All Faculties

dbang po thams cad 'gags pa

དབང་པོ་ཐམས་ཅད་འགགས་པ།

sarvoendriyanirodha

One of sixteen realms that surround the Crushing Hell.

g.166 chatter

ngag kyal

ངག་གྲུལ།

saṃbhinnapralāpa

The fourth among the four misdeeds of speech.

g.167 Chavikaliṅka

tsha bi ka ling ka

ཚ་བི་ཀ་ལིང་ཀ།

**chavikaliṅka*^{RP}

A forest in the south of Jambudvīpa.

g.168 cheerful

kun spro

ཀུན་སྲོ།

—

A class of asuras ruled by Overjoyed.

g.169 China

rgya nag

རྒྱ་ནག

cīna

A land to the north of Jambudvīpa.

g.170 Cilika
tsi li ka
ཙཱི་ལི་ཀ།
**cilika*^{RP}
A forest on Forest Garlands.

g.171 Circle
dkyil 'khor
དཀྱིལ་འཁོར།
—
A lake on Equal Peaks.

g.172 Circling Fish
nya 'khor ba
ལྷ་འཁོར་བ།
—
A lake on Equal Peaks.

g.173 Circling Waves
rlabs 'khor bar gyur pa
རླབས་འཁོར་བར་གྱུར་པ།
—
A lake on Equal Peaks.

g.174 Circular Design
khor yug gi nam pa
ཁོར་ཡུག་གི་རྣམ་པ།
—
An ocean beyond Videha.

g.175 City of Hills
phung po'i grong khyer
ཕུང་པོའི་གྲོང་ཁྱེར།
—
A city in Videha.

g.176 Clean Water

gtsang ba'i chu

གཙང་བའི་ཚུ།

—

(1) A lake on Equal Peaks. (2) A river on Saṅkāśa.

g.177 Clear Appearance

gsal bar snang ba

གསལ་བར་སྒྲུང་བ།

—

A lake on Utterly Delightful to Behold.

g.178 Clear Forest

gsal ba'i tshal

གསལ་བའི་ཚེལ།

—

A forest in Moving Mind.

g.179 Clear Stream of Summer Clouds

dbyar sprin rab tu dang ba'i chu 'bab pa

དབྱར་སྤྲིན་རབ་ཏུ་དང་བའི་ཚུའབབ་པ།

—

A river on Saṅkāśa.

g.180 Clear Water

chu dang ba

ཚུ་དང་བ།

—

A pond in Dwelling on Forest Riverbanks in the Heaven of the Thirty-Three.

g.181 Closed Eye

mig btsums

མིག་བཙུམས།

—

A mountain to the north of Jambudvīpa.

g.182 Cloud

sprin

ལྷོན།

—

A mountain on the continent of Kuru.

g.183 Cloud Banks

sprin brtsegs

སྤྲིན་བརྩེགས།

—

King Sudarśana's elephant.

g.184 Cloud below Gold

gser gyi 'og phag sprin

གསེར་གྱི་འོག་ཕག་སྤྲིན།

—

A forest of the asuras.

g.185 Cloud Companion

sprin 'khor ba

སྤྲིན་འཁོར་བ།

—

A river on Sankāśa.

g.186 cloud disperser

sprin rab tu 'byed par byed pa

སྤྲིན་རབ་ཏུ་འབྱེད་པར་བྱེད་པ།

—

A class of vidyādhara.

g.187 Cloud Forest

sprin gyi tshal

སྤྲིན་གྱི་ཚལ།

—

(1) A forest in Draped with Jewels. (2) A forest on Flocking Peacocks.

g.188 Cloud Garland

sprin phreng

སྤྲིན་ཐྲེང།

—

A lotus pool in Lateral.

g.189 Cloud Mode

sprin gyi 'gros

སྤྲིན་གྱི་འགོ་ས།

—

A river on Sankāśa.

g.190 Cloud-Like White Array

sprin ltar dkar brtsegs

སྤྲིན་ལྷ་ར་དཀར་བརྩེགས།

—

A forest in Dwelling on Summits.

g.191 Cloudless Heaven

sprin med

སྤྲིན་མེད།

anabhraka

The first level of the fourth concentration.

g.192 coarse food

kham gyi zas

ཁམ་གྱི་ཟས།

kavalīkārahāra

One of the four kinds of food.

g.193 Colorful

sna tshogs · bkra ba

སྣ་ཚོགས། · བཀྲ་བ།

—

(1) A grove in Lateral (*sna tshogs*). (2) A forest at Sudharma (*bkra ba*).

g.194 Colorful Brightness

rnam par sna tshogs par bkra ba

རྣམ་པར་སྣ་ཚོགས་པར་བཀྲ་བ།

—

A lotus pond in Shining in Manifold Ways.

g.195 Colorful Waters

rnam par bkra ba'i chu

རྣམ་པར་བཀྲ་བའི་ཚུ།

—

A river in Moving in Vast Environments.

g.196 concentration

bsam gtan

བསམ་གཏན།

dhyāna

Generally one of the synonyms for meditation, referring to a state of mental stability. The specific four concentrations are four successively subtler states of meditation that are said to lead to rebirth into the corresponding four levels of the form realm. One of the six perfections.

g.197 Conch

dung

དུང།

—

An island in the vicinity of Jambudvīpa.

g.198 Conch Color

dung gi mdog

དུང་གི་མདོག།

—

A pond on Equal Peaks.

g.199 Conch Sound

dung gi sgra si mi si mi

དུང་གི་སྒྲ་སི་མི་སི་མི།

—

An ocean between Kuru and Godānīya.

g.200 Concise

mdor bsdus pa

མདོར་བསྟུས་པ།

—

A town in Videha.

g.201 Confluence

tshogs pa

ཚོགས་པ།

—

A river on Deer Abode.

g.202 Confused Attachment

lhag par chags par rmongs pa

ལྷག་པར་ཆགས་པར་རྫོངས་པ།

—

A “ruler of the world” who belongs to the class of the māras.

g.203 Conquered by Kadambas

ka dam+ba'i bya rnams kyis bcom pa

ཀ་དཔླའི་བྱ་རྣམས་ཀྱིས་བཅོམ་པ།

—

A lake on Equal Peaks.

g.204 Conqueror

rnam rgyal byed

རྣམ་རྒྱལ་བྱེད།

—

A lake in Enraptured by and Attached to Song.

g.205 Consoler

'thun par byed pa

འཇུན་པར་བྱེད་པ།

—

A previous ruler of the Heaven of the Thirty-Three.

g.206 Constant Bliss

rtaq tu bde ba

རྟག་ཏུ་བདེ་བ།

—

One of the twenty-seven realms of the Heaven Free from Strife.

g.207 Constant Darkness

rtaḡ tu mun pa

རྟམ་ཏུ་སུན་པ།

nirantarāndhakāra

A realm that neighbors the Hell of Intense Heat.

g.208 constant enjoyer

rtaḡ tu dga' ba

རྟམ་ཏུ་དགའ་བ།

—

A class of vidyādhara.

g.209 Constant Enjoyment

rtaḡ tu mngon par dga' ba

རྟམ་ཏུ་མངོན་པར་དགའ་བ།

—

A forest on the lower level of Living on the Peak.

g.210 Constant Happiness

rtaḡ tu mngon par dga' ba

རྟམ་ཏུ་མངོན་པར་དགའ་བ།

—

A pond in Continuous Movement.

g.211 constant infatuation

rtaḡ par rgyags pa

རྟམ་པར་རྒྱགས་པ།

—

A bird that lives on the banks of the River of Carelessness.

g.212 Constant Joy

rtaḡ dga' · brtan dga'

རྟམ་དགའ། · བརྟན་དགའ།

—

(1) A peak on Sumeru (*rtag dga'*). (2) A realm of the ever-infatuated gods (*brtan dga'*).

g.213 Constant Lightning

rtag tu glog 'khyug pa

རྟག་ཏུ་གློག་འཁྱུག་པ།

—

A forest on Flocking Peacocks.

g.214 Constant Lotus Joy

rtag tu pad ma rab tu dga' ba

རྟག་ཏུ་པད་མ་རབ་ཏུ་དགའ་བ།

—

A pond on Equal Peaks.

g.215 Constant Play

rtag tu rtse ba

རྟག་ཏུ་རྩེ་བ།

—

A pleasure garden in Pair of Śāla Trees.

g.216 constant power

rtag pa'i shugs

རྟག་པའི་གྲགས།

—

A class of vidyādharas.

g.217 Constant Rain of Glowing Sand

mdag me bye ma lta bu'i char rtag tu 'bab pa

མདག་མེ་བྱེ་མ་ལྷ་སུའི་ཆར་རྟག་ཏུ་འབབ་པ།

nityasikatāṅgāravarṣa

A realm that neighbors the Hell of Intense Heat.

g.218 Constant Terror

rtag tu 'jigs pa

རྟག་ཏུ་འཇིགས་པ།

sadāpratibhayā

A river in the hell of the Borderland of the Lord of Death.

g.219 Constant True Joy

rtaḡ tu mngon dga'

རྟམ་ཏུ་མངོན་དགའ།

—

A forest in Dwelling on Summits.

g.220 Constant Water

rtaḡ pa'i chu · brtan pa'i chu

རྟམ་པའི་ཆུ། · བརྟན་པའི་ཆུ།

—

(1) A lake on Equal Peaks. (2) A pond on Equal Peaks. (3) A lotus pond on the fifth minor mountain on Lofty Summit (*brtan pa'i chu*).

g.221 Constantly Crazed Bees

bung ba rtaḡ myos

བུང་བ་རྟམ་ཚུལ།

—

A park in Sustained by Fruition.

g.222 Constantly Ravishing

rtaḡ tu rab dga'

རྟམ་ཏུ་རབ་དགའ།

—

A forest in Dwelling on Summits.

g.223 Consuming Blood and Fat

khraḡ dang zhaḡ za ba

ཁྲམ་དང་ཞག་ཟ་བ།

—

Alternative name for Consuming Blood and Marrow, which is one of sixteen realms that surround the Great Howling Hell.

g.224 Consuming Blood and Marrow

khraḡ dang rkang za ba

ཁྲམ་དང་རྐང་ཟ་བ།

rudhiramajjāhāra

One of sixteen realms that surround the Great Howling Hell.

g.225 Continuous

bar med

བར་མེད།

—

A lake in Godāniya.

g.226 Continuous Abode

rgyun gyi gnas

རྒྱུན་གྱི་གནས།

—

A forest in Draped with Jewels.

g.227 Continuous Movement

rgyun gyis rgyu ba

རྒྱུན་གྱིས་རྒྱ་བ།

—

One of the twenty-seven realms of the Heaven Free from Strife, possibly the same as Moving in Mixed Environments (*rab tu rnam par 'dres pa'i khor yug na rgyu ba*).

g.228 Continuously Cultivated

kun nas bsten pa

ཀུན་ནས་བསྐྱེན་པ།

—

A lotus pond in Delighting in Flower Garlands.

g.229 Controlled Movement

bsdams par rgyu ba

བསྐྱེད་པས་རྒྱ་བ།

—

One of the twenty-seven realms of the Heaven Free from Strife.

g.230 Cool Water

chu bsil ba

ལྷ་བསིལ་བ།

—

A pond at the forest Joyous in Sudharma.

g.231 Cool Water Home

chu bsil gnas

ལྷ་བསིལ་གནས།

—

A realm of the ever-infatuated gods.

g.232 Cool Waters

chu bsil

ལྷ་བསིལ།

—

A pool in Special Joy.

g.233 Copious Degeneration

nyams pa mang ba

ཉམས་པ་མང་བ།

—

One of sixteen realms that surround the Crushing Hell.

g.234 Copious Parasites in Marrow and Bones

rkang dang rus pa la srin bu mang ba

རྐང་དང་རུས་པ་ལ་སྲིན་སུ་མང་བ།

majjāsthikṛminikara

One of the sixteen realms that surround the Hell of Heat.

g.235 Copper Holder

zangs can

ཟངས་ཅན།

—

An island far off the coast of Jambudvīpa.

g.236 Copper-Colored

zangs kyi mdog

ཟངས་ཀྱི་མདོག།

—

A mountain to the north of Jambudvīpa.

g.237 Coppery

zangs ma can

ཟངས་མ་ཅན།

—

A rākṣasī on the island called Copper Holder.

g.238 Coral Forest

byi ru'i tshal

བྱི་རུ་འཛེལ།

—

A pleasure grove in White Body.

g.239 Covered by Hair

skras khyab pa

སྐྱས་ཁྱལ་པ།

—

A piśāca.

g.240 Covered by Palāśas

pa la sha yis kun tu khyab pa

པ་ལ་ཤ་ཡིས་ཀུན་ཏུ་ཁྱལ་པ།

—

An area in Kuru.

g.241 Covered by Puḍi

pu Dis g.yogs pa

ཕུ་དེས་གཡོགས་པ།

—

An ocean to the south of Jambudvīpa.

g.242 Covered by Red Lotuses

pad ma dmar pos kun tu khyab pa

པད་མ་དམར་པོས་ཀུན་ཏུ་ཁྱལ་པ།

—

A lotus pond on the fifth minor mountain on Lofty Summit.

g.243 Covered by Vines

'khri shing gis g.yogs pa

འཁྲི་ཤིང་གིས་གཡོགས་པ།

—

A river on Forest Garlands.

g.244 covetousness

brnab sems

བརྒྱབ་སེམས།

abhidhyā

The first among the three mental misdeeds.

g.245 Crested Ravens

skra shad 'dzings pa dang bya khwa yod pa

སྐྱ་ཤད་འཛིངས་པ་དང་བྱ་ཁྲོ་ཡོད་པ།

keśaṅḍūkavāyasa

A realm that neighbors the Hell of Intense Heat.

g.246 Crier

a tsa zer ba

ཨ་ཙ་ཟེར་བ།

cuṭucuṭu

One of sixteen realms that surround the Crushing Hell.

g.247 Crown

spyi bo

སྤྱི་བོ།

—

Location visited for pleasure by Śakra and his entourage.

g.248 Crown Escape

spyi gtsug thar

སྤྱི་གཙུག་ཐར།

—

A realm of the vessel-bearer gods.

g.249 cruising the path of the sun

nyi ma'i lam du legs par rgyu ba

ཉིམ་འི་ལམ་དུ་ལེགས་པར་རྒྱུ་བ།

—

A class of vidyādhara.

g.250 Crushing Hell

bsdus gzhom

བསྐྱུས་གཞོན་མ།

saṃghāta

One of the eight hot hells.

g.251 Crystal Encounter

shel 'jug pa

ཤེལ་འཇུག་པ།

—

A lake on Equal Peaks.

g.252 Crystal Forest

shel gi tshal

ཤེལ་གི་ཚེལ།

—

A forest in Activity.

g.253 crystal holders

nor bu'i do shal thogs pa

ནོར་བུའི་དོ་ཤལ་ཐོགས་པ།

—

A class of asuras.

g.254 Culundha Stream

tsu lun+da 'bab pa

ཙུ་ལུན་འབབ་པ།

**culundha*^{RP}

A river on Sankāśa.

g.255 Cuñcumātī

tsun tsum+pa tI

ཙུམ་ཙུམ་པ།

**cuñcumātī*^{RP}

A river in Godānīya.

g.256 cyclic existence

'khor ba

འཁོར་བ།

saṃsāra

The cycle of birth and death driven by mental afflictions and karmic actions.

g.257 Dancing Birds

tshal bya bro gar byed pa

ཚལ་བྱ་བློ་གར་བྱེད་པ།

—

A grove in the forest known as Incomparable.

g.258 Daṇḍakāraṇyaṅ

daN+Da kA ra N+yang

དཎླ་ཀྲ་ར་ཅུང་།

**daṇḍakāraṇyaṅ*^{RP}

A river in the south of Jambudvīpa.

g.259 Dardo

dar do

དར་དོ།

**dardo*^{RP}

A land to the north of Jambudvīpa.

g.260 Darkness

mun pa

མུན་པ།

andhakāra

One of sixteen realms that surround the Reviving Hell.

g.261 decisive explications

rnam par gtan la dbab pa bstan pa'i sde

རྣམ་པར་གཏན་ལ་དབབ་པ་བསྟན་པའི་སྡེ།

upadeśa

One among the twelve sections of scripture.

g.262 Decorative Birds and Trees

bya dag shing ljon pas brgyan pa

བྱ་དག་ཤིང་ལྗོན་པས་བརྒྱན་པ།

—

A forest in Engaging in Clarification.

g.263 Deep

zab mo · zab pa

ཟབ་མོ། . ཟབ་པ།

—

(1) A pool upon one of Airāvāṇa's ears (*zab pa*). (2) A lotus pond on the fifth minor mountain on Lofty Summit (*zab pa*). (3) A forest on Saṅkāśa (*zab mo*).

g.264 Deep and Joyous for the Moon

zab mo dang zla ba dga' ba

ཟབ་མོ་དང་རྣམ་བཤམ་པ།

—

A lake on Equal Peaks.

g.265 Deep Stream

chu klung zab mo'i chu

ཚུ་ལྷུང་ཟབ་མོའི་ཚུ།

—

A river on Saṅkāśa.

g.266 Deer Abode

ri dags kyi khrod

རི་དགས་ཀྱི་ཁོད།

—

A mountain on Videha.

g.267 deer gait

ri dags kyi 'gros

རི་དགས་ཀྱི་འགོ་ས།

—

A class of vidyādhara.

g.268 Definite Attainment of Pleasure

'dod pa nges par thob

འདོད་པ་ངེས་པར་ཐོབ།

—

A pleasure grove in Promotion

g.269 Delightful

yid kyi rjes su 'thun pa

ཡིད་ཀྱི་རྗེས་སུ་འཕུན་པ།

—

(1) A forest on Encircled by White Clouds. (2) A mountain in Kuru.

g.270 Delightful Beauty

yid bzhin mdzes 'gyur

ཡིད་བཞིན་མཛེས་འགྱུར།

—

A queen of Rāhu, king of asuras.

g.271 Delightful Environs

nye 'khor dga' ba

ཉེ་འཁོར་དགའ་བ།

—

A river on Deer Abode.

g.272 Delightful Ground to Watch

sa gzhi blta bar dga' ba

ས་གཞི་བལྟ་བར་དགའ་བ།

—

A city in Godānīya.

g.273 Delightful Rain

char dga'

ཆར་དགའ།

—

One of the seven golden mountains that surround Mount Sumeru.

g.274 Delightful Retreat

dgon pa dga' ba

དགོན་པ་དགའ་བ།

—

A forest in Part of the Assembly.

g.275 Delightful Sight

mthong dga' · rnam par mthong bas dga' ba

མཐོང་དགའ། · རྣམ་པར་མཐོང་བས་དགའ་བ།

—

(1) A lotus pool in Lateral. (2) A pond on Equal Peaks (*rnam par mthong bas dga' ba*).

g.276 Delightful Summit

rtse mo dga' byed

རྩེ་མོ་དགའ་བྱེད།

—

A mountain near the asura city Double Pleasure.

g.277 Delightful to Behold

mthong na dga' ba

མཐོང་ན་དགའ་བ།

—

(1) A forest in Dwelling in Excellent View. (2) A pond in Continuous Movement.

g.278 Delightful Waters

chu rab tu dga' ba

ཚུར་བ་ཏུ་དགའ་བ།

—

A lotus pond in Pair of Śāla Trees.

g.279 Delighting in Flower Garlands

me tog phreng dga'

མེ་ཏོག་སྒྲིང་དགའ།

—

A realm of the vessel-bearer gods.

g.280 Delighting in Objects

yul la 'dod pa

ཡུལ་ལ་འདོད་པ།

—

A realm of the ever-infatuated gods.

g.281 Delighting the People

skye bo rnam mngon par dga' ba

སྐྱེ་བོ་རྣམས་མཛོད་པར་དགའ་བ།

—

A pond on Equal Peaks.

g.282 Desirable

'dod pa

འདོད་པ།

—

An emanated forest created upon the shoulders of Airāvāṇa.

g.283 Desired Wind

'dod pa'i klung

འདོད་པའི་ཁྱུང།

—

A city in the asura realm called Moon Garland.

g.284 Devadatta

lhas byin

ལྷ་ས་བྱིན།

devadatta

A cousin of the Buddha Śākyamuni who broke with him and established his own community. His tradition was still continuing during the first millennium CE. He is portrayed as engendering evil schemes against the Buddha and even succeeding in wounding him. He is usually identified with wicked beings in accounts of previous lifetimes.

- g.285 Devapāla
de ba phA la
 དེ་བ་ཕ་ལ།
devapāla
 The Indian king who established Vikramaśīla.
- g.286 Devoid of the Sound of Concentration
bsam gtan sgra'i bya bas dben pa
 བསམ་གཏན་སྒྲུབ་ཀྱི་བས་དབེན་པ།
 —
 One of the twenty-seven realms in the Heaven Free from Strife.
- g.287 Dharma Master Surrounded by Clouds
sprin gyi nye 'khor chos la dbang ba
 སྤྲིན་གྱི་ཉེ་འཁོར་ཚོས་ལ་དབང་བ།
 —
 A nāga who visits Saṅkāśa Mountain.
- g.288 Dharma-Vinaya
chos 'dul ba
 ཚོས་འདུལ་བ།
dharmavinaya
 An early term to denote the Buddha's teaching. "Dharma" refers to the sūtras and "Vinaya" to the rules of discipline.
- g.289 Dhiriko
dhi ri ko
 ལྷི་རི་ཀོ།
 *dhiriko^{RP}
 A mountain in the eastern sea beyond Jambudvīpa.
- g.290 Dhṛtarāṣṭra
yul 'khor skyong
 ཡུལ་འཁོར་སྤྱོད།
dhṛtarāṣṭra
 One among the Four Great Kings, guardian of the east.

g.291 Dhundhumāra

dhu na dhu mA rA

ལྷུང་ལྷུང་ལྷུང་།

**dhundhumāra* ^{RP}

A river on Saṅkāśa.

g.292 Distinguished in Many Colorful Ways

bkra ba sna tshogs kyis phye ba

བཀྲ་བ་སྣ་ཚོགས་ཀྱིས་བྱེ་བ།

nānābhaktavicitrā

A realm in the Heaven of the Thirty-Three.

g.293 Distractor

g.yeng byed

གཡེང་བྱེད།

—

A “ruler of the world” who belongs to the class of the māras.

g.294 Diverse Movements

rnam pa du mar 'gro ba

རྣམ་པ་དུ་མར་འགོ་བ།

—

A forest in Continuous Movement.

g.295 Diversity

sna tshogs

སྣ་ཚོགས།

—

(1) A realm of the ever-infatuated gods. (2) A river in Dwelling on Summits.

g.296 divine eye

lha'i mig

ལྷའི་མིག།

divyacakṣus

Superknowledge achieved by the power of meditative absorption.

g.297 Divine Trees

lha shing gi nags

ལྷ་ཤིང་གི་ནགས།

—

A forest on Forest Garlands.

g.298 divisive talk

phra ma

ཕྱ་མ།

piśuna

The second among the four verbal misdeeds.

g.299 Double Pleasure

gnyis shing rtse ba

གཉིས་ཤིང་རྩེ་བ།

—

The city of the asura king Kaṅṭhamāla.

g.300 Dramiḍa

'gro lding ba

འགྲོ་ལྷིང་བ།

dramiḍa

(1) A country of the Deccan region of India. (2) A kingdom in southern India.

g.301 Draped in Light Rays

'od zer gyi phreng ba can

འོད་ཟེར་གྱི་ཕྲེང་བ་ཅན།

—

A mountain in the eastern sea beyond Jambudvīpa.

g.302 Draped with Jewels

nor bu'i phyang

ནོར་བུའི་ཕྱང་།

maṅicīra

A realm in the Heaven of the Thirty-Three.

g.303 Dream Obstructor

rmi lam mthong ba'i gegs

མིལམ་མཐོང་བའི་གོགས།

—

A rākṣasī on Sumeru Rival.

g.304 Dropping Dead Like Moths

phye ma leb ltar rab tu lhung ba · phye ma leb ltar 'jug pa

ཕྱེ་མ་ལེབ་ལྟར་རབ་རུ་ལྟུང་བ། · ཕྱེ་མ་ལེབ་ལྟར་འཇུག་པ།

pataṅgaprapatanasama

One of sixteen realms that surround the Great Howling Hell.

g.305 Drumbeat Melody

rnga'i sgra'i dbyangs can

རྩི་སྒྲའི་དབྱངས་ཅན།

—

A river on Saṅkāśa.

g.306 Drumbeats

rnga sgra 'byin pa'i sgra

རྩ་སྒྲ་འབྲིན་པའི་སྒྲ།

—

A forest on Encircled by White Clouds.

g.307 Drunk on Winter Wine

rgun chang myos gnas

རྒྱན་ཆང་ལྗོས་གནས།

—

A realm of the ever-infatuated gods.

g.308 Duck Lake

kA dam+ba'i chu

ཀཱ་དམན་འི་ཆུ།

—

A pond on Equal Peaks.

g.309 Duck Stream

kA raN+Da ba'i klung

ཀཱ་རཱ་བའི་ལྷུང་།

—

A lake on Equal Peaks.

g.310 Dwelling by the Pārijāta Tree

yongs 'du na gnas pa

ཡོངས་འདུན་གནས་པ།

pāriyātrakanivāsini

A realm in the Heaven of the Thirty-Three.

g.311 Dwelling in Beauty

rnam mdzes na gnas pa

རྣམ་མཛེས་ན་གནས་པ།

vaibhrājanivāsini

A realm in the Heaven of the Thirty-Three.

g.312 Dwelling in Enjoyment

dga' byed gnas pa

དགའ་བྱེད་གནས་པ།

nandanānivāsini

A realm in the Heaven of the Thirty-Three.

g.313 Dwelling in Essence of Jewels

nor bu'i snying po na gnas pa

ནོར་བུའི་སྤྱིང་པོ་ན་གནས་པ།

maṅigarbhānivāsini

A realm in the Heaven of the Thirty-Three.

g.314 Dwelling in Excellent View

legs mthong na gnas pa

ལེགས་མཐོང་ན་གནས་པ།

sudarśananivāsini

A realm in the Heaven of the Thirty-Three.

g.315 Dwelling in Forests

shing gseb na gnas pa

ཤིང་གསེབ་ན་གནས་པ།

koṭaranivāsini

A realm in the Heaven of the Thirty-Three.

g.316 Dwelling in One Direction

phyogs gcig na gnas pa

ཕྱོགས་གཅིག་ན་གནས་པ།

prasthanivāsini

A realm in the Heaven of the Thirty-Three.

g.317 Dwelling in Sudharma

chos bzang na gnas pa

ཚོས་བཟང་ན་གནས་པ།

sudharmanivāsini

A realm in the Heaven of the Thirty-Three.

g.318 Dwelling in the Environment

'khor yug la gnas pa

འཁོར་ཡུག་ལ་གནས་པ།

—

One of the twenty-seven realms in the Heaven Free from Strife.

g.319 Dwelling in the Lofty

mtho ba na gnas pa

མཐོ་བ་ན་གནས་པ།

tuṅganivāsini

A realm in the Heaven of the Thirty-Three.

g.320 Dwelling in Various Chariots

shing rta sna tshogs na gnas pa

ཤིང་རྟ་སྣ་ཚོགས་ན་གནས་པ།

caitrarathanivāsini

A realm in the Heaven of the Thirty-Three.

g.321 Dwelling on Forest Riverbanks

tshang tshing gi 'gram na gnas pa

ཚང་ཚིང་གི་འགྲམ་ན་གནས་པ།

kuñjarataṭānivāsini

A realm in the Heaven of the Thirty-Three.

g.322 Dwelling on Mixed Riverbanks

'dres pa'i 'gram na gnas pa

འདྲེས་པའི་འགྲམ་ན་གནས་པ།

āmiśrataṭaniṅāsini

A realm in the Heaven of the Thirty-Three.

g.323 Dwelling on Summits

ri rtse na gnas pa

རི་རྩེ་ན་གནས་པ།

śikharanivāsini

A realm in the Heaven of the Thirty-Three.

g.324 Dwelling on the Disk

'khor na gnas pa

འཁོར་ན་གནས་པ།

maṅḍalanivāsini

A realm in the Heaven of the Thirty-Three.

g.325 Easy Flow

'bab bde

འབབ་བདེ།

—

A lotus pool in Lateral.

g.326 Eaten by Iron Jackals

lcags kyi ce spyang gi zas · lcags dang ce spyang za

ལྷགས་ཀྱི་ཅེ་སྤྱང་གི་ཟས། · ལྷགས་དང་ཅེ་སྤྱང་ཟ།

ayaḥśivāhāra

One of sixteen realms that surround the Hell of Ultimate Torment.

g.327 eaters

za ba po

ཟ་བའོ།

—

A class of asuras.

g.328 Egg-Born Infatuation

myos pa sgo nga las skyes pa

མྱོས་པ་སྒོ་ང་ལས་སྐྱེས་པ།

—

A forest on Tamer of Deer Enemies.

g.329 eight mundane concerns

'jig rten gyi chos brgyad

འཇིག་རྟེན་གྱི་ཚོས་བརྒྱད།

aṣṭalokadharmā

Hoping for happiness, fame, praise and gain and fearing suffering, insignificance, blame and loss.

g.330 eighteen discernments

yid kyi dpyod pa bco brgyad

ཡིད་གྱི་དཔྱོད་པ་བཅོ་བརྒྱད།

—

See [2.4](#).

g.331 eighteen elements

khams bco brgyad

ཁམས་བཅོ་བརྒྱད།

aṣṭādaśadhātu

The objects, sense faculties, and forms of consciousness that are associated with form, sound, smell, taste, touch, and mental phenomena. See also “element.”

g.332 eighteen floods of unique qualities

yon tan gyi klung rang gi yon tan bco brgyad

ཡོན་ཏན་གྱི་ལྷུང་རང་གི་ཡོན་ཏན་བཅོ་བརྒྱད།

—

Eighteen special features of a buddha’s behavior, realization, activity, and wisdom that are not shared by other beings.

g.333 eightfold path of the noble ones

'phags pa'i lam yan lag brgyad

འཕགས་པའི་ལམ་ཡན་ལག་བརྒྱད།

āryāṣṭāṅgamārga

Eight factors constituting the path of cultivation, namely: right view, right intention, right speech, right activity, right livelihood, right effort, right mindfulness, and right absorption.. These are further explained in this text, see [4.B.1101](#)–[4.B.1102](#).

g.334 elaborate teachings

shin tu rgyas pa'i sde

ཤིན་ཏུ་རྒྱས་པའི་སྡེ།

vaipulya

One among the twelve sections of scripture.

g.335 element

khams

ཁམས།

dhātu

In the context of Buddhist philosophy, one way to describe experience and the world is in terms of eighteen elements (eye, form, and eye consciousness; ear, sound, and ear consciousness; nose, smell, and nose consciousness; tongue, taste, and tongue consciousness; body, touch, and body consciousness; mind, mental phenomena, and mind consciousness).

