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ཕྱིན་པ།

**The Precious Discourse on the Blessed
One's Extensive Wisdom That Leads to
Infinite Certainty**

Niṣṭhāgatabhagavajjñānavaipulyasūtraratnānanta

འཕགས་པ་བཙུམ་ལྷན་འདས་ཀྱི་ཡེ་ཤེས་རྒྱས་པའི་མདོ་སྡེ་རིན་པོ་ཆེ་མཐའ་ཡས་པ་མཐར་ཕྱིན་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་
པོའི་མདོ།

*'phags pa bcom ldan 'das kyi ye shes rgyas pa'i mdo sde rin po che mtha' yas pa mthar phyin pa
zhes bya ba theg pa chen po'i mdo*

The Noble Great Vehicle Sūtra “The Precious Discourse on the Blessed One’s
Extensive Wisdom That Leads to Infinite Certainty”

Āryaṇiṣṭhāgatabhagavajjñānavaipulyasūtraratanānantanāmamahāyānasūtra

· Toh 99 ·

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SUMMARY

- s.1 The Buddha's disciple, the monk Pūrṇa, oversees the construction of a temple dedicated to the Buddha in a distant southern city. When the master builder suggests that the building may be used by others in the Buddha's absence, Pūrṇa argues that no one but an omniscient buddha may rightly take up residence there. Enumerating the kinds of knowledge that are unique to a buddha's perfect awakening, Pūrṇa then delivers a lengthy exposition that also relates each of these qualities to the knowledge of the four truths. Following Pūrṇa's teaching, the master builder invites the Buddha and his followers from afar to the inauguration of the newly built structure. They arrive, flying through the sky. After the inauguration, the Buddha flies with his monks to the shores of Lake Anavatapta, where he receives the worship of numerous nāga kings, teaches and inspires them, and predicts their awakening. At Maudgalyāyana's request, the Buddha then recounts each of the specific events in his past lives that ultimately led to the unfolding of each of his particular kinds of knowledge.
- s.2 This long sūtra thus serves as a detailed guide to the different aspects of the Buddha's awakened wisdom, particularly those that, in many accounts of the qualities of buddhahood, are known as the ten powers or strengths.

ac.

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ac.1 Translated by the Dharmachakra Translation Committee under the guidance of Chökyi Nyima Rinpoche. The translation was produced by Andreas Doctor, Zachary Beer, and Thomas Doctor. Andreas Doctor checked the translation against the Tibetan and edited the text.

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i.

INTRODUCTION

i.1 This sūtra, *The Precious Discourse on the Blessed One's Extensive Wisdom That Leads to Infinite Certainty*,¹ is one of the longer works in the Kangyur, filling no less than five hundred fifty Tibetan pages in the Degé Kangyur. However, in spite of its impressive size, the sūtra has remained virtually unread and unstudied in the West. Apart from a brief summary of the text by Csoma de Körös in 1836,² it has not to our knowledge been the focus of any scholarship in English until now.

i.2 While little is known of its history in India, the sūtra was translated into Tibetan at the time of the early transmission period by the prolific Prajñāvarman and the lesser known Yeshé Nyingpo, and then revised and finalized by Śuddhasiṃha, the Kashmiri Sarvajñādeva, and the great translator and editor Kawa Paltsek. It was included in the Denkarma inventory of translated texts, thought to have been compiled in the early ninth century.³ The Denkarma simply mentions that it consisted of the equivalent of 7,500 ślokas in twenty-five *bampo*, or bundles.

i.3 The sūtra does not seem to have been translated into Chinese, and there is, to our knowledge, no extant Sanskrit manuscript. This English translation has been made from the Tibetan, based primarily on the version in the Degé Kangyur but also with reference to variants as recorded in the Comparative Edition.

i.4 The main doctrinal theme of the sūtra is the kinds of knowledge and wisdom specific to a tathāgata, particularly those usually known as the ten powers or strengths (Skt. *bala*, Tib. *stobs*)—although in this text these ten are not explicitly enumerated as such, and indeed the classification and scope of the qualities presented extends well beyond that usual set of ten (see [i.9–i.10](#) below). The explanation takes place first in a long teaching that focuses on how these qualities make the Buddha unique compared to any other

spiritual teacher, and later in the text when the Buddha himself recounts the roots of merit in his past that have allowed them to unfold in his awakened state.