The elements also refer to the elements of the physical world, which are the four main elements: earth, water, fire, and wind. Sometimes two extra elements are added to this list: space and consciousness.

g.336 elephant chariot

glang po'i shing rta

གླང་པོའི་ཤིང་རྟ།

—

A class of vidyādhara.

g.337 Elevated Sounds

sgra 'phang mthon po

སྒྲ་འཕང་མཐོན་པོ།

—

A forest on Flocking Peacocks.

g.338 Eleven Flames

me lce bcu gcig

མེ་ལྷེ་བརྒྱུག་ཅིག

ekādaśārcis

One of sixteen realms that surround the Great Howling Hell.

g.339 Eliminating Ailing Deer

sha ba na 'chang ba

ཤ་བ་ན་འཆང་བ།

—

A land in the east of Jambudvīpa.

g.340 Emanated Śakra

sprul pa'i brgya byin

སྤྱུལ་པའི་བརྒྱ་བྱིན།

—

A previous ruler of the Heaven of the Thirty-Three.

g.341 Emanation of a Hundred Light Rays

'od zer brgya 'phro ba can

འོད་ཟེར་བརྒྱ་འཕྲོ་བ་ཅན།

—

One of the twenty-seven realms of the Heaven Free from Strife.

g.342 Emanation of Light Rays

'od zer 'phro ba

འོད་ཟེར་འཕྲོ་བ།

—

A realm in the Heaven Free from Strife.

g.343 Embers Within

nang na me mdag yod pa

ནང་ན་མེ་མདག་ཡོད་པ།

antargatāparpura

A realm that neighbors the Hell of Intense Heat.

g.344 Emerging at the Summit of the Shadows

grib ma'i rtse la 'byung ba

གྲིབ་མའི་རྩེ་ལ་འབྱུང་བ།

—

A rākṣasī who lives in Black Waters

g.345 Encircled by a Thousand Houses

mtha' yang gang khang bu stong yod pa

མགའ་ཡང་གང་ཁང་བུ་སྟོང་ཡོད་པ།

—

A summit in Ornament of the Mind.

g.346 Encircled by Crystal

shel 'khor bar byed pa

ཤེལ་འཁོར་བར་བྱེད་པ།

—

A lake on Equal Peaks.

g.347 Encircled by White Clouds

sprin dkar po rgyu ba

སྤྲིན་དཀར་པོ་རྒྱ་བ།

—

A mountain in Kuru, the same as White Cloud Keeper.

g.348 Encircling Pool

kun nas rdzing kun du bskor ba

ཀུན་ནས་རྩིང་ཀུན་དུ་བསྐོར་བ།

—

A pool in Shaded by Garlands.

g.349 Endless Agony

tshor ba mtha' med

ཚོར་བ་མགའ་མེད།

apāravedana

One of sixteen realms that surround the Crushing Hell.

g.350 Endowed with Cool Water

chu bsil ba dang ldan pa

ཚུ་བསིལ་བ་དང་ལྷན་པ།

—

A lotus lake on Endowed with Lotuses.

g.351 Endowed with Cows

ba lang can

བ་ལང་ཅན།

—

A river in Jambudvīpa.

g.352 Endowed with Crown Ornaments

dbu rgyan 'dzin

དབུ་རྒྱན་འཛིན།

—

An area in Kuru.

g.353 Endowed with Elements

khams dang ldan pa

ཁམས་དང་ལྡན་པ།

—

An island beyond Videha.

g.354 Endowed with Enjoyments

longs spyod ldan

ལོངས་སྤྱོད་ལྡན།

—

A nāga realm.

g.355 Endowed with Everything

thams cad mngon par 'byor ba

ཐམས་ཅད་མངོན་པར་འབྱོར་བ།

—

The pleasure garden where Śakra's elephant roams.

g.356 Endowed with Glory

dpal 'dzin

དཔལ་འཛིན།

—

A previous ruler of the Heaven of the Thirty-Three.

g.357 Endowed with Gold

gser dang ldan pa

གསེར་དང་ལྷན་པ།

—

A forest on Tamer of Deer Enemies.

g.358 Endowed with Increasing Bliss

bde ba rab tu 'phel ba

བདེ་བ་རབ་ཏུ་འཕེལ་བ།

—

One of the twenty-seven realms of the Heaven Free from Strife.

g.359 Endowed with Jewels

rin po che dang ldan pa

རིན་པོ་ཆེ་དང་ལྷན་པ།

—

A mountain in the eastern sea beyond Jambudvīpa.

g.360 Endowed with Lotuses

pad ma ku she sha ya dang ldan pa

པད་མ་ཀུ་ཤེ་ཤ་ཡ་དང་ལྷན་པ།

—

A mountain in Kuru.

g.361 Endowed with Migration

'gro ba dang yang dag par ldan pa

འགྲོ་བ་དང་ཡང་དག་པར་ལྷན་པ།

—

One of the twenty-seven realms in the Heaven Free from Strife.

g.362 Endowed with Result

'bras bu dang ldan pa

འབྲས་བུ་དང་ལྷན་པ།

—

One of the twenty-seven realms in the Heaven Free from Strife.

g.363 Endowed with Riverbanks

gram can

གལ་ཅན།

—

A land in the east of Jambudvīpa.

g.364 Endowed with Rivers

chu ldan

ཚུ་ལྡན།

—

A land in the south of Jambudvīpa.

g.365 Endowed with the Songs of Cuckoo Birds

khu byug gis gang ba'i sgra dbyangs dang ldan pa

ཁུ་བྱུག་གིས་གང་བའི་སྒྲ་དབྱངས་དང་ལྡན་པ།

—

A mountain to the north of Jambudvīpa.

g.366 Endowment

'byor ba

འབྲོར་བ།

—

A previous ruler of the Heaven of the Thirty-Three.

g.367 Engaged Conduct

'jug pa'i spyod pa

འཇུག་པའི་སྟོན་པ།

—

One of the twenty-seven realms in the Heaven Free from Strife.

g.368 Engagement with a Retinue

'khor dang spyod pa

འཁོར་དང་སྟོན་པ།

—

Alternative name for the realm of Retinue.

g.369 Engaging in Clarification

kun du gsal bar spyod pa

ཀུན་དུ་གསལ་བར་སྐྱོད་པ།

āvartacarā

A realm in the Heaven of the Thirty-Three.

g.370 Enjoyed by Friends

grogs po'i longs spyod

གྲོགས་པོའི་ལོངས་སྐྱོད།

—

A land to the west of Jambudvīpa.

g.371 Enjoyer of All

thams cad dga'

ཐམས་ཅད་དགའ།

—

A previous ruler of the Heaven of the Thirty-Three.

g.372 Enjoying the Wind

rlung la spyod pa

རླུང་ལ་སྐྱོད་པ།

—

A realm of the vessel-bearer gods. Also known as Movement of Wind.

g.373 Enjoying White Lotuses

pad ma dkar spyod pa

པདམ་དཀར་སྐྱོད་པ།

—

A realm of the ever-infatuated gods.

g.374 Enjoyment

longs spyod du gyur ba · dga' ba

ལོངས་སྐྱོད་དུ་གྱུར་བ། · དགའ་བ།

—

(1) A lake on Equal Peaks (*longs spyod du gyur ba*). (2) Refers to Dwelling in Enjoyment (*dga' ba*).

g.375 Enjoyment of Drinks

btung ba dga' ba

བརྒྱུང་བ་དགའ་བ།

—

A forest in Continuous Movement.

g.376 Enjoyment of Scents

dri dga'

རི་དགའ།

—

A realm of the triple-lute-bearer gods.

g.377 Enjoyment of Wish-fulfilling Trees

dpag bsam gyi shing la spyod pa

དཔག་བསམ་གྱི་ཤིང་ལ་སྟོད་པ།

—

A lake near Sudharma.

g.378 Enraptured by and Attached to Song

glu'i sgra la shin tu dga' zhing mngon par chags pa

གླུ་ལྷན་ལ་ཤིན་ཏུ་དགའ་ཞིང་མཛོན་པར་ཆགས་པ།

saṃhr̥ṣṭagīṭadhvanyabhiratā

A realm in the Heaven of the Thirty-Three.

g.379 Enraptured by Smell

dri dregs dga'

རིས་རྟེགས་དགའ།

—

A realm of the vessel-bearer gods.

g.380 Enticer

sems 'gro ba

སེམས་འགྲོ་བ།

—

A river on Saṅkāśa.

g.381 Entirely Beneath the Earth

sa kun gyi 'og · thams cad sa 'og

ས་ཀྱན་གྱི་འོག་ · ཐམས་ཅད་ས་འོག

sarvādhobhūmi

One of sixteen realms that surround the Hell of Ultimate Torment.

g.382 Equal Peaks

rwa mnyam pa

རྩ་མཉམ་པ།

—

A mountain in Kuru.

g.383 Equal to the Wind

rlung mtshungs pa

རླུང་མཚུངས་པ།

—

A river on Saṅkāśa.

g.384 Essence of Jewels

nor bu'i snying po

ནོར་བུའི་སྤྱིང་པོ།

—

Refers to Dwelling in Essence of Jewels.

g.385 ethical narrations

gleng gzhi'i sde

གླེང་གཞིའི་སྡེ།

nidāna

One among the twelve sections of scripture.

g.386 Even and Smooth Surface

mnyam zhing 'jam pa'i ngos

མཉམ་ཞིང་འཇམ་པའི་ངོས།

—

An emanated city on the back of Airāvāṇa.

g.387 Even Toward All

skye bo kun snyoms

སྐྱེ་བོ་ཀུན་སྤྱོད་པ།

—

Brahmin who was reborn as Airāvāṇa.

g.388 Even Waters

chu mnyam par gyur pa

ཚུམ་ལྷན་པར་གྱུར་པ།

—

An ocean between Godāniya and Videha.

g.389 ever-ecstatic

rtaḡ tu myos pa

རྟམ་ཏུ་ལྷོས་པ།

sadāmatta

A class of gods associated with the Four Great Kings.

g.390 Ever-Golden Forest

kun nas gser gyi tshal

ཀུན་ནས་གསེར་གྱི་ཚེལ།

—

A forest in Special Joy.

g.391 ever-infatuated gods

rtaḡ tu myos lha

རྟམ་ཏུ་ལྷོས་ལྷ།

sadāmāda

A class of gods associated with the Four Great Kings.

g.392 Ever-Joyous

kun dga'

ཀུན་དགའ།

—

A lotus pool in Lateral.

g.393 Ever-Joyous One

kun dga'

ཀུན་དགའ།

—

A previous ruler of the Heaven of the Thirty-Three.

- g.394 ever-present
kun 'gro
 ཀུན་འགྲོ།
sarvasaha
 A class of asuras that live on the third level, Excellent Abode.
- g.395 Ever-Present Chariots
shing rta kun 'gro
 ཤིང་རྟ་ཀུན་འགྲོ།
 —
 A lake near Sudharma.
- g.396 evil Māra
bdud sdig can · sdig can
 བདུད་སྡིག་ཅན། · སྡིག་ཅན།
mārapāpīyān · pāpīyān
 See “Māra.”
- g.397 Excellence of Exquisite Intelligence
mchog tu bzang po'i blo gros bzang po
 མཚོག་ཏུ་བཟང་པོའི་བློ་གྲོས་བཟང་པོ།
 —
 A mountain to the north of Jambudvīpa.
- g.398 Excellent
bzang po
 བཟང་པོ།
 —
 A river on Flocking Peacocks.
- g.399 Excellent Abode
gnas bzang po
 གནས་བཟང་པོ།
sunābhā
 Third level of the asuras.
- g.400 Excellent Armies

sde dpung bzang po

སྡེ་དབྱུང་བཟང་པོ།

—

An island in the vicinity of Jambudvīpa.

g.401 Excellent Force of Perfection

phun sum tshogs par byed pa'i sde bzang po

ཕུན་སུམ་ཚོགས་པར་བྱེད་པའི་སྡེ་བཟང་པོ།

—

A ruler of the Heaven Free from Strife.

g.402 Excellent Forest

kun tu bzang po'i nags rnam

ཀུན་ཏུ་བཟང་པོའི་ནགས་རྣམ།

—

An island in the vicinity of Jambudvīpa.

g.403 Excellent Garland

phreng bzang

ཕྲེང་བཟང་།

—

A god from whom Śakra heard the Dharma in a previous life.

g.404 Excellent Intelligence

blo gros bzang

བློ་གྲོས་བཟང་།

—

A previous ruler of the Heaven of the Thirty-Three.

g.405 Excellent Joy

dga' ba bzang po

དགའ་བ་བཟང་པོ།

—

A city in Videha.

g.406 Excellent Taste

ro bzang ba

རོ་བཟང་བ།

—

A lake on Equal Peaks.

g.407 Excellent View

blta na sdug

བཏྲ་ན་སྤུག

—

A city in the realm Dwelling in Excellent View.

g.408 Excellent Water

shis pa'i chu · chu bzang

ཤིས་པའི་ཚུ། · ཚུ་བཟང་།

—

(1) A river in the Swan Forest (*shis pa'i chu*). (2) A river in Godānīya (*chu bzang*).

g.409 Excellent Wealth

legs 'byor

ལེགས་འབྱོར།

—

A previous ruler of the Heaven of the Thirty-Three.

g.410 Excruciating Pain

tshor ba bdo ba

ཚོར་བ་བདོ་བ།

tīravēdana

One of sixteen realms that surround the Reviving Hell.

g.411 Excruciating Splitting and Cutting by Means of a Black Iron Thread

lcags nag po'i skud pas 'dral zhing gcud pa tsha ba

ལུགས་ནག་པོའི་སྐྱད་པས་འདྲལ་ཞིང་གཟུང་པ་ཚ་བ།

kālāyāsasūtrabhedanacchedanakaṭuka

One of the sixteen realms that surround the Hell of Heat.

g.412 Expanse

klong

ལྷོང་།

—

A virtuous nāga king.

g.413 Expansive

rnam par rgyas pa

རྣམ་པར་རྒྱས་པ།

—

A lake in Constant Bliss.

g.414 Experiencing Wholesome Qualities

yon tan dkar po spyod pa

ཡོན་ཏན་དཀར་པོ་སྟོན་པ།

—

A realm inhabited by garland-bearer gods.

g.415 Extent of Failed Power

kun tu nyams pa'i stobs kyi mtha'

ཀུན་ཏུ་ཉམས་པའི་སྟོབས་ཀྱི་མཐའ།

—

A city in Godānīya.

g.416 External Shade

phyi rol gyi grib ma

ཕྱི་རོལ་གྱི་གྲིབ་མ།

—

A forest in Fine Complexion and Large Body.

g.417 Extreme Screams

sgra 'byin shin tu sgra 'byin

སྒྲ་འབྲིན་འཛིན་ཏུ་སྒྲ་འབྲིན།

ninādātinināda

One of sixteen realms that surround the Great Howling Hell.

g.418 Extremely Exalted

shin tu mtho

ཤིན་ཏུ་མཐོ།

—

One of the seven golden mountains that surround Mount Sumeru.

g.419 Eye Garland

mig gi phreng ba

མིག་གི་ཕྲེང་བ།

—

A mountain on Videha.

g.420 Eyes Beyond the World

mig 'jig rten las 'das pa

མིག་འཛིག་རྟེན་ལས་འདས་པ།

—

A land on the northern continent of Kuru.

g.421 Eyes of the Environment

nye 'khor gyi mig

ཉེ་འཁོར་གྱི་མིག་

—

An ocean between Kuru and Godānīya.

g.422 Face of Joy

dga' ba'i bzhin

དགའ་བའི་བཞིན།

—

A land in the east of Jambudvīpa.

g.423 faculties

dbang po

དབང་པོ།

indriya

The term “faculties,” depending on the context, can refer to the five senses (sight, smell, touch, hearing, taste) plus the mental faculty, totaling six, but also to spiritual “faculties.” See “five faculties.”

g.424 Falling Like Rain on High Mountains

ri brtsegs char ltar 'bab pa · ri brtsegs 'bab

རི་བརྗེགས་ཆར་ལྷུང་འབབ་པ། · རི་བརྗེགས་འབབ།

girikūṭavarṣa

One of sixteen realms that surround the Hell of Ultimate Torment.

g.425 fearless people

'jigs pa dang bral ba'i skye bu

འཇིགས་པ་དང་བྲལ་བའི་སྐྱེ་བུ།

—

Inhabitants of the Equal Peaks mountain in Kuru.

g.426 Fearsome Screams

sgra 'jigs ston

སྒྲ་འཇིགས་སྒྲོན།

—

One of sixteen realms that surround the Hell of Ultimate Torment.

g.427 Fearsome Waves

chu bo'i rlabs 'jigs pa

ཚུ་བོའི་རྒྱབས་འཇིགས་པ།

pratibhayatarāṅgā

A river in the Hell of Intense Heat.

g.428 Fed by Billowing Streams

rgyab nas klung kun du gang bar 'bab pa

རྒྱབ་ནས་ལྷུང་ཀུན་དུ་གང་བར་འབབ་པ།

—

A river on Saṅkāśa.

g.429 Female Trees

bu mo'i shing gis bskor ba

བུ་མོའི་ཤིང་གིས་བསྐོར་བ།

—

An island in the vicinity of Jambudvīpa.

g.430 Fence Ring

'khor lo khyud mo

འཁོར་ལོ་ལྷན་མོ།

—

A ring of mountains at the end of the sea.

g.431 Festive Words

dus ston gyi tshigs

དུས་སྟོན་གྱི་ཚིགས།

—

A mountain in Moving in the Wink of an Eye.

g.432 field of merit

bsod nams kyi zhing

བསོད་ནམས་གྱི་ཞིང་།

punyaḥsetra

Factors (such as Buddha, Dharma, Saṅgha, one's parents, the sick, and the poor) which when treated with due care serve to engender merit.

g.433 Fierce

rtsub pa

རྩུབ་པ།

—

A mountain in Godānīya.

g.434 Filled with Stakes

phur bus gang ba'i chu bo

ཕུར་བུས་གང་བའི་ཚུབོ།

—

A river in the Crushing Hell.

g.435 Filled with Swans

ngang ngur gyis gang ba

ངང་རྩུར་གྱིས་གང་བ།

—

A river on Saṅkāśa.

g.436 Filled with Turtles

rus sbal gyis gang ba

རུས་སྐལ་གྱིས་གང་བ།

—

A river on Sankāśa.

g.437 Fine Complexion and Large Body

lus kyi mdog bzang zhing che ba

ལུས་གྱི་མདོག་བཟང་ཞིང་ཆེ་བ།

prabalecchāchāyāsārīra

A realm in the Heaven of the Thirty-Three.

g.438 Fire Garland

me phreng

མེ་ཕྲེང་།

—

Forest on the third asura level, Excellent Abode.

g.439 Fire that Brings Forth a Torrent of Tears

mchi ma'i rgyun me lta bur mi chad pa

མཚེ་མའི་རྒྱན་མེ་ལྷ་བུར་མི་ཆད་པ།

āsrupravāhāgni

One of sixteen realms that surround the Crushing Hell.

g.440 Firm

brtan pa

བརྟན་པ།

—

An asura king.

g.441 Fish

nya

ཉ།

—

A land to the north of Jambudvīpa.

g.442 Fish Attractor

nya dang kun tu 'brel pa

ཉ་དང་ཀུན་ཏུ་འབྲེལ་པ།

—

A lake on Equal Peaks.

g.443 fish faces

nya gdong po

ཉལ་དོང་པོ།

—

A class of asuras.

g.444 five bases of training

bslab pa'i gzhi lnga

བསྐྱབ་པའི་གཞི་ལྔ།

pañcaśikṣāpada

Abstaining from killing, stealing, sexual misconduct, lying, and intoxication.

g.445 five classes of beings

'gro ba lnga

འགོ་བ་ལྔ།

pañcagati

These comprise gods and humans of the higher realms within cyclic existence, along with animals, starving spirits, and the hell dwellers, whose abodes are identified with the lower realms. It is also common to divide the god realm in two, the gods and the asuras, making up six realms or classes of beings (*'gro ba drug*, *ṣaḍgati* or *rigs drug*, *ṣaṭkula*).

g.446 five classes of musical instruments

sil snyan yan lag lnga · sil snyan rnam pa lnga · rol mo yan lag lnga dang ldan pa · yan lag lnga dang ldan pa'i sil snyan

སིལ་སྒྲན་ཡན་ལག་ལྔ། · སིལ་སྒྲན་རྣམ་པ་ལྔ། · རོལ་མོ་ཡན་ལག་ལྔ་དང་ལྡན་པ།
· ཡན་ལག་ལྔ་དང་ལྡན་པའི་སིལ་སྒྲན།

—

A traditional Indian classification of musical instruments enumerates non-membranous percussion, membranous percussion, wind-blown, plucked string, and bowed string.

g.447 five faculties

dbang po lnga

དབང་པོ་ལྔ།

pañcendriya

(1) The five sense “faculties” corresponding to the five physical senses. (2) The five spiritual “faculties” or capacities to be developed: faith (*śraddhā*), diligence (*vīrya*), mindfulness (*smṛti*), absorption (*samādhi*), and insight (*prajñā*). These are included in the thirty-seven factors of awakening.

g.448 Five Fences of Gold and Other Materials

gser la sogs pa'i lcags ri lngas bskor ba

གསེར་ལ་སོགས་པའི་ལུགས་རི་ལྷས་བསྐོར་བ།

—

An island in the vicinity of Jambudvīpa.

g.449 Five Flowers

me tog lnga pa

མེ་ཏོག་ལྔ་པ།

—

A park in Born in a Tank.

g.450 five heavenly musical instruments

lha rdzas kyi rnga skad yan lag lnga

ལྷ་རྩས་ཀྱི་རྩ་སྐད་ཡན་ལག་ལྔ།

—

See “five types of musical instruments.”

g.451 five realms

'gro ba lnga

འགྲོ་བ་ལྔ།

pañcagati

See “five classes of beings.”

g.452 Five Trees

shing lnga pa

ཤིང་ལྔ་པ།

—

A lake on Equal Peaks.

g.453 Fivefold Joy

dga' ba lnga

དགའ་བ་ལྷ།

—

A pleasure garden in Moving Like the Moon.

g.454 Flaming Iron Club

lcags kyi me 'bar ba'i gtun shing

ལྷགས་ཀྱི་མེ་འབར་བའི་གཏུན་ཤིང་།

—

One of sixteen realms that surround the Howling Hell.

g.455 Flawless Forest

skyon med pa'i tshal

སྐྱོན་མེད་པའི་ཚལ།

—

A forest in Moving Mind.

g.456 Flocking Peacocks

rma bya'i tshogs

རྩ་བྱའི་ཚོགས།

—

A mountain on Videha.

g.457 Flow

rnam par 'bab pa

རྣམ་པར་འབབ་པ།

—

A forest on Saṅkāśa.

g.458 Flow of a Hundred Lakes

mtsho brgya rab tu 'bab pa

མཚོ་བརྒྱ་རབ་ཏུ་འབབ་པ།

—

A part of Mountainous Garland.

g.459 Flow of Beauty

mdzes par 'bab pa

མཛེས་པར་འབབ་པ།

—

A river at Radiant Streams.

g.460 Flow of Bliss

bde bar 'bab pa

བདེ་བར་འབབ་པ།

—

A river at Radiant Streams.

g.461 Flow of Pearls and Coral

mu tig dang byi ru 'bab pa

མུ་ཏིག་དང་བྱི་རུ་འབབ་པ།

—

A river in the realm of the Four Great Kings.

g.462 Flow of Red Rivers

chu bo dmar po 'bab pa

ཚུ་བོ་དམར་པོ་འབབ་པ།

lohitanadīpravāha

One of the sixteen realms that surround the Hell of Heat.

g.463 Flow of Wine

chang chu ltar 'bab pa

ཇང་ཚུ་ལྟར་འབབ་པ།

—

A river in Supreme Splendor.

g.464 Flower Homes

me tog gi khang pa

མེ་ཏོག་གི་ཁང་པ།

—

A part of the Forest of Joy.

g.465 flower-garland draped

me tog gi phreng ba 'phyang ba

མེ་ཏོག་གི་ཕྱིང་བ་འཕྲང་བ།

—

A class of vidyādhara.

g.466 Flowing above the Gaṅgā

gang gA'i steng du rgyu

གང་གཞི་སྤྲོད་དུ་རྒྱ།

—

A forest in Dwelling on Summits.

g.467 Flowing Colors of Melody

dbyangs can gyi mdog tu 'bab pa

དབྱངས་ཅན་གྱི་མདོག་ཏུ་འབབ་པ།

—

A river on Saṅkāśa.

g.468 Foam Garlands

dbu ba'i phreng ba

དབུ་བའི་ཕྲེང་བ།

—

A river on Saṅkāśa.

g.469 food of contact

reg pa'i zas · reg pa'i kha zas

རེག་པའི་ཟས། · རེག་པའི་ཁ་ཟས།

sparśāhāra

Sustenance obtained through consciousness being in contact with an object;
one of the four kinds of food.

g.470 food of joy

dga' ba'i zas

དགའ་བའི་ཟས།

prītyāhāra

One of the four kinds of food.

g.471 food of volition

yid la sems pa'i zas

ཡིད་ལ་སེམས་པའི་ཟས།

manahsañcetanāhāra

One of the four kinds of food.

g.472 Forest Course

nags na 'byung ba

ནགས་ན་འབྱུང་བ།

—

A river on Great Slope.

g.473 Forest Fires Like an Enveloping Darkness

nags tshal gyi me mun pa ltar 'khrigs pa

ནགས་ཚལ་གྱི་མེ་སྐྱེན་པ་ལྟར་འཁྲིགས་པ།

tamo'gniṣaṇḍaḥ

One of the sixteen realms that surround the Hell of Heat.

g.474 Forest Garlands

nags kyi phreng ba

ནགས་ཀྱི་ཕྲེང་བ།

—

A mountain on Videha.

g.475 Forest Joy

nags mngon par dga' ba

ནགས་མངོན་པར་དགའ་བ།

—

A city in Videha.

g.476 Forest of Amusements

rtsed mo'i nags

རྩེད་མོའི་ནགས།

—

(1) A forest in Continuous Movement. (2) A forest in Moving in the Stream.

g.477 Forest of Armor

go cha'i tshal

གོ་ཇཱའི་ཚལ།

—

Where the gods receive their armor before battle.

g.478 Forest of Cascading Water Sounds

'bab chu'i sgra dang ldan pa'i nags

འབབ་ཚུའི་སྐྱ་དང་ལྷན་པའི་ནགས།

—

A forest on Great Slope.

g.479 Forest of Continuous Flames

nags tshal mes mched pa'i rgyud lta bu

ནགས་ཚལ་མེས་མཆེད་པའི་རྒྱད་ལུ་བ།

davamālāgnisama · davāgnimālāsama

One of sixteen realms that surround the Great Howling Hell.

g.480 Forest of Divine Joys

lha'i nyams dga' bar byed pa'i tshal

ལྷའི་ཉམས་དགའ་བར་བྱེད་པའི་ཚལ།

—

A forest in Happiness.

g.481 Forest of Drinks

btung ba'i nags

བརྟུང་བའི་ནགས།

—

A forest in Moving in Mixed Environments.

g.482 Forest of Enjoyment

dga' ba'i tshal

དགའ་བའི་ཚལ།

—

Another name for the Forest of Amusements in Moving in the Stream.

g.483 Forest of Fiery Mist

glog gi na bun tshal

གློག་གི་ན་བུན་ཚལ།

abhrāgninīhāravāna

One of sixteen realms that surround the Howling Hell.

g.484 Forest of Flowing Rivers

chu bo 'bab pa'i tshal

ལྷོ་འབབ་པའི་ཚལ།

—

A part of the forest known as Incomparable.

g.485 Forest of Incense

spos kyi tshal

སྤྲོས་ཀྱི་ཚལ།

—

Alternative name for Forest of Music.

g.486 Forest of Joy

mngon par dga' ba

མངོན་པར་དགའ་བ།

—

A forest in Emanation of Light Rays.

g.487 Forest of Laughter

dgod par gyur pa'i nags

དགོད་པར་གྱུར་པའི་ནགས།

—

A forest on Vast Garlands of Bliss.

g.488 Forest of Marvelous Lotuses

pad ma rmad byung gi tshal

པད་མ་རྣམ་དབྱུང་གི་ཚལ།

—

A forest in Dwelling in One Direction.

g.489 Forest of Multistoried Mansions

khang pa brtsegs pa'i tshal

ཁང་པ་བརྗེགས་པའི་ཚལ།

—

A park in Tamer of Madness.

g.490 Forest of Music

rol mo'i tshal

རྣམ་མཐོའི་ཚལ།

—

A forest in Attached to Sound.

g.491 Forest of Palaces

zhal med khang gi tshal

ཞལ་མེད་ཁང་གི་ཚལ།

—

A forest in Moving on Springy Ground.

g.492 Forest of Silver Trees

dngul gyi ljon zhing gi nags

དངུལ་གྱི་ལྗོན་ཞིང་གི་ནགས།

—

Part of the Forest of Joy.

g.493 Forest of Splendor

gzi brjid kyi nags

གཟི་བརྗིད་ཀྱི་ནགས།

—

A forest in Supreme Strength.

g.494 Forest of the Assembly of Kubera

ku be ra'i tshogs kyi nags

ཀུ་བེ་རའི་ཚོགས་ཀྱི་ནགས།

—

A forest in Supreme Strength.

g.495 Forest of Vines

ljon zhing kun tu 'khril ba

ལྗོན་ཞིང་ཀུན་ཏུ་འཁྲིལ་བ།

—

A forest in Moving in Mixed Environments.

g.496 Forest of White Lotus Petals

pad ma dkar po'i tshal

པད་མ་དཀར་པོའི་ཚལ།

—

A pleasure grove in Shaded by Garlands.

g.497 four ages

dus bzhi

དུས་བཞི།

caturyuga

Four ages of human life in Jambudvīpa including the age of perfection, age of threefold endowment, age of twofold endowment, and age of strife.

g.498 four concentrations

bsam btan bzhi

བསམ་བློན་བཞི།

caturdhyāna

The four levels of the realm of form.

g.499 four errors

phyin ci log bzhi

ཕྱིན་ཅི་ལོག་བཞི།

caturviprayāsa

Taking what is impermanent to be permanent, what is painful to be delightful, what is unclean to be clean, and what is no self to be a self.

g.500 four fruitions

'bras bu bzhi

འབྲས་བུ་བཞི།

caturphala

The four results of the hearer's path.

g.501 Four Great Kings

rgyal chen bzhi

རྒྱལ་ཚེན་བཞི།

caturmahārāja

The divine kings who rule the four directions: Vaiśravaṇa (who in this text appears under his alternative name Kubera), Virūḍhaka, Dhṛtarāṣṭra, and Virūpākṣa.

g.502 four human abodes

mi'i gnas bzhi

མིའི་གནས་བཞི།

—

This seems to refer to the four continents around Mount Meru.

g.503 four kinds of food

zas rnam pa bzhi

ཟས་རྣམ་པ་བཞི།

caturāhāra

The four types of food on which beings subsist: coarse food, the food of contact, the food of volition, and the food of joy.

g.504 four truths of noble beings

'phags pa'i bden pa bzhi

འཕགས་པའི་བདེན་པ་བཞི།

caturāryasatya

The first teaching of the Buddha covering suffering, the origin of suffering, the cessation of suffering, and the path to the cessation of suffering.

g.505 four types of fearlessness

mi 'jigs pa bzhi

མི་འཇིགས་པ་བཞི།

caturabhaya

Fearlessness in declaring that one has (1) awakened, (2) ceased all illusions, (3) taught the obstacles to awakening, and (4) shown the way to liberation.

g.506 Fragrant

spos 'byung

སྤོས་འབྱུང་།

—

A grove in Lateral.

g.507 Fragrant Flowers

me tog dri zhim pa 'byung ba

མེ་ཏོག་རྩི་ཞིམ་པ་འབྱུང་བ།

—

A lotus pond on the fifth minor mountain on Lofty Summit.

- g.508 Fragrant Forest
dri zhim pa'i tshal
དྲི་ཞིམ་པའི་ཚལ།
—
A forest in Moving Mind.
- g.509 Fragrant Garlands
dri'i phreng ba
དྲི་འི་ཕྲེང་བ།
—
An island in the vicinity of Jambudvīpa.
- g.510 Fragrant Stream
dri'i chu
དྲི་འི་ཚུ།
—
A river on Saṅkāśa.
- g.511 Free from Action
bya ba med pa
བྱ་བ་མེད་པ།
—
A city in Godānīya.
- g.512 Free from Anger
khro ba bral ba
ཁྲོ་བ་བྲལ་བ།
—
A nāga who visits Saṅkāśa Mountain.
- g.513 Free from Sand
bye mas ma bcom pa
བྱེ་མས་མ་བཅོམ་པ།
—
A lake on Equal Peaks.
- g.514 Free from Weeds

chu bal dang rnam par bral ba

ཚུབལ་དང་རྣམ་པར་བྲལ་བ།

—

A pond on Equal Peaks.

g.515 Freedom from Suffering

myang ngan bral

སྤང་ངན་བྲལ།

—

A mansion in the forest Endowed with Everything.

g.516 Frolicking

rab tu rtse bar byed pa

རབ་དུ་རྩེ་བར་བྱེད་པ།

—

A pond on Equal Peaks.

g.517 Fruits of Constant Beauty

'bras bu rtag tu mdzas

འབྲས་བུ་རྟག་དུ་མངོས།

—

A forest of the asuras.

g.518 Fulfillment of Wishes

bsams 'gro · yid bzhin sna tshogs

བསམས་འགྲོ། · ཡིད་བཞིན་སྣ་ཚོགས།

—

(1) A lake near Sudharma (*bsams 'gro*). (2) A lotus pool in Lateral (*yid bzhin sna tshogs*).

g.519 Full of Hundreds of Birds

bya brgya phrag gis kun tu gang ba

བྱ་བརྒྱ་ཕྲག་གིས་ཀུན་དུ་གང་བ།

—

A lake on Equal Peaks.

g.520 Full of Lotuses

pad mas khyab par gyur pa

པད་མཁས་ཁྱབ་པར་གྱུར་པ།

—

A lotus pond on the fifth minor mountain on Lofty Summit.

g.521 Furnace

me thab

མེ་ཐབ།

agnikuṇḍa

One of sixteen realms that surround the Crushing Hell.

g.522 Gajānana

glang po'i gdong

གླང་པོའི་གདོང་།

gajānana

A virtuous nāga king.

g.523 Gambhīrajala

gam bhi ra dza lang

གམ་བླི་རཛ་ལང་།

**gambhīrajala*^{RP}

A lake in Godānīya.

g.524 Gandhara

gan d+ha ra

གན་རྟ་ར།

**gandhara*^{RP}

A land to the north of Jambudvīpa.

g.525 gandharva

dri za

དྷི་ཟ།

gandharva

Definition from the 84000 Glossary of Terms:

A class of generally benevolent nonhuman beings who inhabit the skies, sometimes said to inhabit fantastic cities in the clouds, and more specifically to dwell on the eastern slopes of Mount Meru, where they are under the

jurisdiction of the Great King Dhṛtarāṣṭra. They are most renowned as celestial musicians who serve the gods. In the *Abhidharma*, the term is also used to refer to the mental body assumed by sentient beings during the intermediate state between death and rebirth. Gandharvas are said to live on fragrances (*gandha*) in the desire realm, hence the Tibetan translation *dri za*, meaning “scent eater.”

g.526 Gandharva Melody

dri za'i dbyangs can

འི་ཟེ་འི་དབྱངས་ཅན།

—

A river on Sāṅkāśa.

g.527 Gaṅgā

gang gA

གང་གླ།

**gaṅgā*^{RP}

Definition from the 84000 Glossary of Terms:

The Gaṅgā, or Ganges in English, is considered to be the most sacred river of India, particularly within the Hindu tradition. It starts in the Himalayas, flows through the northern plains of India, bathing the holy city of Vārāṇasī, and meets the sea at the Bay of Bengal, in Bangladesh. In the *sūtras*, however, this river is mostly mentioned not for its sacredness but for its abundant sands—noticeable still today on its many sandy banks and at its delta—which serve as a common metaphor for infinitely large numbers.

According to Buddhist cosmology, as explained in the *Abhidharmakośa*, it is one of the four rivers that flow from Lake Anavatapta and cross the southern continent of Jambudvīpa—the known human world or more specifically the Indian subcontinent.

g.528 Gaṅkara

gang ka ra

གང་ཀ་ར།

**gaṅkara*^{RP}

A city in Godānīya.

g.529 Garland

phreng

ཕྱེང།

—

A park in Born in a Tank.

g.530 Garland Abode

phreng ba gnas pa

ཐྲེང་བ་གནས་པ།

—

An area in Kuru.

g.531 Garland of Bathing Ponds

khros kyi rdzing bu'i phreng ba

ཁྲུས་ཀྱི་རྫིང་བུའི་ཐྲེང་བ།

—

A lake on Equal Peaks.

g.532 Garland of Bell Bangles

g.yer kha'i phreng ba'i tshal

གཡེར་ཁའི་ཐྲེང་བའི་ཚལ།

—

Forest on the third asura level, Excellent Abode.

g.533 Garland of Celestial Cottages

gzhal yas khang gi khang bu'i phreng ba

གཙལ་ཡས་ཁང་གི་ཁང་བུའི་ཐྲེང་བ།

—

A location in Supreme Strength.

g.534 Garland of Golden Trees

shing ljon pa'i phreng ba

ཤིང་ལྗོན་པའི་ཐྲེང་བ།

—

A grove in Dwelling in Essence of Jewels.

g.535 Garland of Lightning

glog gi phreng ba

གློག་གི་ཐྲེང་བ།

—

A nāga who visits Sankāśa Mountain.

g.536 Garland of Lotus Ponds

pad ma'i rdzing bu'i phreng ba

པད་མའི་རྫིང་བུའི་ཕྱེང་བ།

—

Ponds in the Forest of Amusements.

g.537 Garland of Lotus

pad ma'i phreng ba

པད་མའི་ཕྱེང་བ།

padmamālin

One of sixteen realms that surround the Reviving Hell.

g.538 Garland of Mansions

khang bzangs kyi phreng ba

ཁང་བཟངས་ཀྱི་ཕྱེང་བ།

—

A realm in which Musulundha resides.

g.539 Garland of Parks

nye ba'i tshal gyi phreng ba

ཉེ་བའི་ཚལ་གྱི་ཕྱེང་བ།

—

A palace visited by King Sudarśana.

g.540 Garland of Planets

rgyu skar phreng

རྒྱ་སྐར་ཕྱེང་བ།

—

One of the seven golden mountains that surround Mount Sumeru.

g.541 Garland of Plantains

tA la'i phreng ba

ཏཱ་ལའི་ཕྱེང་བ།

—

A mountain in the sea south of Jambudvīpa.

g.542 Garland of Play

rtsed mo'i phreng ba

རྩེད་མོའི་ཕྱེང་བ།

—

A mountain between Kuru and Godānīya.

g.543 Garland of Pleasure Groves

skyed mos tshal gyi phreng ba

སྐྱེད་མོས་ཚལ་གྱི་ཕྱེང་བ།

—

A grove in Supreme Strength.

g.544 Garland of Pools

lteng ka phreng

ལྷེང་ཀ་ཕྱེང་།

—

A lotus pool in Lateral.

g.545 Garland of Splendor

gzi brjid phreng

གཟི་བརྗིད་ཕྱེང་།

tejojalini

A realm in the Heaven of the Thirty-Three.

g.546 Garland of Stars

'gram dngar · skar 'phreng

འགྲམ་དང་ར། · སྐར་འཕྱེང་།

tārāmāla

One of sixteen realms that surround the Hell of Ultimate Torment.

g.547 Garland of Tortures

gnod pa'i rgyun

གནོད་པའི་རྒྱུན།

kāraṇāmāla

A realm that neighbors the Hell of Intense Heat.

g.548 garland-bearer gods

phreng thogs lha

ཐོང་ཐོགས་ལྷ།

mālādhara

A class of gods associated with the Four Great Kings.

g.549 Garland-Draped

phreng ba'i nyes 'khor

ཐོང་བའི་ཉེས་འཁོར།

—

A mountain in Kuru.

g.550 Garlands of Flowers

me tog gi phreng ba

མེ་ཏོག་གི་ཐོང་བ།

—

Part of the Forest of Joy.

g.551 Garlands of Foam

dbu ba'i phreng ba

དབུ་བའི་ཐོང་བ།

—

A river on Triple Horns.

g.552 Garlands of Lightning

glog gi phreng ba

གློག་གི་ཐོང་བ།

—

A sea to the north of Jambudvīpa.

g.553 garuḍa

nam mkha' lding

ནམ་མཁའ་ལྗིང་།

garuḍa

Definition from the 84000 Glossary of Terms:

In Indian mythology, the garuḍa is an eagle-like bird that is regarded as the king of all birds, normally depicted with a sharp, owl-like beak, often holding a snake, and with large and powerful wings. They are traditionally enemies

of the nāgas. In the Vedas, they are said to have brought nectar from the heavens to earth. *Garuḍa* can also be used as a proper name for a king of such creatures.

g.554 Gathered

tshogs pa

ཚོགས་པ།

—

An area in Kuru.

g.555 Gautama

gau ta ma

གོ་ཏ་མ།

gautama

Appellation for the Buddha, primarily used by non-Buddhists.

g.556 Giver of Stones

rdo sbyin par byed pa

རོ་སྤྱིན་པར་བྱེད་པ།

—

A river on Uttara Mountain.

g.557 Glowing Hot Embers

me mdag tsha ba

མེ་མདག་ཚ་བ།

rūksāṅgāranibha

A mountain range surrounding the hell of Embers Within.

g.558 god

lha

ལྷ།

deva

Definition from the 84000 Glossary of Terms:

Cognate with the English term *divine*, the devas are most generally a class of celestial beings who frequently appear in Buddhist texts, often at the head of the assemblies of nonhuman beings who attend and celebrate the teachings of Śākyamuni and other buddhas and bodhisattvas. In Buddhist cosmology the devas occupy the highest of the five or six “destinies” (*gati*) of saṃsāra

among which beings take rebirth. The devas reside in the *devalokas*, “heavens” that traditionally number between twenty-six and twenty-eight and are divided between the desire realm (*kāmadhātu*), form realm (*rūpadhātu*), and formless realm (*ārūpyadhātu*). A being attains rebirth among the devas either through meritorious deeds (in the desire realm) or the attainment of subtle meditative states (in the form and formless realms). While rebirth among the devas is considered favorable, it is ultimately a transitory state from which beings will fall when the conditions that lead to rebirth there are exhausted. Thus, rebirth in the god realms is regarded as a diversion from the spiritual path.

g.559 Godānīya

ba lang spyod

བ་ལང་སྤྱིད།

godānīya

The continent to the west of Mount Sumeru.

g.560 Godāvarī

go dA ba rI

གོ་དུ་བ་རྩི།

**godāvarī*^{RP}

A river in the south of Jambudvīpa.

g.561 Gold Garland

gser gyi phreng ba

གསེར་གྱི་ཕྱེང་བ།

—

A river at Radiant Streams.

g.562 Gold Water

gser gyi chu

གསེར་གྱི་ཚུ།

—

A river on Sankāśa.

g.563 Golden Garland

gser phreng

གསེར་ཕྱེང་།

—

Forest on the third asura level, Excellent Abode.

g.564 Golden Ground

gser gyi sa gzhi dang ldan pa

གསེར་གྱི་ས་གཞི་དང་ལྷན་པ།

—

An island in the vicinity of Jambudvīpa.

g.565 Golden Shadow

gser gyi grib ma

གསེར་གྱི་གྲིབ་མ།

—

A park in Sustained by Fruition.

g.566 Golden Walls

gser gyi rtsig pa

གསེར་གྱི་རྩེག་པ།

—

An island in the eastern sea beyond Jambudvīpa.

g.567 Golden Waters

gser gyi mdog gi chu

གསེར་གྱི་མདོག་གི་ཚུ།

—

(1) A river on Cakravāḍa. (2) A sea between Godānīya and Kuru.

g.568 Gonakī

go na kl

གོ་ན་གྲི།

**gonakī*^{RP}

A location in Jambudvīpa renowned for soft cotton.

g.569 Gorgeous Gold Summit

rtse mo yid 'ong gser

རྩེ་མོ་ཡིད་འོང་གསེར།

—

A mountain near the asura city Double Pleasure.

g.570 Gorgeous Heaven

shin tu mthong

ཤིན་ཏུ་མཐོང་།

sudarśana

The fourth of five realms associated with the fourth concentration into which only noble beings are born.

g.571 Gorgeous Mount

ri mdzes pa

རི་མཛེས་པ།

—

A part of Mountainous Garland.

g.572 Gośīrṣaka

go shiR+Sha pa

གོ་ཤིརྟ་པ།

gośīrṣaka

A minor mountain on Lofty Peak.

g.573 Grape Water

rgun 'bru'i chu

རྒྱུན་འབྲུའི་ཚུ།

—

A river on Saṅkāśa.

g.574 Great Action

las chen po

ལས་ཆེན་པོ།

—

A ruler of the Heaven Free from Strife.

g.575 Great and Utter Joy

rab dga' chen po

རབ་དགའ་ཆེན་པོ།

—

A lake near Sudharma.

g.576 Great Belly

lto chen po

ལྷོ་ཆེན་པོ།

—

A mountain off Videha.

g.577 Great Brahmā

tshangs chen

ཚངས་ཆེན།

mahābrahma

The highest level of the first concentration.

g.578 Great Bright Light

rab tu dang bar snang ba chen po

རབ་ཏུ་དང་བར་སྐྱང་བ་ཆེན་པོ།

—

A part of Mountainous Garland.

g.579 Great Buoyancy

rab tu dang ba chen po

རབ་ཏུ་དང་བ་ཆེན་པོ།

—

A mountain range in the Heaven Free from Strife.

g.580 Great Darkness

mun nag chen po

མུན་ནག་ཆེན་པོ།

—

A hell in the vicinity of Ultimate Torment

g.581 Great Depth

gting zab

གཏིང་ཟེབ།

āgādha

A mountain range surrounding the hell of Embers Within.

- g.582 Great Flow
chen po rab tu 'bab pa
 ཆེན་པོ་རབ་ཏུ་འབབ་པ།
 —
 A lake on Equal Peaks.
- g.583 Great Fruition
'bras bu che ba
 འབྲས་བུ་ཆེ་བ།
 —
 The third level of the fourth concentration.
- g.584 Great Howling Hell
ngu 'bod chen po
 ཏུ་འབོད་ཆེན་པོ།
mahāraurava
 One of the eight hot hells.
- g.585 Great Joy
dga' ba chen po
 དགའ་བ་ཆེན་པོ།
 —
 A forest in Endowed with Increasing Bliss.
- g.586 Great Power
dbang chen
 དབང་ཆེན།
 —
 A mountain in the sea beyond Jambudvīpa
- g.587 Great Rodhā
ro dhA chen po
 རོ་རྩ་ཆེན་པོ།
 —
 A river to the south of Jambudvīpa.
- g.588 Great Śālmali Forest

shing shal ma li chen po'i tshal · shing shal ma la'i tshal chen

ཤིང་ཤལ་མ་ལི་ཆེན་པོའི་ཚལ། · ཤིང་ཤལ་མ་ལའི་ཚལ་ཆེན།

mahāsālmalivana

One of sixteen realms that surround the Great Howling Hell.

g.589 Great Scorching

rab tu sreg pa chen po

རབ་ཏུ་སྲེག་པ་ཆེན་པོ།

mahāpradāha

One of the sixteen realms that surround the Hell of Heat.

g.590 Great Slope

logs chen po

ལོགས་ཆེན་པོ།

—

A mountain on Videha.

g.591 Great Sound

sgra chen

སྒྲ་ཆེན།

—

A river in the Hell of Intense Heat.

g.592 Great Summit

rtse mo rgya chen po

རྩེ་མོ་རྒྱ་ཆེན་པོ།

—

A mountain in Moving in Vast Environments.

g.593 Great Tangible Darkness

mun nag thibs

མུན་ནག་ཐིབས།

tamonicayasparśa

A mountain range surrounding the hell of Embers Within.

g.594 Great Trees

shing chen po · ljon shing

ཤིང་ཆེན་པོ། ་ ལྗོན་ཤིང།

—

(1) A forest in Dwelling in Excellent View (*shing chen po*). (2) A lotus pond on the fifth minor mountain on Lofty Summit (*ljon shing*).

g.595 Great Waters

chu chen po

ཚུ་ཆེན་པོ།

—

A river in Ornament of the Mind.

g.596 Great Waves

rlabs chen po · *rlabs chen*

རླབས་ཆེན་པོ། ་ རླབས་ཆེན།

—

(1) An ocean far off the coast of Jambudvīpa (*rlabs chen po*). (2) A river in the south of Jambudvīpa (*rlabs chen*).

g.597 ground

sa

ས།

bhūmi

Stage of spiritual maturation or realization on the path to awakening, serving as the ground for the growth of noble qualities.

g.598 Ground of Constant Joy

kun dga' gzhi

ཀུན་དགའ་འགན།

—

A park in Sustained by Fruition.

g.599 ground traveler

sa gzhi la rgyu ba

ས་གནི་ལ་རྒྱ་བ།

—

A class of vidyādhara.

g.600 Grove

kun nas tshal

ཀུན་ནས་ཚལ།

—

A grove in Dwelling on Mixed Riverbanks.

g.601 Grove of Beauty

nags tshal mdzes

ནགས་ཚལ་མཛེས།

—

A queen of Rāhu, king of asuras.

g.602 Grove of Delicious Wine

chang zhim po'i tshal

ཆང་ཞིམ་པོའི་ཚལ།

—

A forest in Moving on Springy Ground.

g.603 Grove of Infatuation

myos byed kyi tshal

མྱོས་བྱེད་ཀྱི་ཚལ།

—

A grove in Mutual Liking.

g.604 Grove of Utter Joy

tshal rab tu dga' ba

ཚལ་རབ་དུ་དགའ་བ།

—

A grove in Garland of Splendor.

g.605 Growing Utpalas

ud pa la skye

ལུད་པ་ལ་སྐྱེ།

—

A river in Dwelling on Summits.

g.606 guardians of the world

'jig rten skyong ba

འཇིག་རྟེན་སྐྱོང་བ།

—

This refers to the Four Great Kings.

g.607 guhyaka

gsang ba pa

གསང་བ་པ།

guhyaka

A subclass of yakṣas.

g.608 halāhala

ha la ha la

ཧ་ལ་ཧ་ལ།

halāhala

A mythological poison said to have been produced by demonic forces in their fight against the gods.

g.609 Hanging Leaves

lo ma shin tu 'phyang ba

ལོ་མ་ཤིན་ཏུ་འཕྱང་བ།

—

A river on Forest Garlands.

g.610 Happiness

rtaḡ tu dga' ba

རྟེན་ཏུ་དགའ་བ།

—

A realm of the vessel-bearer gods.

g.611 Happy Bees

bung ba mngon dga'

བྱུང་བ་མངོན་དགའ།

—

A grove in Lateral.

g.612 Happy Flow

yid bde bar 'bab pa

ཡིད་བདེ་བར་འབབ་པ།

—

A river on Sankāśa.

g.613 Happy Mind

yid dga' · yid bde ba

ཡིད་དགའ། · ཡིད་བདེ།

—

(1) A forest in Living by Rājanina (*yid dga'*). (2) A mountain in the eastern sea between Jambudvīpa and Videha (*yid bde ba*).

g.614 Harmed by Pain

sdug bsngal gyis gnod pa

སྤུག་བསྐྱེལ་གྱིས་གཞོན་པ།

duḥkhataḍāga

One of sixteen realms that surround the Reviving Hell.

g.615 Harmful Forest

gnod pa'i nags

གཞོན་པའི་ནགས།

—

A town in Videha.

g.616 harsh words

tshig rtsub

ཚིག་རྩུབ།

pāruṣya

The third among the four verbal misdeeds.

g.617 Heap in the Stream

klung na brtsegs pa

ལྷུང་ན་བརྩེགས་པ།

—

A mountain in Living on the Peak.

g.618 Heap of Incense

spos brtsegs

སྤྲོས་བརྩེགས།

—

A peak upon Mount Sumeru.

g.619 Heap of Iron

lcags kyi phung po

ལྷགས་ཀྱི་ཕུང་པོ།

—

A mountain off Videha.

g.620 Heap of Live Coals of Iron-dust

lcags kyi phye ma me mdag gi ra ba

ལྷགས་ཀྱི་ཕྱེ་མ་མེ་མདག་གི་ར་བ།

ayaścūrṇāṅgāranikara

One of sixteen realms that surround the Crushing Hell. Alternatively referred to as Metallic Fire (*lcags kyi me*).

g.621 Heaps of Fresh Butter

mar sar gyi gong bu

མར་སར་གྱི་གོང་བུ།

—

A lake on the mountain called “Excellence of Exquisite Intelligence.”

g.622 hearer

nyan thos

ཉན་ཐོས།

śrāvaka

The term is most simply interpreted as “those who hear” the Buddha’s teaching, i.e. his disciples, but the additional element that they then “make it heard” to others is often present in canonical glosses. In a Mahāyāna context it refers to those disciples of the Buddha who aspire to attain the state of a worthy one (*arhat*), and not to embark on the path of a bodhisattva (with buddhahood as its ultimate goal).

g.623 Heartbreaking Cries

snying rje rje skad sgra ’byin pa

སྤོང་རྗེ་རྗེ་སྐད་སྒྲ་འབྱིན་པ།

karuṇānināda

A realm that neighbors the Hell of Intense Heat.

g.624 Heaven Free from Strife

'thab bral

འཇམ་བྲལ།

yāma

One of the six heavens of the desire realm.

g.625 Heaven of Delighting in Emanations

'phrul dga'

འཇུལ་དགའ།

nirmāṇarati

One of the six heavens of the desire realm.

g.626 Heaven of Increased Merit

bsod nams skyes

བསོད་ནམས་སྐྱེས།

pun्यaprasava

The second level of the fourth concentration.

g.627 Heaven of Joy

dga' ldan

དགའ་ལྷན།

tuṣita

Definition from the 84000 Glossary of Terms:

Tuṣita (or sometimes Saṃtuṣita), literally “Joyous” or “Contented,” is one of the six heavens of the desire realm (*kāmadhātu*). In standard classifications, such as the one in the *Abhidharmakośa*, it is ranked as the fourth of the six counting from below. This god realm is where all future buddhas are said to dwell before taking on their final rebirth prior to awakening. There, the Buddha Śākyamuni lived his preceding life as the bodhisattva Śvetaketu. When departing to take birth in this world, he appointed the bodhisattva Maitreya, who will be the next buddha of this eon, as his Dharma regent in Tuṣita. For an account of the Buddha’s previous life in Tuṣita, see *The Play in Full* (Toh 95), 2.12, and for an account of Maitreya’s birth in Tuṣita and a description of this realm, see *The Sūtra on Maitreya’s Birth in the Heaven of Joy*, (Toh 199).

- g.628 Heaven of Limited Virtue
dge chung
 དག་ཅུང་།
parittaśubha
 The first level of the third concentration.
- g.629 Heaven of Limitless Virtue
tshad med dge
 ཚ་མེད་དག་།
apramāṇaśubha
 The third level within the third concentration.
- g.630 Heaven of Making Use of Others' Emanations
gzhan 'phrul dbang byed pa
 གཞན་འཕྲུལ་དབང་བྱེད་པ།
paranirmitavaśavartin
 One of the six heavens of the desire realm.
- g.631 Heaven of No Hardship
mi gdung ba
 མི་གདུང་བ།
atapa
 The second of five realms associated with the fourth concentration into which only noble beings are born.
- g.632 Heaven of Perfected Virtue
dge rgyas
 དག་རྒྱས།
śubhakarṭṣna
 The second level of the third concentration.
- g.633 Heaven of the Four Great Kings
rgyal chen bzhi'i ris
 རྒྱལ་ཆེན་བཞི་འི་རིས།
caturmahārājika
 One of the six heavens of the desire realm.

g.634 Heaven of the Thirty-Three

sum cu rtsa gsum

སུམ་རུ་ཚ་གསུམ།

trāyastriṃśa

One of the six heavens of the desire realm.

g.635 hell being

sems can dmyal ba

སེམས་ཅན་དགྲུལ་བ།

naraka

One of the five or six classes of sentient beings, engendered by anger and powerful negative actions. They are dominated by great suffering and said to dwell in different hells with specific characteristics.

g.636 hell of Destructive Wood Fire

shing skam ltar 'jigs par 'tshed

ཤིང་སྐྱམ་ལྟར་འཇིགས་པར་འཚོད།

—

A realm that neighbors the Hell of Intense Heat.

g.637 Hell of Heat

tsha ba

ཚ་བ།

tapana

One of the eight hot hells.

g.638 Hell of Intense Heat

rab tu tsha ba

རབ་ཏུ་ཚ་བ།

pratāpana

One of the eight hot hells.

g.639 Hell of the Lump

bsdus pa · 'khums pa

བསྐྱུས་པ། · འཁྲུམས་པ།

piṇḍonaraka

One of sixteen realms that surround the Crushing Hell.

g.640 Hell of Ultimate Torment

mnar med

མནར་མེད།

avīci

The most severe among the eight hot hells.

g.641 High and Low

dma' ba dang mtho ba

དམའ་བ་དང་མཐོ་བ།

—

A park in Sustained by Fruition.

g.642 High and Seen by Everyone

kun mthong mtho

ཀུན་མཐོང་མཐོ།

—

A forest in Promotion.

g.643 High Brahmins of Brahmā

tshangs pa'i mdun na 'don

ཚངས་པའི་མདུན་ན་འདོན།

—

The second level of the first among the realms of form.

g.644 High Conduct

mtho bar spyod pa

མཐོ་བར་སྦྱོད་པ།

utkarṣacārinī

A realm in the Heaven of the Thirty-Three.

g.645 High Priests of Brahmā

tshangs pa'i mdun na 'don

ཚངས་པའི་མདུན་ན་འདོན།

brahmapurohita

The intermediate level of the first concentration.

g.646 Highest Heaven

'og min

འོག་མིན།

akaniṣṭha

The fifth of five realms associated with the fourth concentration into which only noble beings are born.

g.647 highway possessors

lam chen ldan

ལམ་ཚེན་ལྷན།

—

A class of asuras.

g.648 Himalayas

kha ba can

ཁ་བ་ཅན།

himālaya

The Himalayan mountain range

g.649 Himavat

gangs can

གངས་ཅན།

himavat

Mountains in the north of Jambudvīpa.

g.650 Holder of Joy

kun dga' ba 'dzin pa

ཀུན་དགའ་བ་འཛིན་པ།

—

A mountain in Kuru.

g.651 Holder of Supreme Gifts

mchog sbyin 'dzin

མཚོག་སྤྱིན་འཛིན།

—

A previous ruler of the Heaven of the Thirty-Three.

g.652 Hole Marked by Spinning Wheels

'khor lo ltar yongs su bskor ba mtshan ma'i bar

འཁོར་ལོ་ལྷ་ར་ཡོངས་སུ་བསྐོར་བ་མཚན་མའི་བར།

paribhrāmitacakrāṅkavivara

A place in Ultimate Torment.

g.653 Home of Birds

bya nges par gnas pa

བྱ་ངེས་པར་གནས་པ།

—

A forest on Saṅkāśa.

g.654 Home of Geese

ngang pa'i gnas

ངང་པའི་གནས།

—

One of four parks that surround the city of Radiant.

g.655 Honey River

sbrang rtsi 'bab pa'i chu bo

སྤང་རྩི་འབབ་པའི་ཚུབ།

—

A river in Enjoyment of Scents.

g.656 Honey Water Forest

sbrang rtsi'i chu'i tshal

སྤང་རྩི་འི་ཚུའི་ཚལ།

—

A forest in Dwelling in One Direction.

g.657 Horse Cloud Forest

rta'i sprin

རྩི་སྤྲིན།

—

A forest on Deer Abode.

g.658 horse-faced people

rta gdong can

ཏྲ་ག་དོང་ཅན།

turaṅgavadana

A type of kinnara that has a horse face and the body of a horse.

g.659 House of Refined Gold

gser phug gi khang pa

གསེར་ཕུག་གི་ཁང་པ།

tapanīyagrha

A realm in the Heaven of the Thirty-Three.

g.660 Hovering Bees

bung ba rkang drug rjes su rgyu ba

བུང་བ་རྐང་རྟུག་རྗེས་སུ་རྒྱུ་བ།

—

A lotus pool on the banks of Flow of Beauty.

g.661 Howling Hell

ngu 'bod

ངུ་འབོད།

maurava

One of the eight hot hells.

g.662 Howling Like a Jackal

wa ltar sgra 'byin · wa skad 'byin

ཨ་ལྷ་ར་སྐྱ་འབྲིན། · ཨ་སྐད་འབྲིན།

jambukanināda

One of sixteen realms that surround the Hell of Ultimate Torment.

g.663 Huluhulu

hu lu hu lu

ཏུ་ལུ་ཏུ་ལུ།

**huluhulu* ^{RP}

An unvirtuous nāga king.

g.664 Hundred Arches

rta babs brgya pa

རྟ་བབས་བརྒྱ་པ།

—

A city in Godānīya.

g.665 Hundred Peaks

parba brgya pa

པམ་བརྒྱ་པ།

—

A mountain in Godānīya.

g.666 Ikṣvāku

bu ram shing pa

བུ་རམ་ཤིང་པ།

ikṣvāku

Śākyamuni's family line.

g.667 ill will

gnod sems

གནོད་སེམས།

vyāpāda

The second among the three mental misdeeds.

g.668 Illuminating the Surroundings

nye 'khor kun tu snang ba

ཉེ་འཁོར་ཀུན་དུ་སྤང་བ།

—

A mountain in Living by Rājanina.

g.669 Illumination

'od snang

འོད་སྤང་།

—

A forest in Shining in Manifold Ways.

g.670 Immeasurable

gzhal du med pa

གཞལ་དུ་མེད་པ།

—

A river in the northern continent of Kuru.

g.671 Immortal One

mi 'chi

མི་འཚི།

—

A previous ruler of the Heaven of the Thirty-Three.

g.672 Immovable

mi g.yo ba

མི་གཡོ་བ།

acalā

The fourth level of the asuras.

g.673 Immutable One

mi 'gyur

མི་འགྱུར།

—

A previous ruler of the Heaven of the Thirty-Three.

g.674 imperceptible form

rnam par rig byed ma yin pa · rnam par rig byed ma yin pa'i gzugs

རྣམ་པར་རིག་བྱེད་མ་ཡིན་པ། · རྣམ་པར་རིག་བྱེད་མ་ཡིན་པའི་གསུག་ས།

avijñaptirūpa

Entities, such as vows, that are categorized as form composed of the physical elements yet remain imperceptible.

g.675 Impossible to Die

gsod med

གསོད་མེད།

nirmarmara

One of sixteen realms that surround the Howling Hell. Also known as No Death.

g.676 In Tune with All Pleasures

'dod pa thams cad rjes su 'thun pa

འདོད་པ་ཐམས་ཅད་རྗེས་སུ་འབྱུང་བ།

—

A forest in Shining in Manifold Ways.

g.677 Incense River

spos chu

སྤྲོས་ཅུ།

—

A river in the realm of the Four Great Kings.

g.678 Incessantly Intense Pain

tshor ba rtag tu 'dus pa

ཚོར་བ་རྟག་ཏུ་འདུས་པ།

samāhṛtavedana

A realm that neighbors the Black Line Hell.