i.5 The doctrinal content of the sūtra is structured around a narrative in which a sandalwood residence or temple has been constructed for the Buddha in a distant region, supervised by the monk Pūrṇa, who delivers a teaching. The Buddha is invited from afar to visit the temple, and does so by flying there with a large entourage. The excitement of the event causes a commotion among the nāgas in the nearby ocean, and the Buddha responds by flying to Lake Anavatapta to be received by a multitude of nāgas and their kings, and then also delivering a long teaching on events from his past lives.

i.6 The story is similar in many respects to an episode in the narrative known as *The Exemplary Tale of Pūrṇa* (*Pūrṇāvadāna*), widely disseminated in Sanskrit, Pali, Tibetan, and Chinese. It is found in Tibetan (like many such narratives) in the Vinaya section of the Kangyur in the *Bhaiṣajyavastu* (chapter 6 of the *Vinayavastu*, Toh 1),⁴ and in Sanskrit in the *Divyāvadāna*, a collection thought to have been compiled in Nepal in the seventeenth century from many much older sources.⁵ Between the narrative in this sūtra and the equivalent episode in *The Exemplary Tale of Pūrṇa*, there are a number of significant differences,⁶ and *The Exemplary Tale of Pūrṇa* records no lengthy teachings given at the time, whether by Pūrṇa or the Buddha. Nevertheless, the similarities are such that it is reasonable to suppose the Pūrṇa of this text to be—among the several disciples of the Buddha with the name Pūrṇa⁷—the Pūrṇa whose full story is told in *The Exemplary Tale of Pūrṇa*, and who was originally a trader from Aparānta on the west coast of India. The full account in *The Deeds* explains what had led Pūrṇa back to this distant coastal homeland of his, and how he had come by the large quantity of sandalwood required to build a temple. Its narrative also supplies reasons why the building might have been reserved for the Buddha's use alone—a notion that is echoed in this sūtra, but in the quite different form of a detailed discourse on some of the unique qualities that set the Buddha quite apart from anyone else.

i.7 Thematically, the sūtra can be divided into three parts: (1) a description of the Buddha's omniscient wisdom, (2) the praises of the Buddha sung by several nāga kings, and (3) stories of the Buddha's past lives. Although there are no formal chapter divisions in the Tibetan text, we have divided the translation into three corresponding chapters to allow easier navigation within this very long text.

i.8 The first part, after a brief introductory passage, comprises an extensive teaching addressed by Pūrṇa to the unnamed householder who is the temple's master builder. From the householder's opening statement, he also

seems to be the sponsor, or one of the sponsors, of the building project,⁸ and he is at first concerned that the building will be left empty during the times when the Buddha resides elsewhere. Wishing to put his gift to good use, he suggests to Pūrṇa that perhaps other spiritual seekers could live in the temple whenever the Buddha is absent. In reply Pūrṇa explains why that would not be proper, since no other spiritual teacher possesses qualities that would warrant their occupying the omniscient one's residence. To make his case, Pūrṇa now delivers an extensive teaching (which continues for more than two hundred pages) on the omniscient wisdom unique to the Buddha. Pūrṇa lists all the kinds of knowledge that the Buddha possesses in a format that is loosely structured around the often cited "ten powers of a buddha," as well as the other awakened insights of a buddha, such as his fearlessness and correct understanding. This teaching is essentially an abhidharma exposition of awakened experience.

i.9 The enumerations of the Buddha's qualities set out in this section are well known from numerous other sources, although Pūrṇa's teaching does not always follow to the letter the traditional way these sets of qualities are structured. One common list of the Buddha's ten powers of knowing (*jñāna-bala*), which appears frequently throughout both Pali and Sanskrit sources, is as follows:⁹