(The term *Samāhṛtavedana* is reading, on the authority of the Tib., *samāhūta*° as *samāhṛta*°)

g.679 Incomparable

dpe med pa

དཔེ་མེད་པ།

—

A forest at Sudharma.

g.680 Incomparable Harm

gnod pa dpe med pa

གནོད་པ་དཔེ་མེད་པ།

pīḍānupama

One of sixteen realms that surround the Great Howling Hell.

g.681 incorrect mental engagement

tshul bzhin ma yin pa'i yid la byed pa

ཚུལ་བཞིན་མ་ཡིན་པའི་ཡིད་ལ་བྱེད་པ།

ayoniśomanaskara

Identifications and discernments that run counter to the actual nature of things.

g.682 Indra

dbang po

དབང་པོ།

indra

Another name of Śakra.

g.683 Infatuation with One's Body

rang lus kyi rgyags pa

རང་ལུས་ཀྱི་རྒྱགས་པ།

—

One of the twenty-seven realms in the Heaven Free from Strife.

g.684 Infinite Flow

dpag tu med pa 'bab pa

དཔག་ཏུ་མེད་པ་འབབ་པ།

—

A river on Saṅkāśa.

g.685 Infinite Pain

tshor ba mtha' yas

ཚོར་བ་མཐའ་ཡས།

anantaduḥkha · anantavedana

One of sixteen realms that surround the Great Howling Hell.

g.686 Infinite Shores

mtha' yas pha rol

མཐའ་ཡས་པ་རོལ།

anantapārā

A river in hell.

g.687 Infinite Sinking into the Ground

sar 'bying mtha' yas

སར་འབྱིང་མཐའ་ཡས།

anantamajjanabhūmi

One of the sixteen realms that surround the Hell of Heat.

g.688 Infinite Torture

tshor ba tshad med pa

ཚོར་བ་ཚད་མེད་པ།

mahāpramāṇavedana

One of sixteen realms that surround the Crushing Hell.

g.689 Infinitely Long Torture

sdug bsngal mtha' yas mang ba · tshor ba mtha' med ring

སྤུག་བསྐྱལ་མཐའ་ཡས་མང་བ། . ཚོར་བ་མཐའ་མེད་རིང་།

apāradīrghavedana

One of sixteen realms that surround the Hell of Ultimate Torment.

g.690 Inner Vastness

nang yangs pa

ནང་ཡངས་པ།

—

A lake in Supreme Strength.

g.691 Insatiable

ngoms mi myong

ངོམས་མི་ལྷོད།

—

A river in Dwelling on Summits.

g.692 insight

shes rab

ཤེས་རབ།

prajñā

Transcendent or discriminating awareness; the mind that sees the ultimate truth. One of the six perfections of the bodhisattva.

g.693 Instant Revival Upon Death

shi ma thag tu 'tsho ba

ཤི་མ་གསལ་ཏུ་འཚོ་བ།

samamṛtyujīvita

One of sixteen realms that surround the Great Howling Hell. Alternatively referred to as Life Isochronous with Death.

g.694 Insuperable

zil gyis mi non pa

ཟིལ་གྱིས་མི་ནོན་པ།

—

A king of the Heaven of Making Use of Others' Emanations.

g.695 Intense Harm

gnod pa drag pa

གནོད་པ་རྒྱག་པ།

caṅdaghora

One of sixteen realms that surround the Reviving Hell.

g.696 Intense Heat from All Directions

phyogs thams cad rab tu sreg pa

ཕྱོགས་ཐམས་ཅད་རབ་ཏུ་སྲེག་པ།

sarvadikpratāpa

A realm that neighbors the Hell of Intense Heat.

g.697 Intoxicating Abode

myos gnas

མྱོས་གནས།

—

A forest in Distinguished in Many Colorful Ways.

g.698 Invisible

mi mthong ba

མི་མཐོང་བ།

—

A river on Eye Garland.

g.699 Invisible Summit

rtse rtse mi snang

རྩེ་རྩེ་མི་སྤང།

—

A mountain near the asura city Double Pleasure.

g.700 Iron Plates

lcags gleg · lcags snam

ལྷགས་གླིག་ ་ ལྷགས་སྐྱམ།

ayaspatta

One of sixteen realms that surround the Hell of Ultimate Torment.

g.701 Iron Vase

lcags kyi bum pa

ལྷགས་ཀྱི་བུམ་པ།

ayaskumbha

One of the sixteen realms that surround the Hell of Heat.

g.702 Iron Wilderness

lcags tshal dgon pa

ལྷགས་ཚལ་དགོན་པ།

ayovanakāntāra

One of sixteen realms that surround the Howling Hell.

g.703 Isle of Jewels

rin po che'i gling

རིན་པོ་ཆེའི་གླིང་།

—

A mountain in the sea far beyond Jambudvīpa

g.704 Isolated Highlands

'brog tu rnam par chad pa

འབྲོག་ཏུ་རྣམ་པར་ཆད་པ།

—

A city in Videha.

g.705 Īśvara

dbang phyug

དབང་ཕྱུག

īśvara

Literally “lord,” this term is an epithet for the god Śiva, but functions more generally in Buddhist texts as a generalized “supreme being” to whom the creation of the universe is attributed.

g.706 Jagaddala

dza gad+dA la

ཇོ་གཞུ་ལ།

jagaddala

An important Buddhist monastery located in Bengal (modern day Bangladesh), founded by King Rāmapāla (ruled 1077–1120 CE).

g.707 Jambha

'dzam bha

འཇམ་བླ།

jambha

An asura.

g.708 Jambu

'dzam bu

འཇམ་བུ།

jambu

A river famed for its excellent gold

g.709 Jambu Forest

'jam bu'i tshal

འཇམ་བུ་རི་ཚལ།

—

A peak on Sumeru.

g.710 Jambudvīpa

'dzam bu gling

འཇམ་བུ་གླིང་།

jambudvīpa

Definition from the 84000 Glossary of Terms:

The name of the southern continent in Buddhist cosmology, which can signify either the known human world, or more specifically the Indian subcontinent, literally “the *jambu* island/continent.” Jambu is the name used for a range of plum-like fruits from trees belonging to the genus *Szygium*, particularly *Szygium jambos* and *Szygium cumini*, and it has commonly been rendered “rose apple,” although “black plum” may be a less misleading term. Among various explanations given for the continent being so named, one (in the *Abhidharmakośa*) is that a jambu tree grows in its northern

mountains beside Lake Anavatapta, mythically considered the source of the four great rivers of India, and that the continent is therefore named from the tree or the fruit. Jambudvīpa has the Vajrāsana at its center and is the only continent upon which buddhas attain awakening.

g.711 Jambudvīpa Garland

'dzam bu'i gling gi phreng ba

འཛམ་བུ་འི་གླིང་གི་ཕྱེང་བ།

—

An island to the north of Jambudvīpa.

g.712 Janaka

skyed pa

སྐྱེད་པ།

janaka

A virtuous nāga king.

g.713 Jewel Forest

nor bu'i nags · rin po che'i nags

ནོར་བུ་འི་ནགས། · རིན་པོ་ཆེ་འི་ནགས།

—

(1) A forest in Endowed with Migration (*nor bu'i nags*). (2) A forest on the upper level of Living on the Peak (*rin po che'i nags*).

g.714 Jewel Friends

rin po che'i grogs po

རིན་པོ་ཆེ་འི་གྲོགས་པོ།

—

A mountain between Kuru and Godānīya.

g.715 Jewel Islands

rin po che'i gling

རིན་པོ་ཆེ་འི་གླིང་།

—

An ocean off Jambudvīpa.

g.716 Jewel Platforms

nor bu'i stegs bu

—

A peak on Sumeru.

g.723 Joyful Gods

lha rnams dga' ba

ལྷ་རྣམས་དགའ་བ།

—

A pond in Continuous Movement.

g.724 Joyless Thought

bsam pa dga' med

བསམ་པ་དགའ་མེད།

ānandanirāśa

One of sixteen realms that surround the Great Howling Hell. Alternatively referred to as No Hope of Joy (*kun dga' la re ba med pa*) in the Tibetan text.

g.725 Joyous

rab tu spro ba

རབ་ཏུ་སྤོ་བ།

—

A virtuous nāga king.

g.726 Joyous

kun dga'

ཀུན་དགའ།

—

A forest at Sudharma.

g.727 Joyous Birds

bya rnam par dga' ba

བྱ་རྣམས་པར་དགའ་བ།

—

(1) A forest in Continuous Movement (*bya rnam par dga' ba*). (2) A pond in Continuous Movement (*bya mngon par dga' ba*).

g.728 Joyous Birdsong

bya'i sgra mngon par dga' ba

བྱའི་སྐྱ་མཛོན་པར་དགའ་བ།

—

A part of the Forest of Joy.

g.729 Joyous Flow

dga' bar 'bab pa

དགའ་བར་འབབ་པ།

—

A river in the Swan Forest.

g.730 Joyous Forest

kun dga' ba

ཀུན་དགའ་བ།

—

A forest on Deer Abode.

g.731 Joyous Garland of Jambu Gold

rab tu dga' ba'i 'dzam bu'i phreng ba

རབ་ཏུ་དགའ་བའི་འཛམ་བུའི་ཕྲེང་བ།

—

A gandharva colony on Mount Sāra.

g.732 Joyous Gods

lha dga' ba

ལྷ་དགའ་བ།

—

A lake on Equal Peaks.

g.733 Joyous Grove

dga' ba'i tshal

དགའ་བའི་ཚལ།

—

A forest on the southern face of Sumeru.

g.734 Joyous Higher Realms

mtho ris dga' ba

མཐོ་རིས་དགའ་བ།

—

A river that flows between the two Anūna mountains.

g.735 Joyous Imagination

kun brtags par dga' ba

ཀུན་བརྟམ་པར་དགའ་བ།

—

Alternative name of the lake Expansive.

g.736 Joyous in All Regards

mngon dga'

མངོན་དགའ།

—

A forest in Dwelling on Summits.

g.737 Joyous Magnetizer of All

dbang du ma gyur pa ma yin pas yid mngon par dga' ba

དབང་དུ་མ་གྱུར་པ་མ་ཡིན་པས་ཡིད་མངོན་པར་དགའ་བ།

—

A ruler of the Heaven Free from Strife.

g.738 Joyous Mountain

dga'i ba'i ri'i nags

དགའི་བའི་རིའི་ནགས།

—

A forest on Upward Ocean.

g.739 Joyous Movement

dga' bas 'jug pa

དགའ་བས་འརྱལ་པ།

—

A river on Saṅkāśa.

g.740 Joyous Nāga Girls

klu'i bu mo mngon par dga' ba

ལྷུའི་བུ་མོ་མངོན་པར་དགའ་བ།

—

A river on Sankāśa.

g.741 Joyous Play
rtsed mo dga' ba

རྩེད་མོ་དགའ་བ།

—

A forest on Heap in the Stream.

g.742 Joyous Smoke
du ba dga' ba

དུ་བ་དགའ་བ།

—

A river on Forest Garlands.

g.743 Joyous Summit Visitor
rtse mo la 'jug par dga' ba

རྩེ་མོ་ལ་འཇུག་པར་དགའ་བ།

—

A river on Sankāśa.

g.744 Joyous to Behold
mthong na dga' ba

མཐོང་ན་དགའ་བ།

—

Pools that surround the summit of All Worlds.

g.745 Joyous Women
bud med dga' ba

བུད་མེད་དགའ་བ།

—

A forest at Sudharma.

g.746 Just Like Milk
'o ma dang mtshungs par 'jug pa

འོ་མ་དང་མཚུངས་པར་འཇུག་པ།

—

A land to the north of Jambudvīpa.

- g.747 Kāberi
kA be ri
 ཀ་བེ་རི།
 *kāberi^{RP}
 A river in the south of Jambudvīpa.
- g.748 Kābīra
kA bI ra
 ཀ་བྱི་ར།
 *kābīra^{RP}
 A forest in Promotion.
- g.749 Kailāśa
ti se
 ཉི་སེ།
kailāśa
 A mountain in the north of Jambudvīpa.
- g.750 Kailāśa Horn
ti se'i rva
 ཉི་སེ་འི་ར།
 —
 A mountain north of Jambudvīpa.
- g.751 Kāla
nag po
 ནག་པོ།
kāla
 An unvirtuous nāga king.
- g.752 Kālaka
kA la ko
 ཀ་ལ་ཀོ།
kālaka
 An island in the sea west of Jambudvīpa.
- g.753 kālakūṭa

kA la ku Ta

ཀལ་ཀུ་ཏ།

kālakūṭa

A deadly poison that originated when the gods and asuras churned the oceans to create the nectar of immortality.

g.754 Kamboja

kam po dzI

ཀམ་པོ་ཇཱ།

kamboja

A land to the north of Jambudvīpa, corresponding to the northern Afghanistan

g.755 Kanakamuni

gser thub

གསེར་ཐུབ།

kanakamuni

The name of a previous buddha.

g.756 Kaṅṭhamāla

mgul phreng

མགུལ་ཕྲེང་།

kaṅṭhamāla

King of the “necklaces” (a class of asuras).

g.757 karada

ka ra da

ཀ་ར་ད།

**karada*^{RP}

A bird of a red color whose voice has been described as like thunder or the sound of a drum.

g.758 karketana

ke ke ru

ཀེ་ཀེ་རུ།

karketana

A stone sometimes identified as cat’s eye.

g.759 Karmapa III, Rangjung Dorjé

rang 'byung rdo rje

རང་འབྲུང་རྡོ་རྗེ།

—

(1284–1339). An important master in the Karma Kagyu lineage of Tibetan Buddhism (*karma bka' brgyud*). He is considered the third master in the lineage to have the title of Karmapa.

g.760 karmic actions to be experienced in other lives

lan grangs gzhan la myong bar 'gyur ba'i las

ལན་གྲངས་གཞན་ལ་མྱོང་བར་འབྲུར་བའི་ལས།

aparaparyāyavedanīya

One of the three types of karma whose results are experience neither in the present nor the next, but the subsequent lives. The other two types are the “karma that ripens in this life” (*dṛṣṭadharmavipāka* or *dṛṣṭadharmavedanīya*) and the “karma that is to be experienced in the immediately following life” (*upapadyavedanīya*).

g.761 Karṇika

kar+N+Ni ka

ཀརྱི་ཀ

**karṇika*^{RP}

A land in the east of Jambudvīpa.

g.762 kāsa

ka sa

ཀ་ས།

kāsa

The grass *Saccharum spontaneum*, native to Indian subcontinent.

g.763 Kāśī

ka shi · kA shi · ka shi ka

ཀ་ཤི། · ཀཱ་ཤི། · ཀ་ཤི་ཀ།

—

Ancient name for Vārāṇasī, the holy city on the banks of the Gaṅgā, this name can be applied also to the surrounding country or district. It lies in modern day Uttar Pradesh, India.

g.764 Kāśyapa

'od srung

འོད་སྤྱང་།

kāśyapa

A previous buddha.

g.765 Kaṭuka

ka Tu ka

ཀ་ཏུ་ཀ་།

**kaṭuka*^{RP}

A land to the north of Jambudvīpa.

g.766 Kauśika

kau shi ka

ཀོ་ཤི་ཀ་།

kauśika

An epithet of Śakra.

g.767 Kauśika

kau shi ka

ཀོ་ཤི་ཀ་།

kauśika

(1) A river in the east of Jambudvīpa. (2) A river in the ephemeral hell known as Red.

g.768 Kauśikama

kau shi ka ma

ཀོ་ཤི་ཀ་མ།

**kauśikama*^{RP}

A river on Excellence of Exquisite Intelligence.

g.769 Kāverī

kA be rI

ཀཱ་བེ་རི།

kāverī

A river in Jambudvīpa.

g.770 Kekāpino

ke kA pi no

ཀེ་ཀཱ་ཕི་ནོ།

**kekāpino*^{RP}

A land to the west of Jambudvīpa.

g.771 Ketaka

ke ta ka

ཀེ་ཏ་ཀ།

**ketaka*^{RP}

An island in the vicinity of Jambudvīpa.

g.772 Ketaka Fragrance

ke ta ka'i dris bsgos pa

ཀེ་ཏ་ཀའི་དྲིས་བསྐྱོས་པ།

**ketaka*^{RP}

A river on Sankāśa.

g.773 Ketako

ke ta ko

ཀེ་ཏ་ཀོ།

**ketako*^{RP}

A land in the south of Jambudvīpa.

g.774 Ketu

mjug rings

མཇུག་རིངས།

ketu

One among the nine heavenly bodies.

g.775 Khārā

khA rA

ཀྲ་ར།

**khārā*^{RP}

A land to the north of Jambudvīpa.

g.776 killing

srog gcod pa

སློག་གཙོང་པ།

prāṇātīpāta

The first among the three physical misdeeds.

g.777 kimpāka

kim pa ka

ཀིམ་པ་ཀ།

kimpāka

A fruit that is attractive to behold and has a delicious taste, but is poisonous when eaten.

g.778 kiṃśuka

king shu ka · keng shu ka

ཀིང་ལུ་ཀ། · ཀེང་ལུ་ཀ།

kiṃśuka

Butea frondosa, also known as flame of the forest; a tree with bright red flowers.

g.779 Kinkikirāta

kin+ki ki rA tA

ཀི་ཀི་ཀི་རྩ་ཏ།

**kinkikirāta*^{RP}

A barbaric people in Jambudvīpa.

g.780 kinnara

mi'am ci

མི་འམ་ཅི།

kinnara

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that resemble humans to the degree that their very name—which means “is that human?”—suggests some confusion as to their divine status. Kinnaras are mythological beings found in both Buddhist and Brahmanical literature, where they are portrayed as creatures half human, half animal. They are often depicted as highly skilled celestial musicians.

g.781 Kokālika

ko ka li ka

ཀོ་ཀ་ལི་ཀ

kokālika

A monk who joined Devadatta's plot against the Buddha.

g.782 Koranḍo

ko raN+Do

ཀོ་ར་ཏོ

**koranḍo*^{RP}

A land in Godānīya.

g.783 Kosala

ko sa la · kau sha la

ཀོ་ས་ལ། · ཀོ་ཤ་ལ།

kosala · kośala

An ancient kingdom, northwest of Magadha, abutting Kāśi, whose capital was Śrāvastī. During the Buddha's time it was ruled by King Prasenajit.

g.784 Kośalā

ko sha la

ཀོ་ཤ་ལ།

**kośalā*^{RP}

A river in the east of Jambudvīpa.

g.785 Kourava

ko'u ra ba

ཀོ་ལུ་ར་བ།

**kourava*^{RP}

A land in the east of Jambudvīpa.

g.786 Kouṭubha

kau Tub+haH

ཀོ་ཏུ་བ་མ།

**kouṭubha*^{RP}

A lake on Equal Peaks.

g.787 Krakucchanda

'khor ba 'jig

འཁོར་བ་འཇིག

krakucchanda

The first buddha of the Fortunate Eon (our current eon).

g.788 kṣatriya

rgyal rigs

རྒྱལ་རིགས།

kṣatriya

Definition from the 84000 Glossary of Terms:

The ruling caste in the traditional four-caste hierarchy of India, associated with warriors, the aristocracy, and kings.

g.789 Kṣoṇo

Sho No

ཤོ་ཏོ།

**kṣoṇo* ^{RP}

A river in Jambudvīpa.

g.790 Kubala Grove

ku ba la'i tshal

ཀུ་བ་ལའི་ཚལ།

**kubala* ^{RP}

A grove in Promotion

g.791 Kubera

ku be ra

ཀུ་བེ་ར།

kubera

Also known as Vaiśravaṇa. One among the Four Great Kings, guardian of the north.

g.792 Kukkuṭācīra

kuk+ku TA tsI ra

ཀུཎུ་རྒྱ་རྩི་ར།

**kukkuṭācīra* ^{RP}

A forest on Forest Garlands.

- g.793 **Kulakā**
ku la kA
 ཀུ་ལ་ཀླ།
kulakā
 A rākṣasī living in Ramayo.
- g.794 **Kumāra**
gzhon nu
 གཞོན་ལྷ།
kumāra
 Another name for the god Skandha.
- g.795 **kumbhāṇḍa**
grul bum
 གུལ་བུམ།
kumbhāṇḍa
 Dwarf-like beings.
- g.796 **Kumuda Flowers**
me tog ku mu da
 མེ་ཏོག་ཀུ་མུ་ད།
**kumuda*^{RP}
 A river in Dwelling on Summits.
- g.797 **Kuṇḍalin**
'khyil pa
 འཁྱིལ་པ།
kuṇḍalin
 A virtuous nāga king.
- g.798 **Kuñjaro**
kuny+dza ro
 ཀུན་རྫོ།
**kuñjaro*^{RP}
 A mountain in the sea south of Jambudvīpa.
- g.799 **Kuru**

sgra mi snyan

སྐྱའི་སྐྱའ།

kuru

(1) The continent to the north of Mount Sumeru. (2) A land to the north of Jambudvīpa.

g.800 kuśika

ku shi ka

ཀུ་ཤི་ཀ།

**kuśika*^{RP}

A class of vidyādharas.

g.801 Land of Kuṭa Fruits

ku Ta'i 'bras bu pa

ཀུ་ཏའི་འབྲས་བུ་པ།

—

A land to the north of Jambudvīpa.

g.802 Land of No Mercy

snying rje med pa'i sa

སྐྱིད་རྗེ་མེད་པའི་ས།

nirdayabhūmi

A realm that neighbors the Hell of Intense Heat.

g.803 Land of the Good

bzang po pa

བཟང་པོ་པ།

—

A land to the north of Jambudvīpa.

g.804 Laṅkapuri Rākṣasas

lang ka'i grong khyer na nges par gnas pa'i srin po

ལང་ཀའི་གྲོང་ཁྱེར་ན་ངེས་པར་གནས་པའི་སྐྱིན་པོ།

—

An island in the vicinity of Jambudvīpa.

g.805 Lateral

mtha' la gnas pa

མཐའ་ལ་གནས་པ།

—

A realm inhabited by garland-bearer gods.

g.806 Life Isochronous with Death

srog 'chi ba dang bcas pa

སྲོག་འཆིབ་དང་བཅས་པ།

samṛtyujīṽita

One of sixteen realms that surround the Great Howling Hell. Alternatively referred to as Instant Revival Upon Death (*shi ma thag tu 'tsho ba*) in the Tibetan text.

g.807 Light Ray Peak

'od zer gyis rtse mo

འོད་ཟེར་གྲིས་རྩེ་མོ།

—

A forest on the lower level of Living on the Peak.

g.808 Light Rays of Joy

'od zer mngon par dga' ba

འོད་ཟེར་མཛོད་པར་དགའ་བ།

—

A forest in Total Pleasure.

g.809 Light Rays of the Forest

nags tshal 'od zer

ནགས་ཚལ་འོད་ཟེར།

—

One of the twenty-seven realms in the Heaven Free from Strife.

g.810 lightning wielder

glog 'khyug par byed pa

གློག་འཁྲུག་པར་བྱེད་པ།

—

A class of vidyādhara.

g.811 Like Stacks of Dry Wood

shing skam bsdus pa

ཤིང་སྐྱམ་བསྐྱམ་པ།

dārusaṃvartaka

A realm that neighbors the Hell of Intense Heat.

g.812 Like Unopened Flowers

me tog kha ma bye ba lta bu

མེ་ཏོག་ལ་མ་བྱེ་བ་ལྟ་བུ།

—

One of sixteen realms that surround the Hell of Ultimate Torment.

g.813 Limited Light

'od chung

འོད་ཚུང་།

parittābha

The lowest level of the form realm's second concentration.

g.814 Limitless Flow

mtha' med 'bab

མཐའ་མེད་འབབ།

—

A river in Delighting in Flower Garlands.

g.815 Limitless Light

tshad med 'od

ཚད་མེད་འོད།

apramāṇābhā

The second level within the form realm's second concentration.

g.816 Living by Rājanina

rA dza ni na rgyu ba

རྩེ་ཚོ་ནི་ན་རྒྱ་བ།

—

One of the twenty-seven realms of the Heaven Free from Strife.

g.817 Living in Forests and Parks

tshal dang nye ba'i tshal na gnas pa

ཚལ་དང་ཉེབའི་ཚལ་ན་གནས་པ།

—

A realm inhabited by garland-bearer gods.

g.818 Living in Kuttāṃgati

kuD+TAM ga ti na gnas pa

ཀུར་རྩོལ་གཉིན་གནས་པ།

—

An area in Kuru.

g.819 Living in Mountain Ranges

ri'i klung na kun tu spyod pa

རིའི་ཁྲུང་ན་ཀུན་ཏུ་སྟོད་པ།

—

An area in Kuru.

g.820 Living on the Peak

brtsegs pa rgyu ba

བརྟེན་པ་རྒྱུ་བ།

—

One of the twenty-seven realms of the Heaven Free from Strife.

g.821 Lofty Abode

mtho bar gnas

མཐོ་བར་གནས།

—

A realm of the ever-infatuated gods.

g.822 Lofty Heaps of Silver

dngul mthon por brtsegs pa

དངུལ་མཐོན་པོར་བརྟེན་པ།

—

A forest on Tamer of Deer Enemies.

g.823 Lofty Mound

mtho brtsegs

མཐོ་བུལ་གསལ།

—

(1) A peak upon Mount Sumeru. (2) A mountain in Garland of Splendor.

g.824 Lofty Peak

mtho bar brtsegs pa

མཐོ་བར་བུལ་གསལ།

—

A forest on the lower level of Living on the Peak.

g.825 Lofty Summit

mtho bar brtsegs pa

མཐོ་བར་བུལ་གསལ།

—

A mountain in Kuru. Also known as Covered by Lotuses (*pad ma dmar pos kun tu khyab pa*).

g.826 Long

ring pa

རིང་པ།

—

A river on Saṅkāśa.

g.827 Long-Lasting Agony

tshor ba ring ba

ཚོར་བ་རིང་བ།

pratāntavedana

One of sixteen realms that surround the Great Howling Hell.

g.828 Longing for Smell

'dri 'dod

འདྲི་འདོད།

gandhakambala

One of sixteen realms that surround the Hell of Ultimate Torment.

g.829 Lord of Death

gshin rje · 'chi bdag

གཤེན་རྗེ། ་ འཆི་བདག

yama

Ruler of the hells.

g.830 Lotus Pool of Sparkling Waters

rnam par bkra ba'i chu'i pad ma'i rdzing bu

རྣམ་པར་བཀྲ་བའི་རྒྱའི་པད་མའི་རྗེང་བུ།

—

A forest in Total Pleasure.

g.831 Lotuses Resembling Sunlight

pad ma'i nyi ma'i 'od lta bu

པད་མའི་ཉི་མའི་འོད་ལྷ་བུ།

—

A lotus pond in the forest known as Incomparable.

g.832 Lovely

yid 'ong

ཡིད་འོང།

—

A river in Engaging in Clarification.

g.833 Lovely Girl

bud med sdug

བུད་མེད་སྤྱུག

—

A lotus pool in Lateral.

g.834 Lovely Pleasure Garden

skyed mos tshal dga'

སྤྱིད་མོས་ཚལ་དགའ།

—

A forest of the asuras.

g.835 Lovely Scent

spos kun ldan

སྤོས་ཀུན་ལྷན།

—

A queen of Rāhu, king of asuras.

g.836 Lovely Voice

skad kyi dbyangs can

སྐད་ཀྱི་དབྱངས་ཅན།

—

A river on Saṅkāśa.

g.837 Low River

dma' ba'i chu

དམའ་བའི་ཚུ།

—

A river on Saṅkāśa.

g.838 Luminosity

'od gsal ba

འོད་གསལ་བ།

—

A forest in Dwelling in Excellent View.

g.839 Luminosity

'od gsal

འོད་གསལ།

ābhāsvāra

The uppermost level of the second concentration in the form realm.

g.840 Luminous

rab tu gsal ba

རབ་ཏུ་གསལ་བ།

—

A previous ruler of the Heaven of the Thirty-Three.

g.841 Luminous Formation

rab chags gsal

རབ་ཆགས་གསལ།

—

One of the seven golden mountains that surround Mount Sumeru.

g.842 Luminous Jewels

rin po che 'od 'byin

རིན་པོ་ཆེ་འོད་འབྱིན།

—

A mountain on Radiant Streams.

g.843 lying

rdzun du smra ba

རྩུ་བུ་སྐྱ་བ།

mṛṣāvāda

The first among the four verbal misdeeds.

g.844 Madrā

ma drA

མ་དྲ།

**madrā^{RP}*

A land in the south of Jambudvīpa.

g.845 Madtakaṭama

mad ta ka Ta ma

མད་ཏ་ཀ་ཏ་མ།

**madtakaṭama^{RP}*

A peak upon Mount Sumeru.

g.846 Magadha

ma ga dhA

མ་ག་ཏྲ།

magadha

Definition from the 84000 Glossary of Terms:

An ancient Indian kingdom that lay to the south of the Ganges River in what today is the state of Bihar. Magadha was the largest of the sixteen “great states” (*mahājanapada*) that flourished between the sixth and third centuries BCE in northern India. During the life of the Buddha Śākyamuni, it was ruled by King Bimbisāra and later by Bimbisāra's son, Ajātaśatru. Its capital was initially Rājagṛha (modern-day Rajgir) but was later moved to Pāṭaliputra

(modern-day Patna). Over the centuries, with the expansion of the Magadha's might, it became the capital of the vast Mauryan empire and seat of the great King Aśoka.

This region is home to many of the most important Buddhist sites, including Bodh Gayā, where the Buddha attained awakening; Vulture Peak (*Gṛdhra-kūṭa*), where the Buddha bestowed many well-known Mahāyāna sūtras; and the Buddhist university of Nālandā that flourished between the fifth and twelfth centuries CE, among many others.

g.847 Mahādeva

lha chen po

ལྷ་ཚེན་པོ།

mahādeva

An epithet of Śiva.

g.848 Maheśvara

dbang phyug chen po

དབང་ཕྱུག་ཚེན་པོ།

maheśvara

Another name for the god Śiva.

g.849 Mahikṣikā

ma hi Shi ka

མ་ཉི་ཤི་ཀཱ།

**mahikṣikā*^{RP}

A land to the north of Jambudvīpa.

g.850 mahoraga

lto 'phye chen po

ལྷོ་འཕྱེ་ཚེན་པོ།

mahoraga

Definition from the 84000 Glossary of Terms:

Literally “great serpents,” mahoragas are supernatural beings depicted as large, subterranean beings with human torsos and heads and the lower bodies of serpents. Their movements are said to cause earthquakes, and they make up a class of subterranean geomantic spirits whose movement through the seasons and months of the year is deemed significant for construction projects.

g.851 Maitreya

byams pa

བྱམས་པ།

maitreya

Definition from the 84000 Glossary of Terms:

The bodhisattva Maitreya is an important figure in many Buddhist traditions, where he is unanimously regarded as the buddha of the future era. He is said to currently reside in the heaven of Tuṣita, as Śākyamuni’s regent, where he awaits the proper time to take his final rebirth and become the fifth buddha in the Fortunate Eon, reestablishing the Dharma in this world after the teachings of the current buddha have disappeared. Within the Mahāyāna sūtras, Maitreya is elevated to the same status as other central bodhisattvas such as Mañjuśrī and Avalokiteśvara, and his name appears frequently in sūtras, either as the Buddha’s interlocutor or as a teacher of the Dharma.

Maitreya literally means “Loving One.” He is also known as Ajita, meaning “Invincible.”

For more information on Maitreya, see, for example, the introduction to *Maitreya’s Setting Out* (Toh 198).

g.852 Majestic Trees

shing ‘gying ba

ཤིང་འགྲིང་བ།

—

A forest at Shining Jewel Light.

g.853 Making the Hair of All Beings Stand on End

sems can thams cad spu zing

སེམས་ཅན་ཐམས་ཅད་སྐྱེ་བེད།

—

A place in Ultimate Torment.

g.854 mākṣāḍa

mA ShA Da

མཱ་ཤི་ཌ།

**mākṣāḍa*^{RP}

A class of vidyādhara.

g.855 Malaya

ma la ya

མ་ལ་ཡ།

malaya

A mountain in the south of Jambudvīpa.

g.856 Malaya dweller

ma la ya gnas pa

མ་ལ་ཡ་གནས་པ།

—

A class of vidyādhara.

g.857 Malaya Mountains

ri ma la ya

རི་མ་ལ་ཡ།

malayagiri

A mountain range in Jambudvīpa.

g.858 Mālikā

mA li kA gling

མ་ལི་ཀ་གླིང་།

**mālikā*^{RP}

An island in the vicinity of Jambudvīpa.

g.859 Mālikagaṅkara Forest

mA li ka gang+ka ra'i nags

མ་ལི་ཀ་གར་རའི་ནགས།

**mālikagaṅkara*^{RP}

A forest on Great Slope.

g.860 Mānadehā

mAn de hA

མ་ན་དེ་མ།

**mānadehā*^{RP}

A rākṣasī living on Ardhamaru.

g.861 Mānasaṅkalpa

yid kyis brtags pa

ཡིད་གྱིས་བརྟགས་པ།

mānasañkalpa

City in the Heaven of Joy.

g.862 Mānasarovara

ma pham

མ་པམ།

**mānasarovara*^{RS}

A lake in Jambudvīpa.

g.863 Maṇḍala

maN+DalaM

མཇུལ།

**maṇḍala*^{RP}

A forest on Flocking Peacocks.

g.864 mandārava

man dA ra ba

མན་རྒྱ་བ།

mandārava

Definition from the 84000 Glossary of Terms:

One of the five trees of Indra’s paradise, its heavenly flowers often rain down in salutation of the buddhas and bodhisattvas and are said to be very bright and aromatic, gladdening the hearts of those who see them. In our world, it is a tree native to India, *Erythrina indica* or *Erythrina variegata*, commonly known as the Indian coral tree, mandarava tree, flame tree, and tiger’s claw. In the early spring, before its leaves grow, the tree is fully covered in large flowers, which are rich in nectar and attract many birds. Although the most widespread coral tree has red crimson flowers, the color of the blossoms is not usually mentioned in the sūtras themselves, and it may refer to some other kinds, like the rarer *Erythrina indica alba*, which boasts white flowers.

g.865 Mandārava Forest

me tog man dA ra ba’i tshal

མེ་ཏོག་མན་རྒྱ་བའི་ཚལ།

—

A forest in Moving Mind.

- g.866 Mandehā
man de ha
 མན་དེ་ཉ།
 *mandehā^{RP}
 A rākṣasī living in Blue Waters.
- g.867 Māndhāta
nga las nu
 ང་ལས་རུ།
 māndhāta
 (1) A powerful king whose good deeds lent splendor to the Pleasure Grove Park. (2) A universal monarch.
- g.868 Maṅgalā
bkra shis ma
 བཀྲ་ཤིས་མ།
 maṅgalā
 A queen of Rāhu, king of asuras.
- g.869 Manifest Karmic Action
las mngon sum
 ལས་མངོན་སུམ།
 karmasākṣin
 A mountain range surrounding the hell of Embers Within.
- g.870 Manifold Chariots
shing rta sna tshogs pa
 ཤིང་རྩ་སྐྱོགས་པ།
 —
 A forest in Living on the Peak.
- g.871 Mañjuśrī
'jam dpal
 འཇམ་དཔལ།
 mañjuśrī
 Definition from the 84000 Glossary of Terms:

Mañjuśrī is one of the “eight close sons of the Buddha” and a bodhisattva who embodies wisdom. He is a major figure in the Mahāyāna sūtras, appearing often as an interlocutor of the Buddha. In his most well-known iconographic form, he is portrayed bearing the sword of wisdom in his right hand and a volume of the *Prajñāpāramitāsūtra* in his left. In addition to the epithet Kumārabhūta, which means “having a youthful form,” Mañjuśrī is also called Mañjughoṣa, Mañjusvara, and Pañcaśikha.

g.872 Mansion of Great Joy

khang bzangs rab tu dga' bar gnas pa

ཁང་བཟངས་རབ་དུ་དགའ་བར་གནས་པ།

—

A mansion in Sudharma.

g.873 Mansion of the Mirror of Karmic Actions

me long gi khang pa

མེ་ལོང་གི་ཁང་པ།

—

A mansion within one of the trees in Pair of Śāla Trees.

g.874 māra

bdud

བདུད།

māra

(1) A demonic being often bearing the epithet of the “Evil One” (*pāpīyān*, *sdig can*), sometimes said to be the principal deity in Heaven of Making Use of Others’ Emanations, the highest paradise in the desire realm; also one of the names of the god of desire, Kāma in the Vedic tradition. He is portrayed as attempting to prevent the Buddha’s enlightenment. In early soteriological religions, the principal deity in saṃsāra, such as Indra, would attempt to prevent anyone’s realization that would lead to such a liberation.

(2) The devas ruled over by Māra and assisting his attempts to prevent the Buddha’s enlightenment; they do not wish any being to escape from saṃsāra. More generally, they are symbolic of the defects within a person that prevent enlightenment. These four personifications are the māra of the sons of gods (*devaputramāra*, *lha’i bu’i bdud*), which is the distraction of pleasures; the māra of death (*mrtyumāra*, *’chi bdag gi bdud*); the māra of the aggregates (*skandhamāra*, *phung po’i bdud*), which is the body; and the māra of the afflictions (*kleśamāra*, *nyon mongs pa’i bdud*).

g.875 marvels

rmad du byung ba'i sde

མདུ་བྱུང་བའི་སྡེ།

adbhutadharma

One among the twelve sections of scripture.

g.876 Massaged and Touched with the Palm of the Hand

lag mthil gyis byug cing reg pa

ལག་མཐིལ་གྱིས་བྱུག་ཅིང་རེག་པ།

—

A river in the realm of the gods in Dwelling on Summits within the Heaven of the Thirty-Three.

g.877 Masses of Vajra-Like Bones

rus pa rdo rje lta bu 'byung

རུས་པ་རོ་རྗེ་ལྷ་སུ་འབྱུང་།

vajrāsthīpatanasampāta

One of the sixteen realms that surround the Hell of Heat.

g.878 Matala

ma ta la

མ་ཏ་ལ།

**matala* ^{RP}

A grove in Supreme Splendor.

g.879 Mātali

ma ta li

མ་ཏ་ལི།

mātali

Śakra's elephant driver.

g.880 Meghalati

me g+ha la ti

མེ་གླ་ལ་ཏི།

**meghalati* ^{RP}

A mountain in Jambudvīpa.

- g.881 Meghamālin
sprin phreng can · sprin phreng
 སློན་ཐེང་ཅན། ་ སློན་ཐེང་།
meghamālin
 A virtuous nāga king.
- g.882 Mekala Source
me ka la 'byung ba
 མེ་ཀ་ལ་འབྱུང་བ།
 *mekala^{RP}
 An island in the vicinity of Jambudvīpa.
- g.883 Melako
me la ko
 མེ་ལ་ཀོ།
 *melako^{RP}
 A land in the south of Jambudvīpa.
- g.884 Melodious
dbyangs snyan pa
 དབྱུངས་སློན་པ།
 —
 A river on Saṅkāśa.
- g.885 Melodious Experience
snyan pa spyod pa
 སློན་པ་སྟོན་པ།
 —
 A location in Mutual Liking.
- g.886 mendicant
dge sbyong
 དགེ་སྟོན་།
śramaṇa
 An ordained Buddhist practitioner. Pairs often with brahmin.
- g.887 mending ritual

gso sbyong

གསོ་སྤྱོད།

poṣadha

The monastic procedure for confession of misdeeds and the restoration of vows.

g.888 Menko

men ko

མེན་ཀོ།

**menko*^{RP}

A mountain to the north of Jambudvīpa.

g.889 Mental Stain

sems kyi dri ma

སེམས་ཀྱི་དྲི་མ།

—

A land in Godānīya.

g.890 Merging

'dres pa'i tshal

འདྲེས་པའི་ཚལ།

—

A grove in the forest known as Incomparable.

g.891 Merging of the Sindhū and the Sea

sin+d+hu dang rgya mtsho gnyis 'dre ba

སིངྩུ་དང་རྒྱ་མཚོ་གཉིས་འདྲེ་བ།

—

An area to the west of Jambudvīpa.

g.892 Metallic Fire

lcags kyi me

ལྷགས་ཀྱི་མེ།

ayo'gninaraka

One of sixteen realms that surround the Crushing Hell. Alternatively referred to as Heap of Live Coals of Iron-dust (*lcags kyi phye ma me ma dag gi ra ba*).

g.893 Milky River

'o ma'i chu

འོ་མའི་ཚུ།

—

A river on Sankāśa.

g.894 Milky Sea

'o ma'i chu

འོ་མའི་ཚུ།

—

An ocean between Godāniya and Videha.

g.895 Milky Waters

'o ma'i chu

འོ་མའི་ཚུ།

—

A sea to the north of Jambudvīpa.

g.896 Minced up by Raining Loops of Wire

srad bu'i rgyud dkrugs pa · srad bu'i rgyud 'dre ba dud pa ltar 'khrigs pa

སྒད་བུ་འི་རྒྱུད་དགུགས་པ། · སྒད་བུ་འི་རྒྱུད་འདྲེ་བ་དུད་པ་ལྟར་འཁྲིགས་པ།

tantuvarṣamāloddhṛta

A realm that neighbors the Hell of Intense Heat.

g.897 Mirror Forest

me long tshal

མེ་ལོང་ཚལ།

—

Forest upon Mount Playful in Sudharma.

g.898 Mirror Lake

kun mthong

ཀུན་མཐོང་།

—

A lake in the realm of the asuras.

g.899 Misperception

'du shes log pa

འདུ་ཤེས་ལོག་པ།

—

A “ruler of the world” who belongs to the class of the māras.

g.900 Misunderstanding

log par rnam par lta ba

ལོག་པར་རྣམ་པར་ལྟ་བ།

vitathadarśana

A place in Ultimate Torment.

g.901 Mithila

mi thi la

མི་ཐི་ལ།

**mithila*^{RP}

A land in Godānīya.

g.902 Mithila Grove

mi thi la'i tshal

མི་ཐི་ལའི་ཚལ།

**mithila*^{RP}

A Buddhist temple in a previous time period.

g.903 Mixed

yongs su 'dres pa · kun tu 'dres pa

ཡོངས་སུ་འདྲེས་པ། · ཀུན་རུ་འདྲེས་པ།

—

(1) A forest on the northern face of Sumeru (*yongs su 'dres pa*). (2) A river in Godānīya (*kun tu 'dres pa*).

g.904 Mixture

'dres pa

འདྲེས་པ།

—

A forest on the third asura level, Excellent Abode.

g.905 Molten Red

dmar po rnam par zhu

དམར་པོ་རྣམ་པར་ཞུ།

—

A river in the ephemeral hell known as Red.

g.906 monastic administrator

zhal ta pa

ཞལ་ཏ་པ།

vaiyāpṛtyakara

The officer who receives and administers donations on behalf of the Saṅgha.

g.907 Moon Body

zla ba'i lus

ཟླ་བའི་ལུས།

—

A lake on Equal Peaks.

g.908 Moon Garland

zla ba'i phreng ba

ཟླ་བའི་ཕྱེང་བ།

candramālā

A realm below that of Rāhu.

g.909 Moon Joy

zla ba dga' ba

ཟླ་བ་དགའ་བ།

—

A lake on Equal Peaks.

g.910 Moon Mountain

zla ba'i ri bo · ri bo zla ba

ཟླ་བའི་རི་བོ། . རི་བོ་ཟླ་བ།

—

(1) A mountain to the north of Jambudvīpa (*zla ba'i ri bo*). (2) A mountain upon which the gods of the Four Great Kings will take position while awaiting the asura army (*ri bo zla ba*).

g.911 Moon Power

zla ba'i shugs

ལྷ་བའི་ཤུགས།

—

A river in Godānīya.

g.912 Moon-Like

zla ba'dra

ལྷ་བ་འདྲ།

—

A forest in Dwelling on Summits.

g.913 most humble

shin tu dud pa

ཤིན་ཏུ་དུད་པ།

—

A class of vidyādhara.

g.914 Mount Illuminator

kun tu snang byed

ཀུན་ཏུ་སྒྲུང་བྱེད།

—

A mountain in Kuru.

g.915 Mount Playful

rtse ba'i ri · ri rtse ba

རྩེ་བའི་རི། · རི་རྩེ་བ།

—

(1) A mountain in the forest of Joyous Women. (2) A mountain in High Conduct.

g.916 Mount Sky Reacher

ri mkha' thug

རི་མཁའ་ཐུག།

—

A mountain in Pleasant Sound.

- g.917 Mount Stainless
ri grib med
རི་གྲིབ་མེད།
—
A mountain in Pleasant Sound.
- g.918 Mount Universal Joy
ri thams cad dga'
རི་ཐམས་ཅད་དགའ།
—
A mountain in Pleasant Sound.
- g.919 Mount Wish-Fulfilling Emanation
ri yid bzhin sprul
རི་ཡིད་བཞིན་སྐྱུལ།
—
A mountain in Pleasant Sound.
- g.920 mountain based
ri rnams la kun tu chags pa
རི་རྣམས་ལ་ཀུན་ཏུ་ཆགས་པ།
—
A class of vidyādhara.
- g.921 Mountain Dwellings
ri la nges par gnas pa
རི་ལ་ངེས་པར་གནས་པ།
—
An island in the vicinity of Jambudvīpa.
- g.922 mountain mansion dwellers
lhun po'i khang na gnas pa
ལྷན་པོའི་ཁང་ན་གནས་པ།
—
A class of asuras.
- g.923 Mountain of Play

rtsed mo'i ri bo

རྩེ་མོའི་རི་བོ།

—

A mountain in Endowed with Increasing Bliss.

g.924 Mountain Stream

ri bo la rgyu ba

རི་བོ་ལ་རྒྱུ་བ།

—

A river on Saṅkāśa.

g.925 Mountainous Environs

ri'i nye 'khor

རི་འི་ཉེ་འཁོར།

—

A part of Mountainous Garland.

g.926 Mountainous Garland

ri'i phreng ba

རི་འི་ཕྲེང་བ།

—

A mountain in Controlled Movement.

g.927 Mountainous Joy

ri'i khrod dga' ba

རི་འི་ཁྲོད་དགའ་བ།

—

A mountain in Total Pleasure.

g.928 Mountainous Light Garland

ri'i 'od phreng

རི་འི་འོད་ཕྲེང་།

—

A peak on Sumeru.

g.929 Moved

g.yos pa

གཡོས་པ།

—

An area in Kuru.

g.930 Movement

kun tu rgyu

ཀུན་ཏུ་རྒྱ།

—

A lake near Sudharma.

g.931 Movement Everywhere

thams cad 'gro ba

ཐམས་ཅད་འགོ་བ།

—

A city in Videha.

g.932 Movement of Wind

rlung gi rgyu · rlung gi rgyu ba

རླུང་གི་རྒྱ། · རླུང་གི་རྒྱ་བ།

—

(1) Alternative name for Enjoying the Wind (*rlung gi rgyu*). (2) One of the twenty-seven realms in the Heaven Free from Strife (*rlung gi rgyu ba*).

g.933 Moving among Eyes

mig la kun tu rgyu ba

མིག་ལ་ཀུན་ཏུ་རྒྱ་བ།

—

An area in Kuru.

g.934 Moving Flowers

me tog rgyu ba

མེ་ཏོག་རྒྱ་བ།

—

A river on Saṅkāśa.

g.935 Moving Fragrance

dri rgyu ba

འོ་རྒྱ་བ།

—

An area in Kuru.

g.936 Moving in Gatherings

tshogs pa rgyu ba

ཚོགས་པ་རྒྱ་བ།

—

One of the twenty-seven realms of the Heaven Free from Strife.

g.937 Moving in Mixed Environments

rab tu rnam par 'dres pa'i khor yug na rgyu ba

རབ་ཏུ་རྣམ་པར་འདྲེས་པའི་ཁོར་ཡུག་ན་རྒྱ་བ།

—

One of the twenty-seven realms of the Heaven Free from Strife, possibly the same as Continuous Movement (*rgyun gyis rgyu ba*).

g.938 Moving in Mountain Ranges

ri'i tshogs na rgyu ba

རིའི་ཚོགས་ན་རྒྱ་བ།

—

One of the twenty-seven realms in the Heaven Free from Strife.

g.939 Moving in One's Land

rang gi yul bar rgyu ba

རང་གི་ཡུལ་བར་རྒྱ་བ།

—

One of the twenty-seven realms in the Heaven Free from Strife.

g.940 Moving in the Stream

rgyun gyi gnas na rnam par rgyu ba

རྒྱུན་གྱི་གནས་ན་རྣམ་པར་རྒྱ་བ།

—

One of the twenty-seven realms of the Heaven Free from Strife.

g.941 Moving in the Wink of an Eye

mig phye zhing 'gro ba btsums nas 'gro ba

མིག་ཕྱི་ཞིང་འགྲོ་བ་བཅུ་མའི་ནས་འགྲོ་བ།

nimeṣonmeṣagatī

A realm in the Heaven of the Thirty-Three.

g.942 Moving in Vast Environments

rgya chen po'i khor yug na rgyu ba

རྒྱ་ཆེན་པོའི་ཁོར་ཡུག་ན་རྒྱ་བ།

—

One of the twenty-seven realms of the Heaven Free from Strife, presumably the same as Moving in Mixed Environments.

g.943 Moving Like the Moon

zla ba'i gnas ltar rgyu ba

ཟླ་བའི་གནས་ལྟར་རྒྱ་བ།

candrāyaṇacāra

A realm in the Heaven of the Thirty-Three. Also called Resembling the Full Moon.

g.944 Moving Mind

yid g.yo ba

ཡིད་གཡོ་བ།

—

A realm inhabited by garland-bearer gods.

g.945 Moving Moon

zla ba rgyu ba

ཟླ་བ་རྒྱ་བ།

—

A river on Saṅkāśa.

g.946 Moving on Springy Ground

dma' ba dang mtho ba na rgyu ba

དམའ་བ་དང་མཐོ་བ་ན་རྒྱ་བ།

nimnonnatācāriṇī

A realm in the Heaven of the Thirty-Three.

g.947 moving without delay

'gor ba med par 'gro ba

འགོར་བ་མེད་པར་འགོ་བ།

—

A class of vidyādhara.

g.948 Multicolor

'dres pa

འདྲེས་པ།

—

A mountain on the continent of Kuru.

g.949 musāragalva

mu sA ra gal+ba · mu sA ra gal ba · mu sa ra · spug

མུ་སུ་ར་གཤམ། · མུ་སུ་ར་གལ་བ། · མུ་ས་ར། · སུག

musāragalva

Musāragalva is fossilized coral that has undergone transformation under millions of years of underwater pressure. It appears in one version of the list of seven precious materials. The Tibetan tradition describes it as being formed from ice over a long period of time. It can also refer to tridacna (*Tridacnidae*) shell, which is also presently referred to by the name musaragalva. Attempts to identify musāragalva have included sapphire, cat's eye, red coral, conch, and amber.

g.950 Musulundha

mu su lun dha

མུ་སུ་སུན་ལྷ།

**musulundha*^{RP}

King of the gods in the Heaven Free from Strife.

g.951 Mutation

gzhan du 'gyur ba

གཞན་དུ་འགྱུར་བ།

anyathāparivarta

(1) One of sixteen realms that surround the Great Howling Hell. (2) One of sixteen realms that surround the Reviving Hell.

g.952 Mutilation by Iron

lcags kyis bsgyur ba

ལྷགས་ཀྱིས་བསྐྱར་བ།

ayahparivartaka

One of sixteen realms that surround the Reviving Hell.

g.953 Mutual Harm

phan tshun gnod pa

ཕན་ཚུན་གནོད་པ།

parasparapīḍāsanivarta

One of sixteen realms that surround the Great Howling Hell.

g.954 Mutual Liking

phan tshun dga'

ཕན་ཚུན་དགའ།

—

A realm of the triple-lute-bearer gods.

g.955 Nāḍoḍina

nA Do DI na

ནཱོ་ཏོ་ཏི་ན།

**nāḍoḍina* ^{RP}

A mountain in Godānīya.

g.956 nāga

klu

ལྷ།

nāga

A serpentine class of beings associated with intelligence and wealth.

g.957 Nāga Beru

klu'i be ruH

ལྷའི་བེ་རུ།

**beru* ^{RP}

A lake on Equal Peaks.

g.958 Nāga River

klu'i chu

ལྷའི་ཅུ།

—

A river on Great Slope.

g.959 Nālandā

ba len+d+ra

བ་ལེན།

nālanda

A renowned monastic complex in India.

g.960 Nālati

na la ti · na lA ti

ན་ལ་ཏི། · ན་ལ་ཏི།

nālati

A town in ancient India where this sūtra is taught.

g.961 Nārāyaṇa

sred med kyi bu

སྲེད་མེད་ཀྱི་བུ།

nārāyaṇa

Another name for the god Viṣṇu.

g.962 Narmadā

nar ma dA

ན་ར་མ་ད།

narmadā

A river to the south of Jambudvīpa.

g.963 narratives

rtogs pa brjod pa'i sde

རྟོགས་པ་བརྗོད་པའི་སྡེ།

avadāna

One among the twelve sections of scripture.

g.964 Nature of Precious Bliss

bde ba rin po che'i rang bzhin

བདེ་བ་རིན་པོ་ཆེའི་རང་བཞིན།

—

A forest on Vast Garlands of Bliss.

g.965 necklace

mgul phreng

མགུལ་ཕྲེང་།

—

A class of asuras ruled by Kaṇṭhamāla.

g.966 Nectar Flow

bdud rtsi 'bab pa

བདུད་རྩི་འབབ་པ།

—

A lake on Equal Peaks.

g.967 Needle Eye

khab kyi kha

ཁབ་ཀྱི་ཁ།

—

A mountain off Videha.

g.968 Net Garland

dra ba'i phreng ba

དྲ་བའི་ཕྲེང་བ།

—

A forest in Dwelling in Excellent View.

g.969 Neutralization of Nāga Poison

klu'i dug bcom

ཀླུ་འི་དུག་བཅོམ།

—

An ocean between Godānīya and Videha.

g.970 Niculundha Flow

ni tsu lun+da 'bab pa

ནི་ཙུ་ལུན་འབབ་པ།

**niculundha* ^{RP}

A river on Flocking Peacocks.

- g.971 Nimi
ni mi
 ནི་མི།
 *nimi^{RP}
 A king who built stupas.
- g.972 Nirāsravarati
zag pa med par 'gro ba
 ཟག་པ་མེད་པར་འགོ་བ།
nirāsravarati
 The mansion within the city of Mānasañkalpa in the Heaven of Joy in which the bodhisattva Maitreya lives.
- g.973 nirvāṇa
mya ngan las 'das pa
 མྱ་ངན་ལས་འདས་པ།
nirvāṇa
 The ultimate cessation of suffering. Also translated here as “transcendence of suffering.”
- g.974 nirvāṇa without remainder
lhag med myang 'das
 ལྷག་མེད་མྱ་ང་འདས།
nirupadhiśeṣanirvāṇa
 The cessation of karma and affliction within which no residue of the aggregates remains.
- g.975 No Death
'chi med
 འཆི་མེད།
 —
 One of sixteen realms that surround the Howling Hell. Alternatively referred to as Impossible to Die (*gsod med*) in the Tibetan text.
- g.976 No Hope of Joy
kun dga' la re ba med pa
 ཀུན་དགའ་ལ་རེ་བ་མེད་པ།

—

One of sixteen realms that surround the Great Howling Hell. Appears to be identical with Joyless Thought.

g.977 No Lack of Embankments

'jug ngogs med pa ma yin pa

འཇུག་རོགས་མེད་པ་མ་ཡིན་པ།

—

A location in Heaven Free from Strife.

g.978 No Shadows

grib ma med pa

གྲིབ་མ་མེད་པ།

—

A forest on Vast Garlands of Bliss.

g.979 non-Buddhist

mu stegs can

མུ་སྟེགས་ཅན།

tīrthika

A follower of one of the non-Buddhist religious systems in India.

g.980 Non-Intoxication

myos pa med pa

མྱོས་པ་མེད་པ།

—

A river in the Swan Forest.

g.981 Non-perception of Time

dus mi mthong

དུས་མི་མཐོང་།

—

A lotus pool in Lateral.

g.982 non-returner

phyir mi 'ong ba

ཕྱིར་མི་འོང་བ།

anāgāmin

The third level of noble ones when practicing the path of the hearers (bound to never be reborn in the realm of desire).

g.983 Numerous Celestial Bodies

rgyu skar mang po

རྒྱ་སྐར་མང་པོ།

—

A mountain beyond Videha.

g.984 Numerous Joys

dga' ba du ma

དགའ་བ་དུ་མ།

—

A lake near Flow of Beauty.

g.985 Numerous Leaves

lo 'dab mang ba

ལོ་འདབ་མང་བ།

—

A town in Videha.

g.986 once-returner

lan cig phyir 'ong ba

ལན་ཅིག་ཕྱིར་འོང་བ།

sakṛdāgāmin

The second level of noble ones when practicing the path of the hearers (having only one remaining birth in the realm of desire).

g.987 One League of Cool Water

bsil ba'i chu ni rgyar dpag tshad du gyur pa

བསིལ་བའི་རྒྱ་མཚོ་ལྷོ་ལྷོ་ལ།

—

A river on Saṅkāśa.

g.988 One That Arouses Great Pity

snying rje chen po

སླིང་རྗེ་ཚེན་པོ།

mahākaruṇa

A realm that neighbors the Hell of Intense Heat.

g.989 Ornament of the Mind

yid kyi rgyan

ཡིད་ཀྱི་རྒྱན།

—

One of the twenty-seven realms of the Heaven Free from Strife.

g.990 Overflow

rgyu mthun pa

རྒྱ་མཐུན་པ།

—

A forest on Holder of Joy.

g.991 Overjoyed

rab tu spro ba · rab dgod

རབ་ཏུ་སློབ། · རབ་དགོད།

—

Asura king of the fourth level, Immovable.

g.992 Pain Incarnate

shar gyur pa thams cad sdug bsngal

ཤར་གྱུར་པ་ཐམས་ཅད་སྡུག་བསྔལ།

sarvāmiṣabhūtavedana

A realm that neighbors the Hell of Intense Heat.

g.993 Pair of Śāla Trees

shing sA la zung

ཤིང་སྣ་ལ་རྩེད།

yamanaśālā

A realm in the Heaven of the Thirty-Three.

g.994 Pakṣu

pak+Shu

པཀ་ཤུ།

*pakṣu^{RP}

A river in Jambudvīpa.

g.995 Palanquin Houses

khyogs kyi khang bu

ཁྱོགས་ཀྱི་ཁང་བུ།

—

Refers to Spacious Palanquin Houses.

g.996 Palatial Mountain

gzhal yas khang gi ri

གཞལ་ཡས་ཁང་གི་རི།

—

A forest in Total Pleasure.

g.997 paṇḍita

paN+Di ta

པཎྌི་ཏ།

paṇḍita

An accomplished scholar.

g.998 parables

de lta bu byung ba'i sde

དེ་ལྟ་བུ་བྱུང་བའི་སྡེ།

itivṛttaka

One among the twelve sections of scripture.

g.999 Pāraṭā

pA ra tA

པ་ར་ཏ།

*pāraṭā^{RP}

An area to the west of Jambudvīpa.

g.1000 Pārijāta

yongs 'du

ཡོངས་འདུ།

pārijāta

A heavenly tree on Mount Sumeru (*yongs 'du*).

g.1001 Pārijāta Mountains

ri yongs 'du

རི་ཡོངས་འདུ།

pārijāta

A mountain range.