1. Knowing what is possible and what is impossible (*sthānāsthāna*);
2. Knowing the ripening of karma (*karmavipāka*);
3. Knowing the various inclinations (*nānādhimukti*);
4. Knowing the various elements (*nānādhātu*);
5. Knowing the supreme and lesser faculties (*indriyaparāpara*);
6. Knowing the paths that lead to all destinations (*sarvatra gāmīnīpratipad*);
7. Knowing the concentrations, liberations, absorptions, equilibriums, afflictions, purifications, and abidings (*dhyānavimokṣasamādhisamāpattisamkleśavyavādānavyutthāna*);
8. Knowing the recollection of past existences (*pūrvanivāsānusmṛti*);
9. Knowing death and rebirth (*cyutyupapatti*); and
10. Knowing the exhaustion of the defilements (*āśravakṣaya*).

i.10 While Pūrṇa's presentation of the ten powers generally follows the above schema (though with several differences in the order), he also interrupts this structure with elaborations on the individual powers, which he breaks up into further subsections. At times, this results in extensive topical tangents in which numerous subcategories of abhidharma theory—including not only the elements and senses, but also cosmology, time, the workings of karma, the predispositions of beings, and so forth—are related to the Buddha's omniscience. A number of references across these categories are interwoven

with his explanations. As an aid to navigation in this long and complex passage, we have added subtitles, not in the Tibetan text, that also correlate (if incompletely) with the stories told in the third chapter (see below).

i.11 The unique contribution of Pūrṇa's teaching is no doubt his attempt to relate each of the ten powers in turn—and many of their subdivisions, too—to each of the four truths of the noble ones (suffering, origin, cessation, and path) individually. For each type of knowledge unique to the fully awakened experience, we are told that the Buddha knows how it relates specifically to the knowledge of each of the four truths. The Buddha thus correctly knows how to employ every single one of his awakened qualities to bring the limitless beings under his sphere of influence to their own awakening.

i.12 This first part of the sūtra is characterized by extensive repetition, with only minor variations as the text progresses through the various lists of the Buddha's awakened qualities and their relationship to the four truths. This rather stringent and repetitive language is of course reflected in the translation.¹⁰ To a contemporary audience, such continuous repetition may seem awkward and tedious, and even counterproductive to religious inspiration. However, it is important to remember that in the Indian Buddhist culture in which the sūtra emerged, sacred texts fulfilled functions quite different from those of contemporary literature, which is largely secular. Extensive repetition of key passages is integral to a number of Buddhist scriptures, serving important mnemonic purposes and perhaps therapeutic ones, too.¹¹ Contemporary readers may choose either to skim this part of the sūtra, or to read it in its complete form and immerse themselves in the worldview that the text develops. This section does contain a great deal of detailed information; the many kinds of wisdom and knowledge that Pūrṇa enumerates, and the fields he describes as their purview, cover a huge range of subjects. The section concludes with a final set of fifty descriptions (1.416–1.465) of all these wisdoms as mere convention without any ultimate reality.

i.13 In the second part of the sūtra, the master builder asks Pūrṇa if it would be possible to invite the Buddha and his monastic community to the new building and offer them a banquet. Although the Buddha is far away in Śrāvastī, the master builder follows Pūrṇa's advice and instructions on how to make offerings, pray to the Buddha, and invite him to come.¹² The Buddha is aware of the invitation and responds to it by flying through the sky with five hundred of his monks, who arrive for the meal with many miraculous displays. The excitement of their arrival, and their reception by millions of gandharvas sent by Śakra, causes a great commotion among the nāgas in the nearby ocean, and after the meal the Buddha flies off to the nāga king Anavatapta's lake to pacify and instruct them. Numerous nāgas bring him

offerings and, one after the other, thirty-one nāga kings sing his praises. At the end of their songs the Buddha declares that they are now on the way to awakening.