(We have been unable to identify this mountain, or mountain range.

However, since *yongs 'du* is a translation of “pārijāta tree,” we have opted for this translation. Perhaps it refers to the mountains where the pārijāta tree grows?)

g.1002 Park of Golden Shade

gser gyi grib ma'i tshal

གསེར་གྱི་གྲིབ་མའི་ཚལ།

—

A park in Attached to That.

g.1003 Park of Passion

rgyags pa'i kun dga' ra ba

རྒྱལ་ས་པའི་ཀུན་དགའ་ར་བ།

—

One of four parks that surround the city of Radiant.

g.1004 Park of the Cuckoo Birds

khu byug gi kun dga' ra ba

ཁུ་བྱུག་གི་ཀུན་དགའ་ར་བ།

—

One of four parks that surround the city of Radiant.

g.1005 Part of the Assembly

ris mthun pa

རིས་མཐུན་པ།

nikāyabhāginī

A realm in the Heaven of the Thirty-Three.

g.1006 Pāruṣika

rtsub 'gyur

ཕུབ་འགུར།

pāruṣika

A forest on the western face of Sumeru.

g.1007 Passionate Conduct

yang dag chags spyod

ཡང་དག་ཆགས་སྡོད།

—

A realm of the triple-lute-bearer gods.

g.1008 past-life stories

skyes pa rabs kyi sde

སྐྱེས་པ་རབས་ཀྱི་སྡེ།

jātaka

One among the twelve sections of scripture.

g.1009 Pāṭaliputra

pa TA li pu tra

པ་ཏཱ་ལི་པུ་ཏྲ།

pāṭaliputra

A city in Jambudvīpa; present day Patna.

g.1010 Patshap

pa tshab

པ་ཚབ།

—

The name of a Tibetan family to which belonged the renowned translator Patshap Nyima Drakpa.

g.1011 Patshap Tsultrim Gyaltzen

pa tshab tshul khrims rgyal mtshan

པ་ཚབ་ཚུལ་ཁྲིམས་རྒྱལ་མཚན།

—

The primary translator of this scripture.

g.1012 paurva

pau rwa

པོ་རྒྱ

**paurva*^{RP}

A class of vidyādhara.

g.1013 Peacock Call

rma bya'i sgra

མཁུའི་སྒྲ།

—

An area in Kuru.

g.1014 Peacock Forest

rma bya'i nags

མཁུའི་ནགས།

—

An island in the vicinity of Jambudvīpa.

g.1015 Peak of Distinct Appearance

lhun po so sor snang ba

ལྷུན་པོ་སོ་སོར་སྒྲང་བ།

—

A mountain in Passionate Conduct.

g.1016 Pearl

mu tig

མུ་ཏིག།

—

An island in the vicinity of Jambudvīpa.

g.1017 Pearl Stream

mu tig 'bab pa

མུ་ཏིག་འབབ་པ།

—

A river in Mutual Liking.

g.1018 Pearly Sand

mu tig gi bye ma dang ldan pa

མུ་ཏིག་གི་བྱེ་མ་དང་ལྷན་པ།

—

A river on Saṅkāśa.

g.1019 Peripheral

zur la gnas pa

ལུས་ལ་གནས་པ།

—

A realm inhabited by garland-bearer gods.

g.1020 pervasive attachment

kun tu khyab pa'i zhen pa

ཀུན་ཏུ་ཁྱེད་པའི་ཞེན་པ།

—

A class of vidyādhara.

g.1021 Pervasive Fragrance

dri 'thul ba

དྲི་འཕྲུལ་བ།

—

A forest in Total Pleasure.

g.1022 Pervasive Waters

chus khyab pa

ཚུས་ཁྱེད་པ།

—

An ocean between Kuru and Godānīya.

g.1023 Pinnacle

rtse mo · rtse mo can

རྩེ་མོ། · རྩེ་མོ་ཅན།

—

(1) A river on Saṅkāśa (*rtse mo*). (2) One of four parks that surround the city of Radiant (*rtse mo can*).

g.1024 piśāca

sha za

ཤ་ཟ།

piśāca

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that, like several other classes of nonhuman beings, take spontaneous birth. Ranking below *rākṣasas*, they are less powerful and more akin to pretas. They are said to dwell in impure and perilous places, where they feed on impure things, including flesh. This could account for the name *piśāca*, which possibly derives from $\sqrt{piś}$, to carve or chop meat, as reflected also in the Tibetan *sha za*, “meat eater.” They are often described as having an unpleasant appearance, and at times they appear with animal bodies. Some possess the ability to enter the dead bodies of humans, thereby becoming so-called *vetāla*, to touch whom is fatal.

g.1025 Place for Austerities

dka' thub dang 'brel ba

དཀར་ཐུབ་དང་འབྲེལ་བ།

—

An island in the vicinity of Jambudvīpa.

g.1026 Place Where the Water is Enjoyed

chu la spyod pa'i sa gzhi

ཆུ་ལ་སྤྱོད་པའི་ས་གཞི།

—

A pond on Equal Peaks.

g.1027 player

rtse ba la gnas pa

རྩེ་བ་ལ་གནས་པ།

krīḍāvihārin

A class of asuras ruled by Puṣpamāla.

g.1028 Playful Abandon

bag med rnams rtse ba

བག་མེད་རྣམས་རྩེ་བ།

—

A pond on Equal Peaks.

g.1029 Playful Frolicking

rtse dga'

ཚེ་དགའ།

—

A lake near Sudharma.

g.1030 Playing the Vīṇā

pi wang gis rtse ba

ཕི་ཡང་གིས་རུ་བ།

—

A lotus grove in Blazing Splendor.

g.1031 Pleading

rgyob shig pa

རྒྱོབ་ཤིག་པ།

—

One of sixteen (or seventeen) realms that surround the Crushing Hell.

g.1032 Pleasant Breeze

rlung bde

རླུང་བདེ།

—

A forest of the asuras.

g.1033 Pleasant Humming of Bees

bung ba'i sgra snyan

བུང་བའི་སྒྲ་སྟན།

—

A realm of the vessel-bearer gods.

g.1034 Pleasant Sound

sgra snyan pa

སྒྲ་སྟན་པ།

—

A realm of the triple-lute-bearer gods.

g.1035 Pleasurable Water

'dod pa'i chu

འདོད་པའི་ཇ།

—

A river in the Swan Forest.

g.1036 Pleasure Grove of Song

glu dbyangs len pa'i kun dga' ra ba

ལྷ་དབྱངས་ལེན་པའི་ཀུན་དགའ་ར་བ།

—

A grove in Garland of Splendor.

g.1037 Pleasure Grove of the Moon Vision

zla ba mthong bar 'dod pa'i tshal

ལྷ་བ་མཐོང་བར་འདོད་པའི་ཚལ།

—

One of the twenty-seven realms in the Heaven Free from Strife.

g.1038 Pleasure Grove Park

kun dga' ra ba'i skyed mos tshal

ཀུན་དགའ་ར་བའི་སྐྱེད་མོས་ཚལ།

—

A park in House of Refined Gold.

g.1039 Plow

gshol mda' ba

གཤོལ་མདའ་བ།

—

An island in the vicinity of Jambudvīpa.

g.1040 Plumes of Fire

me'i spyi gtsug lta bu

མའི་སྤྱི་གཙུག་ལྷ་བ།

agnicūḍaka

A realm that neighbors the Hell of Intense Heat.

g.1041 Pond

mtshe'u

མཚེ་ལྷ།

tadāga

One of sixteen realms that surround the Reviving Hell.

g.1042 Pond Garland

rdzing bu'i phreng ba

རྫིང་བུའི་ཕྱེང་བ།

—

A lake on Equal Peaks.

g.1043 Ponds in Delightful Pleasure Gardens

kun dga' ra ba bde bar gnas pa'i lteng ka

ཀུན་དགའ་ར་བ་བདེ་བར་གནས་པའི་ལྷོང་ཀ

—

A mountain in Dwelling on Forest Riverbanks.

g.1044 ponds of beauty

lteng ka sdug gu

ལྷོང་ཀ་སྤུག་གུ

—

A class of asuras.

g.1045 Porridge

skyo ma

སྐྱོ་མ།

—

An ocean between Godānīya and Videha.

g.1046 Possessor of Excellent Conduct

legs spyod ldan

ལེགས་སྦྱོང་ལྷན།

—

A previous ruler of the Heaven of the Thirty-Three.

g.1047 Possessor of Reeds

be tra can

བེ་ཏ་ཅན།

—

A river to the south of Jambudvīpa.

g.1048 Power of Past Smoke

sngon gyi du ba'i stobs

སྔོན་གྱི་དུ་བའི་སྟོབས།

—

A river on Sankāśa.

g.1049 power of space

nam mkha'i stobs

ནམ་མཁའི་སྟོབས།

—

A class of vidyādhara.

g.1050 Powerful

shugs dang ldan pa

ཤུགས་དང་ལྷན་པ།

—

A river to the south of Jambudvīpa.

g.1051 Powerful Luminous Retreat

dben 'gro dbang po'i 'od

དབེན་འགྲོ་དབང་པོའི་འོད།

—

A lake near Sudharma.

g.1052 Prabhāvatī

'od dang ldan pa

འོད་དང་ལྷན་པ།

prabhāvatī

A previous ruler of the Heaven of the Thirty-Three.

g.1053 Pramatha

rab 'joms

རབ་འཇོམས།

pramatha

An unvirtuous nāga king.

g.1054 Praśānta

rab tu zhi ba

རབ་ཏུ་ཞི་བ།

praśānta

Lord of the Heaven of Joy.

g.1055 **prātimokṣa**

so sor thar pa

སོ་སོར་ཐར་པ།

prātimokṣa

“Prātimokṣa” is the name given to the code of conduct binding on monks and nuns. The term can be used to refer both to the disciplinary rules themselves and to the texts from the Vinaya that contain them. There are multiple recensions of the *Prātimokṣa*, each transmitted by a different monastic fraternity in ancient and medieval India. Three remain living traditions, one of them the Mūlasarvāstivāda Vinaya of Tibetan Buddhism. Though the numbers of rules vary across the different recensions, they are all organized according to the same principles and with the same disciplinary categories. It is customary for monastics to recite the *Prātimokṣa Sūtra* fortnightly.

g.1056 **Precious Arch**

nor bu'i rta babs

ནོར་བུའི་རྟ་བབས།

—

A mountain in Godānīya.

g.1057 **Precious Ground**

rin po che'i sa

རིན་པོ་ཆེའི་ས།

—

A grove in Dwelling on Mixed Riverbanks.

g.1058 **Precious Rain**

rin chen char 'bebs

རིན་ཆེན་ཚར་འབེབས།

—

One of the seven golden mountains that surround Mount Sumeru.

- g.1059 Precipices and Abysses
ngam grog dang g.yang sa
 ངམ་གྲོག་དང་གཡང་ས།
śvabhṛaprapāta
 A place in Ultimate Torment.
- g.1060 Prikṣikā
pri Shi kA
 སི་ཤི་ཀ།
 *prikṣikā^{RP}
 A land to the north of Jambudvīpa.
- g.1061 Profound
zab pa
 ཟབ་པ།
gambhīra
 The residence of the asura king Puṣpamāla.
- g.1062 Promotion
sbyor ba la 'jug pa
 སྤྱོད་བ་ལ་འཇུག་པ།
yogāvaha
 A realm in the Heaven of the Thirty-Three.
- g.1063 prophecies
lung du bstan pa'i sde
 ལུང་དུ་བསྟན་པའི་སྡེ།
vyākaraṇa
 One among the twelve sections of scripture.
- g.1064 Pulindo
pu lin do
 ཕུ་ལིན་དོ།
 *pulindo^{RP}
 A land to the north of Jambudvīpa.
- g.1065 Pūraṇa

rdzogs byed

རྫོགས་བྱེད།

pūraṇa

Extremist teacher at the time of the Buddha

g.1066 pure abodes

gnas gtsang ma'i ris

གནས་གཙང་མའི་རིས།

śuddhāvāsa

Realms associated the fourth concentration into which only noble beings are born.

g.1067 pure conduct

tshang par spyod pa

ཚང་པར་སྟོད་པ།

brahmacārya

A celibate lifestyle focused on spiritual pursuits.

g.1068 Pure Direction

phyogs gtsang ma

ཕྱོགས་གཙང་མ།

—

A mountain in White Body.

g.1069 purposeful expressions

ched du brjod pa'i sde

ཆེད་དུ་བརྗོད་པའི་སྟེ།

udāna

One among the twelve sections of scripture.

g.1070 Puṣpamāla

me tog phreng

མེ་ཏོག་ཕྲེང།

puṣpamāla

King on the third level of asuras, Excellent Abode.

g.1071 Radiant

'od can · 'od 'phro ba

འོད་ཅན། · འོད་འཕྲོ་བ།

—

(1) Celestial city occupied by Rāhu, king of the asuras ('od can). (2) A forest on the lower level of Living on the Peak ('od 'phro ba).

g.1072 Radiant Streams

chu klung 'od 'byin

ཚུ་ལུང་འོད་འབྲིན།

—

A mountain in Moving in Vast Environments.

g.1073 Rāhu

sgra can · sgra gcan

སྒ་ཅན། · སྒ་གཅན།

rāhu

An asura king.

g.1074 Rain of Burning Stones

rdo me 'bar ba char ltar 'bab pa

རྡོ་མེ་འབབ་བ་ཆར་ལྷར་འབབ་པ།

—

One of sixteen realms that surround the Howling Hell.

g.1075 Rain of Jambu Gold

'dzam bu na da char 'bebs

འཛམ་བུ་ན་ད་ཆར་འབབས།

—

A forest in Born in a Lap.

g.1076 Rain of Weapons

mtshon 'bab pa

མཚོན་འབབ་པ།

śastrasāmpāti

One of sixteen realms that surround the Reviving Hell.

g.1077 Rain River

char dang char gyi rjes su 'byung ba'i chu klung

ཆར་དང་ཆར་གྱི་རྗེས་སུ་འབྱུང་བའི་ཚུགས་ཀྱི་ཆུ་ཀླུང་།

—

A river on Saṅkāśa.

g.1078 Rainfall

char 'bebs

ཆར་འབབས།

—

A virtuous nāga king.

g.1079 Rājagṛha

rgyal po'i khab

རྒྱལ་པོའི་ཁབ།

rājagṛha

Definition from the 84000 Glossary of Terms:

The ancient capital of Magadha prior to its relocation to Pāṭaliputra during the Mauryan dynasty, Rājagṛha is one of the most important locations in Buddhist history. The literature tells us that the Buddha and his saṅgha spent a considerable amount of time in residence in and around Rājagṛha—in nearby places, such as the Vulture Peak Mountain (Gṛdhrakūṭaparvata), a major site of the Mahāyāna sūtras, and the Bamboo Grove (Veṇuvana)—enjoying the patronage of King Bimbisāra and then of his son King Ajātaśatru. Rājagṛha is also remembered as the location where the first Buddhist monastic council was held after the Buddha Śākyamuni passed into parinirvāṇa. Now known as Rajgir and located in the modern Indian state of Bihar.

g.1080 Rājanina

rA dza ni na

རྩ་ཇོ་ནི་ན།

**rājanina* ^{RP}

A lake in Living by Rājanina.

g.1081 rākṣasa/rākṣasī

srin po · srin mo

སྲིན་པོ། · སྲིན་མོ།

rākṣasa · rākṣasī

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that are often, but certainly not always, considered demonic in the Buddhist tradition. They are often depicted as flesh-eating monsters who haunt frightening places and are ugly and evil-natured with a yearning for human flesh, and who additionally have miraculous powers, such as being able to change their appearance.

g.1082 Rāmā

rA ma

རྣ་མ།

rāmā

A rākṣasī living on Ardhamaru.

g.1083 Rāmapāla

ne bai pA la · rA ma phA la

ནེ་བེ་པ་ལ། · རྣ་མ་ཕ་ལ།

rāmapāla

(1) A king of the Pāla dynasty who ruled from 1077–1120 CE (*rA ma phA la*). (2)

The alternate spelling, *ne bai pA la*, is tentatively identified to be the very same king of the Pāla dynasty. See [n.640](#).

g.1084 Ramayo

ra ma yo

ར་མ་ཡོ།

**ramayo*^{RP}

A sea to the west of Jambudvīpa.

g.1085 Raven Mouths

bya rog kha

བྱ་རོག་ཁ།

kākāsyaka

One of sixteen realms that surround the Hell of Ultimate Torment.

g.1086 Raven's Belly

bya rog lto

བྱ་རོག་ལྗོ།

—

One of sixteen realms that surround the Hell of Ultimate Torment. Also called Black Belly.

g.1087 Ravens' Peak

khwa spungs

ཁ་སྤུངས།

vāyasakūṭa

A mountain in the hell called Wailer.

g.1088 Ravens with Vajra-Like Beaks

khwa'i chu rdo rje lta bu

ཁ་ཚུང་རྩེ་ལྷ་བུ།

vajravāyasatuṅḍa

One of sixteen realms that surround the Great Howling Hell.

g.1089 reality

de nyid · de kho na nyid

དེ་ཉིད། · དེ་ལོ་ན་ཉིད།

tattva

Literally “thatness.” This term refers to the ultimate nature of things, the way things are in reality.

Note that the term “reality” has also been used to render terms of similar meaning such as *yang dag nyid* and others.

g.1090 Red

dmар po

དམར་པོ།

—

(1) An ocean between Videha and Jambudvīpa. (2) An ocean off Jambudvīpa. (3) A river in Jambudvīpa. (4) An ephemeral hell to the north of Jambudvīpa.

g.1091 Red City

grong khyer dmar gnas

གྲོང་ཁྱེར་དམར་གཤམ།

—

A realm of the ever-infatuated gods.

g.1092 Red Conches and Pearls

dung dang mu tig dmar po

དུང་དང་མུ་ཏིག་དམར་པོ།

—

An island in the vicinity of Jambudvīpa.

g.1093 Red Forest

nags dmar po

ནགས་དམར་པོ།

—

A forest in Moving in Mixed Environments.

g.1094 Red Water

chu dmar pa

ཚུ་དམར་པ།

—

An ocean between Godāniya and Videha.

g.1095 red-eyed ones

mig dpar ba

མིག་དཔར་བ།

—

A class of asuras.

g.1096 Relentless Torments

gnod pa rnam par m zhi ba

གནོད་པ་རྣམ་པར་མ་ཞི་བ།

kāraṇāvīryuparama

One of sixteen realms that surround the Reviving Hell.

g.1097 Reliever of the Sweaty

rngul ba ngal so ba

རླུང་བ་ངལ་སོ་བ།

—

A lake on Equal Peaks.

g.1098 Resembling a Great Lotus

pad ma chen po lta bu

ཕད་མ་ཚེན་པོ་ལྷ་བུ།

kumuda · mahāpaduma

One of the sixteen realms that surround the Hell of Heat.

g.1099 Resembling the Full Moon

zla ba'i gnas ltar nya ba

ཟླ་བའི་གནས་ལྷར་ཉལ།

—

A realm in the Heaven of the Thirty-Three. Also called Moving Like the Moon.

g.1100 Resembling White Lotuses

pad ma dkar po lta bu

ཕད་མ་དཀར་པོ་ལྷ་བུ།

punḍarīka

One of the sixteen realms that surround the Hell of Heat.

g.1101 Resplendent

rnam par skra ba

རྣམ་པར་སྒྲོ་བ།

—

King of the peafowl.

g.1102 Retinue

'khor

འཁོར།

—

A realm of the triple-lute-bearer gods.

g.1103 Reviving Hell

yang sos

ཡང་སོས།

saṃjīvoana

One of the eight hot hells.

g.1104 Rice-Milk Mud

'o thug gi 'dam

འོ་སྤྱལ་གྱི་འདམ།

—

A river on Sankāśa.

g.1105 Rich and Dark Shade

grib ma snum zhing nag pa

གྲིབ་མ་སྤུམ་ཞིང་ནག་པ།

—

A forest in Continuous Movement.

g.1106 Ripe Vessel

smin pa'i snod

སྤྲིན་པའི་སྣོད།

—

A town in Videha.

g.1107 ripening

rnam par smin pa

རྣམ་པར་སྤྲིན་པ།

vipāka

The resultant maturation of karmic actions and the manifestation of their effects. See also [n.60](#).

g.1108 Ripping of All Vital Points

gnad dang gnad gcod pa

གནད་དང་གནད་གཅོད་པ།

marmamarmanikṛntana

One of sixteen realms that surround the Crushing Hell.

g.1109 Rising

shar ba

ཤར་བ།

—

A mountain in the eastern sea beyond Jambudvīpa.

g.1110 River of a Thousand Flows

chu bo stong 'bab

ལྷོ་སྤང་འབབ།

—

A river in Dwelling in the Lofty.

g.1111 River of Carelessness

bag med pa'i chu

བག་མེད་པའི་ལྷོ།

—

A river in Garlands of Flowers.

g.1112 River of Enjoyments

chu bo dga' bcas

ལྷོ་དགའ་བཅས།

—

A river in Dwelling in the Lofty.

g.1113 River of Free Flow

chu bo gar dgar 'bab

ལྷོ་གར་དགར་འབབ།

—

A river in Dwelling in the Lofty.

g.1114 River of Great Enjoyments

chu bo dga' bcas che

ལྷོ་དགའ་བཅས་ཆེ།

—

A river in Dwelling in the Lofty.

g.1115 River of Layered Flows

chu bo brtsegs 'bab

ལྷོ་བརྟེན་ལྷོ་འབབ།

—

A river in Dwelling in the Lofty.

g.1116 River of Strong Current

chu bo shugs chen 'bab

ལྷོ་ཤུགས་ཆེན་འབབ།

—

A river in Dwelling in the Lofty.

g.1117 River of Strong Garlands

chu bo shugs phreng

ཚུབ་ཤུགས་ཤེང་།

—

A river in Dwelling in the Lofty.

g.1118 River of Sweet Taste

chu bo ro zhim

ཚུབ་རོ་ཞིམ།

—

A river in Dwelling in the Lofty.

g.1119 River of Wine

chang 'bab chu bo

ཆང་འབབ་ཚུབ།

—

A river in Enjoyment of Scents.

g.1120 Rivers and Flatlands

chu bo sman ljong

ཚུབ་སྐྱམ་ལྗོང་།

—

A peak upon Mount Sumeru.

g.1121 Roadless

lam med pa

ལམ་མེད་པ།

—

An island in the vicinity of Jambudvīpa.

g.1122 roamers

rab tu rgyug pa

རབ་ཏུ་རྒྱུག་པ།

—

A class of asuras.

g.1123 Roaming Sumeru

ri rab tu rgyu ba

རི་རབ་ཏུ་རྒྱུ་བ།

—

A land in Godānīya.

g.1124 roaming the cimiśa cave

tsi mi sha'i phug na rgyu ba

ཙི་མི་ཤའི་ཕུག་ན་རྒྱུ་བ།

—

A class of vidyādhara.

g.1125 Roaring Flow

'u ru ru'i sgras 'bab pa

ལུ་རུ་རུ་འི་སྒྲམ་འབབ་པ།

—

A river on Saṅkāśa.

g.1126 Rohina

ro hi na

རོ་ཉི་ན།

**rohina*^{RP}

A virtuous nāga king.

g.1127 Ruby Forest

pad ma rA ga'i nags

པད་མ་ར་གའི་ནགས།

—

A forest in Moving in Mixed Environments.

g.1128 runners

kun tu rgyug pa

ཀུན་ཏུ་རྒྱུག་པ།

—

A class of asuras.

g.1129 Śaci

bde sogs

བདེ་སོགས།

śaci

The wife of Śakra.

g.1130 sage

drang srong

དང་སྲོང།

ṛṣi

Indian sage or wise man, often a wandering ascetic or hermit; *drang srong* is literally “the righteous one.” “Great sage” is sometimes also used as a specific epithet of the buddhas.

g.1131 Sagely Joy

drang srong dga' ba

དང་སྲོང་དགའ་བ།

—

A river on Flocking Peacocks.

g.1132 Śakā

sh kA

ཤ་ཀ།

**śakā* ^{RP}

A land to the north of Jambudvīpa.

g.1133 Śakra

brgya byin

བརྒྱ་བྱིན།

śakra

Definition from the 84000 Glossary of Terms:

The lord of the gods in the Heaven of the Thirty-Three (*trāyastriṃśā*).

Alternatively known as Indra, the deity that is called “lord of the gods”

dwells on the summit of Mount Sumeru and wields the thunderbolt. The

Tibetan translation *brgya byin* (meaning “one hundred sacrifices”) is based

on an etymology that *śakra* is an abbreviation of *śata-kratu*, one who has performed a hundred sacrifices. Each world with a central Sumeru has a Śakra. Also known by other names such as Kauśika, Devendra, and Śacipati.

In this text:

Also mentioned in this text as Kauśika and as Indra.

g.1134 Śākya

shAkya

𑖦𑖜𑖞𑖩

śākya

Definition from the 84000 Glossary of Terms:

Name of the ancient tribe in which the Buddha was born as a prince; their kingdom was based to the east of Kośala, in the foothills near the present-day border of India and Nepal, with Kapilavastu as its capital.

g.1135 Śākya followers

shAkya pa

𑖦𑖜𑖞𑖩𑖰𑖩

—

In the sūtra this term used by non-Buddhists to refer to Buddhists.

g.1136 Śākyamuni

shAkya thub pa

𑖦𑖜𑖞𑖩𑖱𑖩𑖰𑖩

śākyamuni

Definition from the 84000 Glossary of Terms:

An epithet for the historical Buddha, Siddhārtha Gautama: he was a *muni* (“sage”) from the Śākya clan. He is counted as the fourth of the first four buddhas of the present Good Eon, the other three being Krakucchanda, Kanakamuni, and Kāśyapa. He will be followed by Maitreya, the next buddha in this eon.

g.1137 Śakyarakṣita

shAkya rak+Shi ta

𑖦𑖜𑖞𑖩𑖱𑖩𑖰𑖩𑖩

śakyarakṣita

An Indian paṇḍita involved in translating this sūtra.

g.1138 Śālmali Forest

shing shal ma li'i tshal

ཤིང་ཤལ་མ་ལི་འི་ཚལ།

śālmaliṅa

One of sixteen realms that surround the Great Howling Hell.

g.1139 Salty

lan tshwa

ལན་ཚྱ།

—

A sea between Videha and Jambudvīpa

g.1140 Sāmreḍā

sA mre DA

སྤ་མེ་རྒྱ།

**sāmreḍā^{RP}*

A river on Great Slope.

g.1141 saṃsāra

'khor ba

འཁོར་བ།

saṃsāra

See cyclic existence.

g.1142 Sandy Stretch

bye ma'i gnas skabs

བྱེ་མའི་གནས་སྐབས།

—

An area between Godānīya and Videha.

g.1143 Saṅkāśa

sang kA sha kA · sang kA sha · saM kA sha

སང་ཀུ་ཤ་ཀུ། · སང་ཀུ་ཤ། · སི་ཀུ་ཤ།

**saṅkāśa^{RP}*

A mountain in Kuru.

g.1144 Śāntākaragupta

shAn+ta A ka ra gup+ta

སྐྱོ་ལྷ་ཀ་ར་གུམ་པ།

śāntākaragupta

An Indian paṇḍita involved in translating this sūtra.

g.1145 Sānu

sA nu

སྐྱ་ལྷ།

**sānu* ^{RP}

A lake on Equal Peaks.

g.1146 Sāra

sA ra

སྐྱ་ར།

sāra

A mountain in the sea west of Jambudvīpa.

g.1147 Śāradvatīputra

sha ra dwa ti'i bu

ཤ་ར་དྲཱི་བུ།

śāradvatīputra

More widely known as Śāriputra—the contracted version of his name—he was one of the Buddha's foremost hearer disciples. Renowned for his pure discipline and unparalleled knowledge of the teachings.

g.1148 Saumya

so'u myo

སོ་ལྷོ།

**saumya* ^{RP}

A previous ruler of the Heaven Free from Strife.

g.1149 Scattered Stones

rdo ba 'drim pa

རྫོ་བ་འདྲིམ་པ།

—

A river on Upward Ocean.

g.1150 scent of constant inebriation

rtaḡ tu myos pa'i dri

རྟག་ཏུ་ལྷོས་པའི་དྲི།

—

A class of vidyādhara.

g.1151 Scream

sgra chen po

སྒྲ་ཆེན་པོ།

mahānināda

One of sixteen realms that surround the Howling Hell.

g.1152 Screams Everywhere

thams cad sgra 'byin pa

ཐམས་ཅད་སྒྲ་འབྲིན་པ།

—

One of sixteen realms that surround the Howling Hell.

g.1153 Seasonal Joy

dus na dga' ba

དུས་ན་དགའ་བ།

—

A mountain in Kuru.

g.1154 Second China

rgya nag gzhan

རྒྱ་ནག་གཞན།

—

A land to the north of Jambudvīpa.

g.1155 Secret Play

gsang ba rtse dga' ba

གསང་བ་རྩེ་དགའ་བ།

—

A river on Saṅkāśa.

g.1156 Seeing the Head

mgo bo mthong ba

མགོ་བོ་མཐོང་བ།

—

A pond on Equal Peaks.

g.1157 Seeing Thousands

stong du mthong ba

སྟོང་དུ་མཐོང་བ།

—

A lotus pond on Draped in Light Rays.

g.1158 sense source

skye mched

སྐྱེ་མཚེད།

āyatana

These can be listed as twelve or as six sense sources (sometimes also called sense fields, bases of cognition, or simply *āyatanas*).

In context of epistemology, it is one way of describing experience and the world in terms of twelve sense sources, which can be divided into inner and outer sense sources, namely, (1–2) eye and form, (3–4) ear and sound, (5–6) nose and odor, (7–8) tongue and taste, (9–10) body and touch, (11–12) mind and mental phenomena. These are subsumed under the eighteen elements, where to the twelve sense sources the six consciousnesses are added.

In the context of the twelve links of dependent origination, only six sense sources are mentioned—they are the inner sense sources (similar to the six faculties) of eye, ear, nose, tongue, body, and mind.

g.1159 Serene

rab tu gtum pa ma yin pa

རབ་དུ་གཏུམ་པ་མ་ཡིན་པ།

—

A ruler of the Heaven Free from Strife. Also called Serene Form.

g.1160 Serene Form

rab tu gtum pa ma yin pa'i gzugs

རབ་དུ་གཏུམ་པ་མ་ཡིན་པའི་གཞུགས།

—

Alternative name for Serene.

g.1161 seven branches of awakening

byang chub kyi yan lag bdun

བྱང་ཚུབ་གྱི་ཡན་ལག་བདུན།

saptabodhyaṅga

The seven factors that constitute the path of seeing, namely: mindfulness, investigation, diligence, joy, agility, absorption, and equanimity. These are further explained in this text; see [4.B.1097–4.B.1101](#).

g.1162 seven precious substances

rin po che'i rdzas bdun

རིན་པོ་ཆེའི་རྩམ་བདུན།

—

Generic phrase. Here specified first as lapis lazuli, beryl, gold, silver, coral, crystal, and pearl and later as lapis lazuli, ruby, emerald, coral, vajra, crystal, and gold.

g.1163 seven sages

drang srong bdun

དང་སྲོང་བདུན།

saptarṣi

Refers to the seven stars of the Big Dipper, the names of which are derived from the names of the seven sages (*saptarṣi*) of the Vedic tradition.

g.1164 seven treasures

rin po che sna bdun

རིན་པོ་ཆེ་སྣ་བདུན།

saptaratna

Seven possessions of a universal monarch: the precious lady, precious jewel, precious wheel, precious elephant, precious horse, precious minister, and precious general or, as described in this text, precious master of the household. See also the detailed description in [1.96](#).

g.1165 Seven-Headed

mgo bdun pa

མགོ་བདུན་པ།

—

A virtuous nāga king.

g.1166 sexual misconduct

'dod pas log par g.yem pa

འདོད་པས་ལོག་པར་གཡེས་པ།

kāmamithyācaryā

The third among the three physical misdeeds.

g.1167 Shaded by Garlands

'phreng ba'i grib ma

འཕྲེང་བའི་གྲིབ་མ།

mālācchāyā

A realm in the Heaven of the Thirty-Three and the name of a tree that grows there.

g.1168 Shaded by Trees

shing gis g.yogs pa

ཤིང་གིས་གཡོགས་པ།

—

A lake on Equal Peaks.

g.1169 shadow players

grib ma'i rtse

གྲིབ་མའི་རྩེ།

—

A type of rākṣasī living on an island called Endowed with Jewels.

g.1170 Shaken by Fierce Winds

rlung gtum pos g.yos pa

རླུང་གཏུམ་པོས་གཡོས་པ།

—

A forest in Living on the Peak.

g.1171 Shang Buchikpa

zhang bu gcig pa

ཞང་བུ་གཅིག་པ།

—

An assistant translator and editor of this scripture.

g.1172 Sharp and Unbearable Pain

tshor ba rtsub cing tsha la bzod pa dka' ba

ཚོར་བ་རྒྱབ་ཅིང་ཚ་ལ་བཟོད་པ་དཀའ་བ།

kharakaṭukaduḥsahavedana

One of sixteen realms that surround the Great Howling Hell.

g.1173 Sherap Ö

shes rab 'od

ཤེས་རབ་འདྲ།

—

An assistant translator and editor of this scripture.

g.1174 Shining

rab spro

རབ་སྒྲོ།

—

A virtuous nāga king.

g.1175 Shining in Manifold Ways

rnam pa sna tshogs par rnam par bkra ba

རྣམ་པ་སྣ་ཚོགས་པར་རྣམ་པར་བྲག་བ།

—

One of the twenty-seven realms of the Heaven Free from Strife.

g.1176 Shining Jewel Light

nor bu 'byin

ནོར་བུ་འབྲིན།

—

A mountain in Moving in Vast Environments.

g.1177 Śikhin

gtsug tor can

གཙུག་ཏོར་ཅན།

śikhin

A previous buddha.

g.1178 Śīlabhadra

tshul khrims bzang po

ཚུལ་ཁྲིམས་བཟང་པོ།

śīlabhadra

A king in Jambudvīpa, Musulundha's rebirth.

g.1179 Silver Forest

dngul gyi shing ljon pa'i tshal

དངུལ་གྱི་ཤིང་ལྗོན་པའི་ཚལ།

—

A forest in White Body.

g.1180 Silver Hue

dngul gyi mdog

དངུལ་གྱི་མདོག།

—

A river on Saṅkāśa.

g.1181 Silvery Sands

dngul dang bcas pa'i bye mas yongs su bskor ba

དངུལ་དང་བཅས་པའི་བྱེ་མས་ཡོངས་སུ་བསྐོར་བ།

—

An island in the vicinity of Jambudvīpa.

g.1182 Siṃhala

sing ha la

སིང་ཉ་ལ།

siṃhala

The island of Lanka.

g.1183 Sindh

sin du'i yul

སིན་དུའི་ཡུལ།

**sindh*^{RP}

An area located in present day Pakistan.

g.1184 Sindhū

sin+d+hu

སིནྱ

sindhū

A river to the west of Jambudvīpa.

g.1185 Single Face

ngos gcig pa

ངོས་གཅིག་པ།

—

A mountain in the eastern sea beyond Jambudvīpa.

g.1186 Sitā

si tA

སི་ཏྲ།

**sitā*^{RP}

A river in Jambudvīpa.

g.1187 Sītā

sl tA

སྲི་ཏྲ།

sītā

A river to the north of Jambudvīpa.

g.1188 Situ Pañchen Chökyi Jungné

si tu paN chen chos kyi 'byung gnas

སི་ཏུ་པཎ་ཆེན་ཆོས་ཀྱི་འབྲུང་གནས།

—

The editor of the Degé Kangyur (1700–1774).

g.1189 Situated by the End of Karaṇa

ka ra na' i mtha' na gnas pa

ཀ་ར་ན་འི་མཐའ་ན་གནས་པ།

—

An area in Kuru.

g.1190 six objects

yul drug · drug

ཡུལ་རྩུག་ · རྩུག

—

The six sense objects: forms, sounds, smells, tastes, textures, and mental objects.

g.1191 six perfections

pha rol tu phyin pa drug

ཕ་རོལ་ཏུ་ཕྱིན་པ་རྒྱལ།

ṣaṭpāramitā

The six practices of the bodhisattva path: generosity (Tib. *sbyin pa*; Skt. *dāna*), discipline (Tib. *tshul khrims*; Skt. *śīla*), patience (Tib. *bzod pa*; Skt. *kṣānti*), diligence (Tib. *brtson 'grus*; Skt. *vīrya*), concentration (Tib. *bsam gtan*; Skt. *dhyāna*), and insight (Tib. *shes rab*; Skt. *prajñā*).

g.1192 six seasons

dus tshigs drug

དུས་ཚོགས་རྒྱལ།

—

The six seasons are early winter, late winter, spring, summer, monsoon, and fall.

g.1193 six tastes

ro drug

རོ་རྒྱལ།

ṣaḍrasa

According to Āyurveda, all foods can be categorized by six tastes: sweet, sour, salty, bitter, pungent, and astringent.

g.1194 sixteen aspects (of the four truths of noble beings)

bden bzhi'i dpyod pa rnam pa bcu drug · bden bzhi'i rnam pa bcu drug

བདེན་བཞིའི་དཔྱོད་པ་རྣམ་པ་བཅུ་རྒྱལ། · བདེན་བཞིའི་རྣམ་པ་བཅུ་རྒྱལ།

ṣoḍaśākāra

These are impermanence, suffering, emptiness, absence of self, origination, causality, production, conditionality, cessation, peace, excellence, deliverance, path, reason, practice, and release. See [4.B.1188](#) for an explanation of these.

g.1195 Sky Scent

nam mkha'i dri ma

ནམ་མཁའ་རྫི་མ།

—

A town in Videha.

g.1196 sky traveler

nam mkha' la rgyu bar byed pa

ནམ་མཁའ་ལ་རྒྱ་བར་བྱེད་པ།

—

A class of vidyādhara.

g.1197 Slab of Beryl

bai DUr+ya'i rdo leb

བི་རྩུའི་རོ་ལེབ།

—

A location in Draped with Jewels.

g.1198 Slicing Like a Bottle-Gourd Fruit

'bras bu a la bud lta bur gcod pa

འབྲས་བུ་ཨ་ལ་བུད་ལྷ་བུར་གཙོད་པ།

alābucchedaka

One of sixteen realms that surround the Crushing Hell.

g.1199 Sloping Banks

gram sag gi chu

གར་སག་གི་ཚུ།

—

A river on Saṅkāśa.

g.1200 Smoky

du ba pa

དུ་བ་པ།

—

A forest on Forest Garlands.

g.1201 Smoky Forest of Burning Embers

me mdag dud pa'i tshal

མེ་མདག་དུད་པའི་ཚལ།

dhūmāṅgāravana

One of sixteen realms that surround the Howling Hell.

g.1202 Smoky Forest of Burning Plantains

chu shing bsregs pa'i tshal

ཚུ་ཤིང་བསྐྱེགས་པའི་ཚལ།

kadalīdhūmavana

One of sixteen realms that surround the Howling Hell.

g.1203 Smooth Ground

gzhi 'jam pa

གཞི་འཇམ་པ།

—

A lotus pond on the fifth minor mountain on Lofty Summit.

g.1204 Snake

sbrul

སྐྱུ།

—

A mountain off Videha.

g.1205 Snowy

gangs yod pa

གངས་ཡོད་པ།

—

A river on Saṅkāśa.

g.1206 Snowy Regions

kha ba 'khor ba

ཁ་བ་འཁོར་བ།

—

An island in the vicinity of Jambudvīpa.

g.1207 Sole Shadow

grib ma gcig pu pa

གྲིབ་མ་གཅིག་ཕུ་པ།

—

A forest in Continuous Movement.

g.1208 Solitary

gcig pu ba

གཅིག་ཕུ་བ།

—

A mountain in Jambudvīpa.

g.1209 solitary buddha

rang sangs rgyas

རང་སངས་རྒྱས།

pratyekabuddha

An individual who attains a certain level of realization and liberation (different in some respects from those of an arhat and well short of those of a buddha) through understanding the nature of interdependent origination, without relying upon a teacher in that lifetime.

g.1210 songs

dbyangs kyis bsnyad pa'i sde

དབྱངས་ཀྱིས་བསྟན་པའི་སྡེ།

geya

One among the twelve sections of scripture.

g.1211 Sound of the Jambu Bird

bya 'dzam pa skad 'byin

བྱ་འཛམ་པ་སྐད་འབྱིན།

jambhāvītāra

One of sixteen realms that surround the Hell of Ultimate Torment. This hell is the same as the Sound of Water.

g.1212 Sound of Water

chu sgra

ཅུ་སྒྲ།

jambhāvītāra

One of sixteen realms that surround the Hell of Ultimate Torment.

g.1213 Sounds of the Land

nye 'khor gyi sgra

ཉེ་འཁོར་གྱི་སྐྱེ།

—

A city in Videha.

g.1214 Sounds of Water

chu sgra kun nas sgrogs pa

ཚུ་སྐྱེ་ཀུན་ནས་སྐྱོགས་པ།

—

A forest on Encircled by White Clouds.

g.1215 Source of Bodies

lus 'byung

ལུས་འབྱུང་།

—

Alternative name for Copious Parasites in Marrow and Bones.

g.1216 Source of Great Lotus

pad ma che 'byung

པད་མ་ཚེ་འབྱུང་།

—

A lake near Sudharma.

g.1217 Source of Joy

dga' 'byung

དགའ་འབྱུང་།

—

A lake near Sudharma.

g.1218 space dwellers

nam mkha' la gnas pa

ནམ་མཁའ་ལ་གནས་པ།

—

A class of asuras.

g.1219 Spacious Palanquin Houses

khyogs kyi khang bu yangs pa

ཁྱོགས་གྱི་ཁང་བུ་ཡངས་པ།

—

A park in Moving in the Stream.

g.1220 Spānāsetu

spA nA she tu

སྤྲ་ལྷ་ཤེ་ཏུ།

**spānāsetu* ^{RP}

An island in the vicinity of Jambudvīpa.

g.1221 Sparkling with Brilliant Jewels

nor bu'i cha shas rnam kyis rnam par bkra ba

ནོར་བུའི་ཚལ་ས་རྣམས་ཀྱིས་རྣམ་པར་བྲག་བ།

—

A mountain in Total Pleasure.

g.1222 Sparks and Parasites

me'i phye ma srin bu

མེའི་ཕྱེ་མ་སྲིན་བུ།

asthicūrṇakṛmi

One of sixteen realms that surround the Howling Hell.

g.1223 Special Drink

lhag pa thung ba

ལྷག་པ་ཐུང་བ།

—

A forest on Flocking Peacocks.

g.1224 special insight

lhag mthong

ལྷག་མཐོང་།

vipaśyanā

Refers to insight into the nature of reality or the practice of developing such insight. One of the two basic forms of Buddhist meditation, the other being calm abiding (*śamatha, zhi gnas*).

g.1225 Special Joy

lhag par dga' ba

ལྷག་པར་དགའ་བ།

—

A realm of the ever-infatuated gods.

g.1226 Sphere Endowed with Diverse Music

sil snyan rnam pa sna tshogs kyi sgra dang ldan pa

སིལ་སྟན་རྣམ་པ་སྣ་ཚོགས་ཀྱི་སྒྲ་དང་ལྷན་པ།

—

A forest in Engaging in Clarification.

g.1227 Splashing Swan Wings

ngang pas'i gshog pas bcom pa

ངང་པས་འི་གཤོག་པས་བཅོམ་པ།

—

A pond on Equal Peaks.

g.1228 Splendid

gzi brjid dang ldan pa

གཟི་བརྗིད་དང་ལྷན་པ།

—

A ruler of the Heaven Free from Strife.

g.1229 Splendor of the Signs of Pride

nga rgyal rtags kyi gzi brjid

ངར་རྒྱལ་རྟམ་གྱི་གཟི་བརྗིད།

—

One of the twenty-seven realms in the Heaven Free from Strife.

g.1230 Sporting among Lotuses

pad ma'i nang na rgyu ba

པད་མའི་ནང་ན་རྒྱ་བ།

—

A realm of the vessel-bearer gods.

g.1231 Sporting among Moving Groups

tshogs pa rgyu ba na rnam par rgyu ba

ཚོགས་པ་རྒྱ་བ་ན་རྣམ་པར་རྒྱ་བ།

—

A realm in the Heaven Free from Strife (multiple slightly variant versions are extant in the Tibetan, making the term sound more like a description than a proper noun).

g.1232 Spring Joy

dpyid dga' ba

དཔྱིད་དགའ་བ།

—

A river on Saṅkāśa.

g.1233 Stable Water

chu brtan pa

ཚུབ་རྟན་པ།

—

A lake on Equal Peaks.

g.1234 stage of no impediment

mi lcog med pa

མི་ལོག་མེད་པ།

—

The preparatory stage for the first concentration.

g.1235 Stainless

dri ma med pa

དྲི་མ་མེད་པ།

—

A pond on Equal Peaks.

g.1236 Stainless and Clear

dri ma med par gsal ba

དྲི་མ་མེད་པར་གསལ་བ།

—

A city in Godānīya.

g.1237 Star Garland

skar 'phreng

སྐར་འབྲེང་།

—

An asura city.

g.1238 starving spirit

yi dags

ཡི་དགས།

preta

One of the five or six classes of sentient beings, considered to be the karmic fruition of past miserliness. In Sanskrit, literally “the departed”; they are analagous to the ancestral spirits of Vedic tradition, the *pitrs*, who starve without the offerings of descendants. They live in the realm of Yama, the Lord of Death. They are particularly known to suffer from great hunger and thirst and the inability to acquire sustenance.

g.1239 Staṣkako

staSh+ka ko

སྐྱོ་གོ་

**staṣkako* ^{RP}

A nāga who visits Saṅkāśa Mountain.

g.1240 Steadfast One

brtan pa

བརྟན་པ།

—

A previous ruler of the Heaven of the Thirty-Three.

g.1241 stealing

ma byin par len pa

མ་བྱིན་པར་ལེན་པ།

adattādāna

The second among the three physical misdeeds. Also rendered here according to the literal meaning of *ma byin par len pa*, “taking what was not given.”

g.1242 Stomach

gsus pa nyid

གསུམ་པ་ཉིད།

—

An area in Kuru.

g.1243 stream enterer

rgyun du zhugs pa

རྒྱུན་དུ་ལྷགས་པ།

srotāpanna

A person who has entered the “stream” of practice that leads to nirvāṇa. The first of the four attainments of the path of the hearers.

g.1244 Stream of Dark Foam

dbu ba rog rog 'bab pa

དབུ་བ་རོག་རོག་འབབ་པ།

—

A river in Enjoyment of Scents.

g.1245 Stream of Gold

gser 'bab

གསེར་འབབ།

—

A river in Enjoyment of Scents.

g.1246 Stream of Jewel Pieces

rin po che'i dum bu 'bab

རིན་པོ་ཆེའི་དུམ་བུ་འབབ།

—

A river in Enjoyment of Scents.

g.1247 Stream of Jewels

rin chen 'bab

རིན་ཆེན་འབབ།

—

A river in Enjoyment of Scents.

g.1248 Strewn Sand

bye ma 'drim pa

ཁྱེ་མ་འདྲིམ་པ།

—

A river on Great Slope.

g.1249 Strife

'thab pa

འཐབ་པ།

—

A “ruler of the world” who belongs to the class of the māras.

g.1250 strongly attached to pleasure

bde ba la chags pa'i shugs

བདེ་བ་ལ་ཆགས་པའི་གུགས།

—

A class of vidyādhara.

g.1251 Studded with Kadambas

ka dam+ba 'khod pa

ཀ་དམུ་འཁོད་པ།

—

A river on Sankāśa.

g.1252 Studded with Lotuses

pad mas bkab par gyur pa

པད་མས་བཀའ་པར་གྱུར་པ།

—

A lake on Equal Peaks.

g.1253 Studded with Mansions

khang bzangs dkrigs pa

ཁང་བཟངས་དྲིལ་པ།

—

A pleasure grove in Shaded by Garlands.

g.1254 Studded with Vidruma Trees

bi dru ma'i shing dang ldan pa

བི་དུ་མའི་ཤིང་དང་ལྷན་པ།

—

A river on Saṅkāśa.

g.1255 Subhūticandra

su b+hU ti tsan+d+ra

སུ་བྱུ་ཉི་ཙན།

subhūticandra

A translator of the sūtra.

g.1256 Sublime Heaven

gya nom snang

གྲོ་ཤོ་སྤྲང་།

sudṛśa · sudarśana

The third of five realms associated with the fourth concentration into which only noble beings are born.

g.1257 Subtle Engagement

shib tu spyod pa

ཤིབ་ཏུ་སྤྱོད་པ།

sūkṣmacarā

A realm in the Heaven of the Thirty-Three.

g.1258 Sudarśana

legs mthong · lta na sdug

ལེགས་མཐོང་། ་ ལྷ་ན་སྤྲུག།

sudarśana

(1) King who appears during the elephant Airāvaṇa's previous life as a brahmin (*legs mthong*). (2) The city of Śakra (*legs mthong* and *lta na sdug*).

g.1259 Sudharma

chos bzang

ཚོས་བཟང་།

sudharma

Śakra's assembly hall.

g.1260 Śukati Pearls

mu tig gi shu ka ti

སུ་ཏིག་གི་ཤུ་ཀ་ཏི།

*śukati^{RP}

An island between Kuru and Godānīya.

g.1261 Sukhana

su kha na

སུ་ཁ་ན།

*sukhana^{RP}

A mountain to the west of Jambudvīpa.

g.1262 Śukti Realm

shuk+ti'i gnas

ཤུ་ཏི་གི་གནས།

*śukti^{RP}

An island in the vicinity of Jambudvīpa.

g.1263 Sumanyu

su ma n+yum

སུ་མ་རྒྱུ་མ།

sumanyu

A previous ruler of the Heaven of the Thirty-Three.

g.1264 Sumegha

su me gho

སུ་མེ་གོ།

sumegha

A mountain in the sea west of Jambudvīpa.

g.1265 Sumeru

ri rab · ri rab lhun po

རི་རབ། · རི་རབ་ལྷུན་པོ།

sumeru

Definition from the 84000 Glossary of Terms:

According to ancient Buddhist cosmology, this is the great mountain forming the axis of the universe. At its summit is Sudarśana, home of Śakra and his thirty-two gods, and on its flanks live the asuras. The mount has four sides facing the cardinal directions, each of which is made of a different

precious stone. Surrounding it are several mountain ranges and the great ocean where the four principal island continents lie: in the south, Jambudvīpa (our world); in the west, Godānīya; in the north, Uttarakuru; and in the east, Pūrvavideha. Above it are the abodes of the desire realm gods. It is variously referred to as Meru, Mount Meru, Sumeru, and Mount Sumeru.

g.1266 Sumeru dweller

ri rab lhun po la gnas pa

རི་རབ་ལུན་པོ་ལ་གནས་པ།

—

A class of vidyādhara.

g.1267 Sumeru Rival

ri rab lhun po la 'gran pa

རི་རབ་ལུན་པོ་ལ་འགྲན་པ།

—

A mountain to the north of Jambudvīpa.

g.1268 Summer Joy

dbyar dga' ba

དབྱར་དགའ་བ།

—

A river on Saṅkāśa.

g.1269 Summit Encircler

rtse mo la 'khor ba

རྩེ་མོ་ལ་འཁོར་བ།

—

A river on Forest Garlands.

g.1270 Summit Net

rtse mo'i g.seb

རྩེ་མོ་འི་གསེབ།

—

A lake on Equal Peaks.

g.1271 Sun Enjoyer

nyi ma sten pa

ཉིམ་སྒྲིན་པ།

—

A lotus pond on the fifth minor mountain on Lofty Summit.

g.1272 Sunny

nyi ma ldan

ཉིམ་ལྗན།

—

A mountain in the sea south of Jambudvīpa.

g.1273 Sunshine

nyin mor byed pa

ཉིན་མོར་བྱེད་པ།

—

A forest on Heap in the Stream.

g.1274 Superior

bla lhag pa

བླ་ལྷག་པ།

—

A mountain off Videha.

g.1275 Superior Harm

gnod pa mtho ba

གནོད་པ་མཐོ་བ།

ūrdhvakāraṇa

One of sixteen realms that surround the Reviving Hell.

g.1276 supreme ketaka garland bearer

ke ta ka'i phreng ba mchog dang ldan pa

ཀེ་ཏ་ཀའི་ཕྲེང་བ་མཚོག་དང་ལྷན་པ།

—

A class of vidyādharas.

g.1277 Supreme Lake

mtsho mchog

མཚོ་མཚོག།

—

A lake on Equal Peaks.

g.1278 Supreme Pleasure Grove

skyed mos tshal gyi mchog

སྐྱེད་མོས་ཚལ་གྱི་མཚོག

—

One of the twenty-seven realms in the Heaven Free from Strife.

g.1279 Supreme Splendor

gzi brjid mchog

གཟི་བརྗིད་མཚོག

tejomukha

A realm in the Heaven of the Thirty-Three.

g.1280 Supreme Strength

rab kyi shugs kyi bdag · rab kyi shugs

རབ་གྱི་ལུགས་གྱི་བདག · རབ་གྱི་ལུགས།

—

One of the twenty-seven realms of the Heaven Free from Strife.

g.1281 Surrounded by Nakra Crocodiles

chu srin na kras bskor ba

ཚུ་སྲིན་ན་གས་བསྐོར་བ།

—

A river on Saṅkāśa.

g.1282 Surrounded by Nyaronya

nya ro hi 'khor ba

ཉལ་རོ་ཧི་ཁོར་བ།

—

A river on Saṅkāśa.

g.1283 Suśīmo

su shI mo

སུ་ཤེ་མོ།

**suśīmo*^{RP}

A mountain in the sea west of Jambudvīpa.

g.1284 Sustained by Fruition

'bras bus nye bar 'tsho ba

འབྲས་བུས་ཉེབར་འཚོ་བ།

—

A realm inhabited by garland-bearer gods.

g.1285 Sustained by the Finest Tastes

ro brgya mchog gis bsten pa

རོ་བརྒྱ་མཚོག་གིས་བསྐྱེན་པ།

—

A grove in Unmixed.

g.1286 Susthali

sus tha li

སུས་ཐ་ལི།

**susthali* ^{RP}

A land to the north of Jambudvīpa.

g.1287 Sūtra

mdo

སངོ།

sūtra

In Buddhism it refers to the Buddha's teachings, whatever their length, and in terms of the three divisions of the Buddha's teachings, it is the category of teachings other than those on the Vinaya and Abhidharma. It is also used as a category to contrast with the tantra teachings. Another very specific meaning is when it is classed as one of the nine or twelve aspects of the Dharma. In that context *sūtra* means "discourse."

g.1288 sūtras

mdo'i sde

སངོའི་སྡེ།

sūtra

One among the twelve sections of scripture. See also entry on the term "sūtra."

g.1289 Suvarṇadvīpa

gser gling

གསེར་གླིང་།

suvarṇadvīpa

A region of Southeast Asia visited by Indians.

g.1290 Suvelang Forest

su be lang gi nags

སུ་བེ་ལང་གི་ནགས།

—

A forest on Great Slope.

g.1291 Suvīra

su bI ro

སུ་བློ་རོ།

suvīra

A land to the west of Jambudvīpa.

g.1292 Swamp of Filth

mi gtsang ba'i 'dam

མི་གཙང་བའི་འདམ།

amedhyamṛttikā

One of sixteen realms that surround the Reviving Hell.

g.1293 swan chariot

ngang pa'i shing rta

ངང་པའི་ཤིང་རྟ།

—

A class of vidyādhara.

g.1294 Swan Charioteer

ngang pa'i shing rta

ངང་པའི་ཤིང་རྟ།

—

An epithet of Brahmā, who rides a swan.

g.1295 Swan Forest

ngang pa'i nags

ངང་པའི་ནགས།

—

(1) A forest in Endowed with Migration. (2) A lake to the north of Jambudvīpa.

g.1296 Swan Lotus Forest

ngang pa'i pad ma'i tshal

ངང་པའི་པད་མའི་ཚལ།

—

A lotus grove in Part of the Assembly.

g.1297 Swan Waters

ngang pa'i chu

ངང་པའི་ཚུ།

—

A lake on Equal Peaks.

g.1298 Swift Current

myur ba'i chu

མུར་བའི་ཚུ།

—

A river on Saṅkāśa.

g.1299 Swift Movement

'gro mgyogs pa

འགྲོ་མགྲོགས་པ།

—

A realm inhabited by garland-bearer gods.

g.1300 Swimming Like Fish in Molten Copper

zangs bzhus bar nya 'khyug pa lta bu

ཟངས་བཞུས་བར་ཉ་འབྱུག་པ་ལྟ་བུ།

tāmrālohitamīnāvarta

One of the sixteen realms that surround the Hell of Heat.

g.1301 tailed creature

lang ku di ka

ལང་ཀུ་དི་ཀ

**lāṅgulika* ^{RP}

A monster in Unbearably Terrifying.

g.1302 Ṭakaśobho

Ta ka sho bho

ཏ་ཀ་ཤོ་མོ་

**ṭakaśobho* ^{RP}

A mountain in Jambudvīpa.

g.1303 taking what was not given

ma byin par len pa

མ་བྱིན་པར་ལེན་པ།

adattādāna

The second among the three physical misdeeds. Also rendered here as “stealing.”

g.1304 Takṣaka

'jog po

འཇོག་པོ།

takṣaka

A virtuous nāga king.

g.1305 Tamer of Deer Enemies

ri dags kyi dgra dul ba

རི་དག་ས་ཀྱི་དག་དུལ་བ།

—

A mountain in Kuru.

g.1306 Tamer of Madness

myos 'gro 'dul

མྱོས་འགོ་འདུལ།

—

A pleasure garden in Enraptured by and Attached to Song.

g.1307 Tangled Forest

ral pa can

རལ་པ་ཅན།

—

A forest on Deer Abode.

g.1308 Teeming with Snakes

sbrul 'khyil ba lta bu

སྐྱལ་འཁྱིལ་བ་ལྟ་བུ།

nāgāvarta

One of the sixteen realms that surround the Hell of Heat.

g.1309 ten powers

stobs bcu

སྟོབས་བརྒྱ།

daśabala

Ten wisdom powers unique to a tathāgata: (1) the knowledge of what is possible and not possible, (2) the knowledge of the ripening of karma, (3) the knowledge of the variety of aspirations, (4) the knowledge of the variety of natures, (5) the knowledge of the different levels of capabilities, (6) the knowledge of the destinations of all paths, (7) the knowledge of various states of meditation, (8) the knowledge of remembering previous lives, (9) the knowledge of deaths and rebirths, and (10) the knowledge of the cessation of defilements.

g.1310 ten virtuous actions

dge ba bcu

དགེ་བ་བརྒྱ།

daśakuśala

Abstaining from killing, taking what is not given, sexual misconduct, lying, uttering divisive talk, speaking harsh words, chatter, covetousness, ill will, and wrong views.

g.1311 Terrible Dangling of Battered Bodies

lus zhum mi bzad 'phyang

ལུས་ལྷུས་མི་བཟད་འཕྱང་།

vilīnagātrāvakaṭulamba

One of sixteen realms that surround the Hell of Ultimate Torment.

g.1312 Terrifying Inferno with Swarms of Crocodiles

srin bu na kra dang 'khor lo dang me 'jigs 'jigs ltar skyes pa

སྲིན་བུ་ན་ཀྲ་དང་འཁོར་ལོ་དང་མེ་འཛིགས་འཛིགས་ལྟར་སྐྱེས་པ།

nakracakrabhairavāgnijāla

One of the sixteen realms that surround the Hell of Heat.

g.1313 Terrifying Nightmares

rmi lam 'jigs byed ston

སྲིལ་མ་འཛིགས་བྱེད་སྟོན།

svapnabhairavadarśana

One of sixteen realms that surround the Hell of Ultimate Torment.

g.1314 Terrifying Sight

'jigs par lta ba

འཛིགས་པར་ལྟ་བ།

bhairavadarśana

One of sixteen realms that surround the Crushing Hell.

g.1315 Terrifying Slope

mtha' drag

མཐའ་དྲག

ghorataṭa

One of the sixteen realms that surround the Hell of Heat.

g.1316 Terror of Being Eaten by Birds

bya 'jigs 'jigs ltar 'dug pa

བྱ་འཛིགས་འཛིགས་ལྟར་འདུག་པ།

pakṣibhairavabhakṣa

A place in Ultimate Torment.

g.1317 Terror of Enormous Screaming Bodies

lus chen po shin tu sgra 'byin 'jigs 'jigs ltar 'dug pa

ལུས་ཆེན་པོ་ཤིན་ཏུ་སྒྲ་འབྲིན་འཛིགས་འཛིགས་ལྟར་འདུག་པ།

mahākāyasunādabhairava

A realm that neighbors the Hell of Intense Heat.

g.1318 the constantly infatuated

rtaḡ tu rgyaḡs pa

རྟག་ཏུ་རྒྱགས་པ།

—

Gandharvas who live on the island of Jambudvīpa Garland.

g.1319 The Essence of All

thams cad kyi snying po

ཐམས་ཅད་ཀྱི་སྡིང་པོ།

—

A mountain in Endowed with Increasing Bliss.

g.1320 The Hour of Death

gnod skyes

གནོད་སྐྱེས།

kālavēlā

An acid river in the hell Forest of Continuous Flames

g.1321 Thick Smoke

du bas 'khrigs pa

དུ་བས་འཁྲིགས་པ།

—

A forest in Passionate Conduct.

g.1322 thirty-seven factors of awakening

byang chub kyi phyogs kyi chos sum cu rtsa bdun

བྱང་ཆུབ་ཀྱི་ཕྱོགས་ཀྱི་ཚོས་སུམ་ཅུ་ཚ་བདུན།

saptatrimśabodhipakṣyadharmā

Thirty-seven practices that lead the practitioner to the awakened state: the four applications of mindfulness, the four authentic eliminations, the four bases of supernatural power, the five masteries, the five powers, the eightfold path, and the seven branches of awakening.

g.1323 Thorough Joy upon Hearing

thos na mi dga' ba med pa

ཐོས་ན་མི་དགའ་བ་མེད་པ།

—

A location in the Heaven of Joy.

g.1324 Thoroughly Enjoyable

kun nas bde ba

ཀུན་ནས་བདེ་བ།

—

A park in Sustained by Fruition.

g.1325 Thoroughly Joyous

kun nas mngon par dga' ba

ཀུན་ནས་མངོན་པར་དགའ་བ།

—

Alternative name for Thoroughly Joyous Form.

g.1326 Thoroughly Joyous Form

gzugs kun nas mngon par dga' ba

གཟུགས་ཀུན་ནས་མངོན་པར་དགའ་བ།

—

A ruler of the Heaven Free from Strife.

g.1327 those fond of causing disease

nad gtong ba la dga' ba

ནད་གཏོང་བ་ལ་དགའ་བ།

—

A class of asuras.

g.1328 those who swarm like bees

bung ba ltar 'khyil pa

བུང་བ་ལྟར་འབྱེལ་པ།

—

A class of asuras.

g.1329 those with secret incantations

sngags gsang ba pa

སྲགས་གསང་བ་པ།

—

A class of vidyādhara.

g.1330 Thousand-Eyed One

mig stong

མིག་སྟོང་།

—

A previous ruler of the Heaven of the Thirty-Three.

g.1331 Thousandfold Light

stong snang

སྟོང་སྒྲང་།

—

A previous ruler of the Heaven of the Thirty-Three.

g.1332 three factors

chos gsum

ཚོས་གསུམ།

tridharma

Object, sense faculty, and consciousness.

g.1333 three flaws

nyes pa gsum

ཉེས་པ་གསུམ།

doṣa-traya

Desire, anger, and delusion.

g.1334 Three Horns

rwa gsum pa

རུ་གསུམ་པ།

—

A mountain in Godānīya.

g.1335 three kinds of awakening

byang chub gsum

བྱང་ལྔའ་གསུམ།

tribodhi

The three levels of awakening that are respectively achieved by hearers, solitary buddhas, and perfect buddhas.

g.1336 three realms

khams gsum · srid pa gsum

ལམས་གསུམ། ་ སྲིད་པ་གསུམ།

tridhātu · tribhuvana

The desire realm, the form realm, and the formless realm of cyclic existence.

g.1337 three stains

dri ma gsum

དྲི་མ་གསུམ།

trimala

Anger, desire, and ignorance.

g.1338 thus-gone one

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

Definition from the 84000 Glossary of Terms:

A frequently used synonym for *buddha*. According to different explanations, it can be read as *tathā-gata*, literally meaning “one who has thus gone,” or as *tathā-āgata*, “one who has thus come.” *Gata*, though literally meaning “gone,” is a past passive participle used to describe a state or condition of existence. *Tatha(tā)*, often rendered as “suchness” or “thusness,” is the quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms. Therefore, this epithet is interpreted in different ways, but in general it implies one who has departed in the wake of the buddhas of the past, or one who has manifested the supreme awakening dependent on the reality that does not abide in the two extremes of existence and quiescence. It is also often used as a specific epithet of the Buddha Śākyamuni.

g.1339 Tiger Ear Star

stag rna'i rgyu skar

སྟག་རྩའི་རྒྱུ་སྐར།

—

Unidentified figure connected to a prophetic discourse.

g.1340 Timely Flow

dus su 'bab pa

དུས་སུ་འབབ་པ།

—

A river on Saṅkāśa.

g.1341 Timely Moving Lotuses

pad ma dus su rgyu ba

པད་མ་དུས་སུ་རྒྱུ་བ།

—

A lotus pond on the fifth minor mountain on Lofty Summit.

g.1342 Timely Water

dus kyi chu

དུས་ཀྱི་ཚུ།

—

A town in Videha.

g.1343 Tormented by All Suffering

sdug bsngal kun gyis nyen

སྤུག་བསྐྱེལ་ཀུན་གྱིས་ཉེན།

sarvaduḥkhāvarta

One of sixteen realms that surround the Hell of Ultimate Torment. This hell is the same as Wrapped in Every Possible Pain.

g.1344 Tormenting Armor of Vajra-Like Flies

bung ba rdo rje lta bus gnod pa'i go cha

བུང་བ་རོ་རྩེ་ལྷ་བུས་གཞོན་པའི་གོ་ཆ།

vajrabhramarapīḍāsamnāha

One of the sixteen realms that surround the Hell of Heat.

g.1345 Total Darkness

thams cad mun pa

ཐམས་ཅད་སུན་པ།

sarvāndhakāra

One of sixteen realms that surround the Great Howling Hell.

g.1346 Total Pleasure

gcig tu dga' ba

གཅིག་ཏུ་དགའ་བ།

—

One of the twenty-seven realms of the Heaven Free from Strife.

g.1347 transcendence of suffering

mya ngan las 'das pa

མྱ་ངན་ལས་འདས་པ།

nirvāṇa

The ultimate cessation of suffering. Also rendered here as “nirvāṇa.”

g.1348 transient collection

'jig tshogs

འཇིག་ཚོགས།

satkāya

The transitory collection of the five aggregates, the basis for the view of a self or that which belongs to a self.

g.1349 Traveling Fragrance

dri rgyu ba

དི་རྒྱུ་བ།

—

A forest on the lower level of Living on the Peak.

g.1350 Traveling on Great Mounts

bzhon pa rgya che ba la rnam par rgyu ba

བཞོན་པ་རྒྱ་ཆེ་བ་ལ་རྣམ་པར་རྒྱུ་བ།

—

One of the twenty-seven realms of the Heaven Free from Strife.

g.1351 Tree Made of Anthers

ze'u 'bru'i lus kyi shing

ཟེ་འུ་འབྲུ་འི་ལུས་ཀྱི་ཤིང་།

—

A town in Videha.

g.1352 Triple Beauty

gsum mdzes

གསུམ་མཛེས།

—

A forest in Dwelling in One Direction.

g.1353 Triple Circle

thig le gsum pa

ཐིག་ལེ་གསུམ་པ།

—

A forest on Upward Ocean.

g.1354 Triple Horns

rwa gsum pa

རུ་གསུམ་པ།

—

(1) A mountain in the sea south of Jambudvīpa. (2) A river on Upward Ocean.

g.1355 Triple Summits

rwa gsum pa

རུ་གསུམ་པ།

—

An island in the vicinity of Jambudvīpa.

g.1356 triple-lute-bearer gods

pi bang can gsum pa lha

པི་བང་ཅན་གསུམ་པ་ལྷ།

vīṇātrīyaka

A class of gods associated with the Four Great Kings.

g.1357 Tsokala

tso ka la

ཙོ་ཀ་ལ།

**tsokala*^{RP}

A land in the south of Jambudvīpa.

g.1358 Tsontva

tson tva

ཙོན་ཏུ།

**tsontva*^{RP}

A land in the south of Jambudvīpa.

g.1359 Turning Away from Pride

nga rgyal ldog pa

ངར་རྒྱལ་ལྷོག་པ།

—

One of the twenty-seven realms in the Heaven Free from Strife.

g.1360 Twelve Mountains

ri bcu gnyis la nges par gnas pa

རི་བརྒྱུ་གཉིས་ལ་ངེས་པར་གནས་པ།

—

An island in the vicinity of Jambudvīpa.

g.1361 two truths

bden pa gnyis

བདེན་པ་གཉིས།

dvayasatya

The truths of the way things seem to be and the way they actually are.

g.1362 Unbearable Harm

gnod pa mi bzod pa · gnod pa mi bzad pa

གནོད་པ་མི་བཟོད་པ། · གནོད་པ་མི་བཟུང་པ།

kāraṇāprasaha

One of sixteen realms that surround the Crushing Hell.

g.1363 Unbearably Terrifying

rab tu mi bzad cing mchog tu 'jigs pa

རབ་ཏུ་མི་བཟུང་ཅིང་མཚོག་ཏུ་འཛིགས་པ།

—

A river in the Reviving Hell.

g.1364 Undefeatable

mi 'joms pa

མི་འཛོམས་པ།

—

A virtuous nāga king.

g.1365 Undulating
rlabs rab tu 'jug pa

རླབས་རབ་ཏུ་འཇུག་པ།

—

A river on Sankāśa.

g.1366 Universal Delight

kun mthong yid 'ong

ཀུན་མཐོང་ཡིད་འོང།

—

A forest in Distinguished in Many Colorful Ways.

g.1367 Universal Disease

nad thams cad pa

ནད་ཐམས་ཅད་པ།

sarvavyādhika

One of sixteen realms that surround the Reviving Hell.

g.1368 Universal Growth

thams cad skye ba

ཐམས་ཅད་སྐྱེ་བ།

—

A forest in Continuous Movement.

g.1369 Universal Illumination

kun snang

ཀུན་སྤང།

—

A pleasure grove in Shaded by Garlands.

g.1370 Universal Joy

thams cad rab tu dga' bar gnas pa · kun nas dga' ba

ཐམས་ཅད་རབ་ཏུ་དགའ་བར་གནས་པ། · ཀུན་ནས་དགའ་བ།

—

(1) A realm inhabited by garland-bearer gods (*thams cad rab tu dga' bar gnas pa*).

(2) A mountain in Promotion (*kun nas dga' ba*).

g.1371 Universal Observer

kun tu mig

ཀུན་ཏུ་མིག་

—

A previous ruler of the Heaven of the Thirty-Three.

g.1372 Universally Blissful

kun bde

ཀུན་བདེ།

—

A previous ruler of the Heaven of the Thirty-Three.

g.1373 Unlofty Heaven

mi che ba

མི་ཚེ་བ།

abyha · avṛha

The first of five realms associated with the fourth concentration into which only noble beings are born.

g.1374 Unmixed

ma 'dres pa

མ་འདྲེས་པ།

—

A realm in the Heaven of the Thirty-Three.

g.1375 Untouched Sunrise

nyi ma shar bar gyur bas mi reg pa

ཉི་མ་ཤར་བར་གྱུར་བས་མི་རེག་པ།

—

A river on Saṅkāśa.

g.1376 Unwavering

mi g.yo ba

མི་གཡོ་བ།

—

A lotus pond on the fifth minor mountain on Lofty Summit.

g.1377 Upward Ocean

rgya mtsho gyen du 'gro ba

རྒྱ་མཚོ་གྲེན་དུ་འགྲོ་བ།

—

A mountain on Videha.

g.1378 Utpala Colors

ud pa la'i mdog

ལྷུང་པ་ལའི་མདོག།

—

A realm of the ever-infatuated gods.

g.1379 Utpala Gift

ud pa la sbyin

ལྷུང་པ་ལ་སྦྱིན།

—

A merchant in Jambudvīpa, later to be reborn as Auspicious Time.

g.1380 Uttara

ud ta ra

ལྷུང་ཏ་ར།

—

A mountain to the north of Jambudvīpa.

g.1381 Utter Joy

rab tu dga' ba

རབ་ཏུ་དགའ་བ།

—

(1) An emanated forest created upon the shoulders of Airāvaṇa. (2) A lake near Sudharma.

g.1382 Utter Purity

rab tu gtsang ba

རབ་ཏུ་གཙང་བ།

—

A mountain range in the Heaven Free from Strife.

g.1383 Utter Vastness

shin tu yangs pa

ཤིན་ཏུ་ཡངས་པ།

—

A pool in Swan Forest.

g.1384 Utterly Delightful to Behold

mthong na kun dga' ba · kun nas mthong na dga' ba

མཐོང་ན་ཀུན་དགའ་བ། · ཀུན་ནས་མཐོང་ན་དགའ་བ།

—

(1) A lotus pond in Living by Rājanina (*mthong na kun dga' ba*). (2) A mountain on Vast Garlands of Bliss (*kun nas mthong na dga' ba*).

g.1385 Utterly Dreadful

kun du mi dga' ba

ཀུན་དུ་མི་དགའ་བ།

nirānanda

One of sixteen realms that surround the Reviving Hell.

g.1386 Utterly Lofty

rab tu mtho ba

རབ་ཏུ་མཐོ་བ།

—

One of the twenty-seven realms in the Heaven Free from Strife.

g.1387 Utterly Unborn

shin tu ma skyes pa

ཤིན་ཏུ་མ་སྐྱེས་པ།

—

A forest on Forest Garlands.

g.1388 Vaiśālī

yangs pa can

ཡངས་པ་ཅན།

**vaiśālī*^{RS}

A river in Godānīya.

g.1389 Vaitaraṇī

rab med

རབ་མེད།

vaitaraṇī

A river in hell.

g.1390 Vajra Seat

rdo rje'i gdan

རྡོ་རྗེ་གནས།

—

The site of the Buddha's ultimate awakening.

g.1391 Vārāṇasī

bA rA Na sI

བ་ར་ས་སྒྲི།

vārāṇasī

A city in North India, on the banks of the Gaṅgā, where the Buddha gave his first sermon; this name can be applied also to the surrounding country or district. It lies in modern day Uttar Pradesh, India. The name is rendered elsewhere in this translation as its older name, "Kāśī."

g.1392 Variation

rnam pa sna tsogs

རྣམ་པ་སྐྱེ་ཅོགས།

—

A river in Majestic Trees.

g.1393 Various Chariots

shing rta sna tshogs

ཤིང་རྟ་སྐྱེ་ཅོགས།

—

See "Dwelling in Various Chariots."

g.1394 Varitavattānang

ba ri ta baT+Ta nang

བ་རི་ཏ་བའྲ་ནང།

—

A vidyādhara site on Kālaka.

g.1395 Vast Forest of the Seasons

dus kyi tshal rgya che

དུས་ཀྱི་ཚལ་རྒྱ་ཆེ།

—

A forest in Dwelling on Forest Riverbanks.

g.1396 Vast Garlands of Bliss

bde ba'i phreng ba rgya chen po

བདེ་བའི་ཕྱེད་བ་རྒྱ་ཆེན་པོ།

—

A mountain in Moving in Mixed Environments.

g.1397 Vast Sky

nam mkha' ring ba

ནམ་མཁའ་རིང་བ།

—

An area in Eyes Beyond the World.

g.1398 Vast Space

bar yangs pa

བར་ཡངས་པ།

—

A mountain range in the Heaven Free from Strife.

g.1399 Vastness

rnam par yangs pa

རྣམ་པར་ཡངས་པ།

—

(1) An old god approached by Musulundha. (2) A lotus pool in Swan Forest.

g.1400 Vāsuki

nor rgyas kyi bu · bA su ki

ནོར་རྒྱས་ཀྱི་བུ། · བ་སུ་གི།

vāsuki

(1) A virtuous nāga king (*nor rgyas kyi bu*). (2) A nāga who visits Saṅkāśa Mountain (*bA su ki*).

g.1401 Veil of Complete Darkness

rab rib kun bsags pa

རབ་རིབ་ཀུན་བསགས་པ།

sarvatamastimiranikara

One of sixteen realms that surround the Howling Hell.

g.1402 Vemacitrin

thags bzangs ris

ཐགས་བཟངས་རིས།

vemacitrin

An asura king.

g.1403 Venomous Fangs

mche ba'i dug

མཚེབའི་དུག

—

A nāga who visits Saṅkāśa Mountain.

g.1404 verses

tshigs su bcad pa'i sde

ཚིགས་སུ་བཅད་པའི་སྡེ།

gāthā

One among the twelve sections of scripture.

g.1405 Very Violent

rab tu mi bzad pa

རབ་རུ་མི་བཟད་པ།

pracaṇḍa

A realm that neighbors the Black Line Hell.

g.1406 vessel-bearer gods

yol go thogs pa

ཡོལ་གོ་ཐོགས་པ།

karoṭapādaka

A class of gods associated with the Four Great Kings.

g.1407 Victorious Supreme Movement

rgyal ba mchog 'gro

རྒྱལ་བ་མཚོག་འགྲོ།

—

A mansion upon the mountain Playful in the forest Joyous Wisdom.

g.1408 Videha

lus 'phags po

ལུས་འཕགས་པོ།

videha

The continent to the east of Mount Sumeru.

g.1409 Vidhyādhara Celebration

rig pa 'dzin pa rtse dga' bas gnas pa

རིག་པ་འཛིན་པ་རྩེ་དགའ་བས་གནས་པ།

—

A stream on Saṅkāśa.

g.1410 Vidruma

bi dru ma

བི་དུ་མ།

**vidruma*^{RP}

A mountain between Godānīya and Videha.

g.1411 vidyādhara

rig pa 'dzin pa

རིག་པ་འཛིན་པ།

vidyādhara

A class of semi-divine beings that are famous for wielding (*dhara*) spells (*vidyā*). Loosely understood as “sorcerers,” these magical beings are frequently petitioned through dhāraṇī and kriyātantra ritual to grant magical powers to the supplicant. The later Buddhist tradition, playing on the dual valences of *vidyā* as “spell” and “knowledge,” began to apply this term to realized figures in the Buddhist pantheon.

g.1412 Viewing

kun tu lta ba

ཀུན་ཏུ་ལྷ་བ།

—

A realm of the vessel-bearer gods.

g.1413 Vikramaśīla

bi kra ma shI la

བི་ཀ་མ་ཤི་ལ།

vikramaśīla

A renowned monastic complex in India.

g.1414 vīṇā

pi wang

ཕི་ཡང་།

vīṇā

A family of Indian chordophone instruments.

g.1415 Vinaya

'dul ba

འདུལ་བ།

vinaya

The Buddha's teachings that lay out the rules and disciplines for his followers.

g.1416 Vindhya

'bigs byed

འབིགས་བྱེད།

vindhya

A mountain in the south of Jambudvīpa.

g.1417 Vindhyaś

'bigs byed

འབིགས་བྱེད།

vindhyaś

An Indian mountain chain.

g.1418 Vipaśyin

rnam par gzig

རྣམ་པར་གཟིགས།

vipaśyin

A previous buddha.

g.1419 Virūḍhaka

'phags skye po

འཕགས་སྐྱེ་པོ།

virūḍhaka

One of the Four Great Kings, guardian of the south.

g.1420 Virūpākṣa

mig mi bzang

མིག་མི་བཟང་།

virūpākṣa

One among the Four Great Kings, guardian of the west.

g.1421 Vīryākaraśānti

bIr+ya A ka ra shAn+ti

བྱིན་ལྷ་ཀ་ར་ཤ་རྒྱུ་ཉི།

vīryākaraśānti

An Indian paṇḍita involved in translating this sūtra.

g.1422 Vision of Vast Bliss

bde ba rgya chen po dmigs pa

བདེ་བ་རྒྱ་ཚེན་པོ་དམིགས་པ།

—

A mountain in Moving in Mixed Environments.

g.1423 Viṣkaṭā

biSh+ka TA

བིཏ་རྒྱ།

**viṣkaṭā^{RP}*

A town in Videha.

g.1424 Viṣṇu

khyab 'jug

འབྲུག་

viṣṇu

One of the principal deities in the Hindu pantheon.

g.1425 Viśvabhū

thams cad skyob

ཐམས་ཅད་སྐྱོབ།

viśvabhū

A previous buddha.

g.1426 Vrikṣīrang

bri k+ShI rang

བྲི་ཀྲི་རང།

**vrikṣīraṅ^{RP}*

A town in Videha.

g.1427 Vulture Friendship

bya rgod dang nye ba

བྱ་རྗོད་དང་ཉེ་བ།

grdhrasāmanta

A mountain in the Crushing Hell

g.1428 Vulture Terrors

bya rgod kyi 'jigs pa

བྱ་རྗོད་ཀྱི་འཛིགས་པ།

grdhrabhairava

A realm that neighbors the Black Line Hell.

g.1429 Wailer

kyi hud zer ba

ཀྱི་སྲུང་ཟེར་བ།

hāhārava

One of sixteen realms that surround the Crushing Hell. Literally, “Cries of Woe” or “Lamenting.”

g.1430 wakefulness

ye shes

ཡི་ཤེས།

jñāna

Also known as “wisdom,” “gnosis,” or the like. Typically refers to a nonconceptual or unobscured state of knowledge.

g.1431 wandering

kun tu rgyu ba

ཀུན་ཏུ་རྒྱུ་བ།

—

A class of gods associated with the Four Great Kings.

g.1432 Warm

dron mo

དྲོན་མོ།

—

An ocean between Godānīya and Videha.

g.1433 water dwellers

chu na gnas pa

ཚུན་གནས་པ།

—

A class of asuras.

g.1434 Water Lily Mansion

me tog ku ba la ya'i khyim

མེ་ཏོག་ཀུ་བ་ལ་ཡའི་ཁྱིམ།

—

A mansion in Engaging in Clarification.

g.1435 Water of Joy

dga' ba'i chu · rab tu dga' bar gyur pa'i chu

དགའ་བའི་ཚུ། · རབ་ཏུ་དགའ་བར་གྱུར་པའི་ཚུ།

—

(1) A lake on Equal Peaks (*dga' ba'i chu*). (2) A river on Saṅkāśa (*rab tu dga' bar gyur pa'i chu*).

g.1436 Water That One Never Tires Of

ngoms pa med pa'i chu

ངོམས་པ་མེད་པའི་ཚུ།

—

A pond in Continuous Movement.

g.1437 Waters Always Mingled with the Moon

rtag tu zla ba dang 'dres pa'i chu

རྟག་ཏུ་ཚེ་བ་དང་འདྲེས་པའི་ཚུ།

—

A lake on Equal Peaks.

g.1438 Waves of the Seas of Jambudvīpa

'dzam bu'i gling gi rgya mtsho'i rlabs

འཛམ་བུའི་གླིང་གི་རྒྱ་མཚོའི་རླབས།

—

An ocean far off the coast of Jambudvīpa.

g.1439 Wavy

rlabs rab tu 'jug pa · rlabs ldan · rlabs 'byung ba

རླབས་རབ་ཏུ་འཇུག་པ། · རླབས་ལྗན། · རླབས་འབྱུང་བ།

—

(1) A lake on Equal Peaks (*rlabs rab tu 'jug pa*). (2) A river to the south of Jambudvīpa (*rlabs ldan*). (3) A river on Saṅkāśa (*rlabs 'byung ba*).

g.1440 Well-Consumed

legs par zos pa

ལེགས་པར་ཟོས་པ།

—

A mountain between Kuru and Godānīya.

g.1441 Well-Endowed

rab sbyor

རབ་སྦྱོར།

—

One of the seven golden mountains that surround Mount Sumeru.

g.1442 well-gone one

bde bar gshegs pa

བདེ་བར་གཤེགས་པ།

sugata

An epithet of the buddhas meaning “one who has gone to bliss.” The Sanskrit term literally means “faring well.”

g.1443 White

dkar po

དཀར་པོ།

—

A previous ruler of the Heaven of the Thirty-Three.

g.1444 White Body

lus dkar

ལུས་དཀར།

—

A realm of the triple-lute-bearer gods.

g.1445 White Cloud

sprin dkar po

སྤྲིན་དཀར་པོ།

—

A forest on Saṅkāśa.

g.1446 White Cloud Keeper

sprin dkar po 'dzin pa

སྤྲིན་དཀར་པོ་འཇོན་པ།

—

A mountain in Kuru.

g.1447 White Gambhīra

gam bhi ro dkar

གམ་བློ་རོ་དཀར།

—

A lake in Godānīya.

g.1448 White Water

chu dkar

ཚུདྐར།

—

A peak on Sumeru.

g.1449 Wild Water

shin tu grol bar gyur pa'i chu

ཤིན་ཏུ་གྲོལ་བར་གྱུར་པའི་ཚུ།

—

A river on Deer Abode.

g.1450 wind

rlung

རླུང་།

prāṇa · vāyu

One of the four elements that constitute all matter, or one of the three primary humors (*doṣa*) of the body.

g.1451 wine drinker

chang ba rnams kyis btung ba

ཚང་བ་རྣམས་ཀྱིས་བཏུང་བ།

—

A class of vidyādhara.

g.1452 Wish-Fulfilling Waters

ji ltar 'dod pa'i chu

ཇི་ལྟར་འདོད་པའི་ཚུ།

—

A river in Majestic Trees.

g.1453 woman craver

bud med la sred pa

བུད་མེད་ལ་སྲེད་པ།

—

A class of vidyādhara.

g.1454 worm

srin bu

སྲིན་བྲུ།

kṛmi

When referring to the human body, these are creatures that inhabit it and may either harm or contribute to its health. Note that this term can also mean insects and worms in general.

g.1455 Worrisome

kun du rtog byed

ཀུན་དུ་རྩོག་བྱེད།

saṅkalpakāraṇa

One of sixteen realms that surround the Howling Hell.

g.1456 worthy one

dgra bcom pa

དགྲ་བཅོམ་པ།

arhat

A person who has accomplished the final fruition of the path of the hearers and is liberated from saṃsāra.

g.1457 Wrapped in Every Possible Pain

sdug bsngal kun dkris

སྤུག་བསྔལ་ཀུན་དཀྲིས།

sarvaduḥkhāvarta

One of sixteen realms that surround the Hell of Ultimate Torment.

g.1458 wrong view

log lta

ལོག་ལྷ།

mithyā-dṛṣṭi

The third among the three mental misdeeds.

g.1459 yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who inhabit forests, mountainous areas, and other natural spaces, or serve as guardians of villages and towns, and may be propitiated for health, wealth, protection, and other boons, or controlled through magic. According to tradition, their homeland is in the north, where they live under the jurisdiction of the Great King Vaiśravaṇa.

Several members of this class have been deified as gods of wealth (these include the just-mentioned Vaiśravaṇa) or as bodhisattva generals of yakṣa armies, and have entered the Buddhist pantheon in a variety of forms, including, in tantric Buddhism, those of wrathful deities.

g.1460 Yāma Heaven

mtshe ma

མཚོ་མ།

yāma

Another name for the Heaven Free from Strife, this is the third of the six heavens of the desire realm. The Tibetan literally means “twins.” The Sanskrit for this heaven is *Yāma* or *Suyāma*, the precise meaning of which is uncertain.

g.1461 Yamunā

ya mu nA · ya mu na

ཡ་མུ་ན། · ཡ་མུ་ན།

yamunā

A river in Jambudvīpa, still called by the same name today.

g.1462 Yavana

ya ba na

ཡ་བ་ན།

yavana

Indian term used in reference to Greeks, or foreign barbarians in general.

g.1463 Yielding All Fruits

'bras bu kun phyed

འབྲས་བུ་ཀུན་ཕྱིད།

—

A park in Sustained by Fruition.

g.1464 Yielding to Pressure and Bouncing Back

mnan na nem la bteg na 'phar ba

མནན་ན་ནེམ་ལ་བཏེག་ན་འཕར་བ།

—

A forest on Tamer of Deer Enemies.