i.14 This part of the sūtra echoes in some respects the various iterations of the narrative known as the *Anavataptaḡāthā* (*Verses of Anavatapta*) found in early Gandhārī manuscripts¹³ as well as in the Mūlasarvāstivāda Vinaya literature,¹⁴ in which (as one of his ten most important acts according to some versions) the Buddha flies to Lake Anavatapta with his monks. In the Mūlasarvāstivādin version (but not the Gandhārī text) of that narrative, as well as in the present sūtra (2.26–2.35), as a prelude Śāriputra and Maudgalyāyana engage in a humorous contest of supernatural powers. In all versions, at the lake, in the *Anavataptaḡāthā* many of the elders recite verses telling of the previous lives in which they aspired to become disciples, but here it is the nāga kings who recite verses of praise, and then the Buddha himself who relates—for most of the rest of the sūtra—the causes in his own previous lives that have led to his present qualities.

i.15 The third and final part of the sūtra forms in this way another extensive section (of almost three hundred Tibetan pages), in which the Buddha, at the request of one of the nāga kings and Maudgalyāyana, recounts the times in his past lives when specific spiritual trainings and religious activities led to his developing the insights that have now fully manifested in the form of his awakened knowledge. In a series of stories from his past, we are introduced to the individual events that produced thirty-three particular kinds of knowledge, as well as the precise relationship of each to the four truths of the noble ones. In this translation, we have added subtitles (not in the Tibetan) for each of these episodes. Typically, the stories recount unique trainings and practices that the aspiring bodhisattva undertook in order to serve beings. The accounts of those spiritual practices of his, that this third part of the sūtra thus presents as pathways to the specific insights of a buddha's awakening, are set out in an order that corresponds closely to the order in which those same insights appear in the first part—they are a roadmap to the very qualities described by Pūrṇa earlier in the sūtra.

i.16 The sūtra, especially the long and detailed first part on the wisdoms and kinds of knowledge specific to a tathāgata, is potentially a rich canonical source for the enumerated topics set out in treatises such as the widely studied *Abhidharmakośa* and *Abhidharmasamuccaya*. Nevertheless, the sūtra does not seem to have been very widely cited, and the few Tibetan authors who mention it over the centuries tend to focus on details that diverge from those in other, better known sources.

- i.17 In the thirteenth century, the renowned Kadampa master Chomden Rikpai Raldri (1227–1305) cited this sūtra as mentioning that the mistaken views can be enumerated into sixty-two kinds.¹⁵ Subsequently, the sūtra seems to have been taken up in large part by authors associated with the Sakya and Kagyü schools. The historian Butön (1290–1364) listed it in his famous annals of Buddhism and remarked that it was noteworthy in particular for providing an alternative term for the present eon. While our present age is commonly known to Buddhist cosmology as the *Bhadrakalpa*, or “Excellent Eon,” Butön highlights a passage in the sūtra stating that it may also be referred to as the “Vision of One Thousand Lotuses.”¹⁶ The sūtra’s mention of this name has been noted in other works, such as the extensive outline to the Lhasa Kangyur.¹⁷ Similarly, Gorampa Sönam Senge (1429–1489) highlights the text’s unique presentation of five, instead of four, māras, the fifth being the māra of karma.¹⁸ Taktsang Lotsawa Sherab Rinchen (b. 1405), in his renowned *Understanding All Tenets*, is one of a number of authors who cite the sūtra’s advice that bodhisattvas ought to become learned in treatises on all subjects.¹⁹
- i.18 Among noteworthy Kagyü scholars to have made reference to the text are Gö Lotsāwa Shönnu Pal (1392–1481). In his influential commentary on the *Ratnagotravibhāga*, Gö Lotsāwa calls on the sūtra to support his argument that non-Buddhists may attain the five superknowledges, yet in a way that is “not perfected.”²⁰ Likewise, Drakpa Döndrub (1550–1617), an important Karma Kagyü master noted for his emphasis on the Prajñāpāramitā teachings, cited the text in his commentary on Atiśa’s *Lamp for the Path to Awakening* as a reference for understanding the lifespans of the gods in various god realms.²¹ Finally, the important Drikung Kagyü master, and first in the Chungtsang (*chung tshang*) incarnation lineage, Chökyi Drakpa (1595–1659), makes use of the text to support his argument that meditation experiences, if misinterpreted, can be the activity of Māra, a reference that could refer to any of a number of passages in the text.²²
- i.19 It is curious that the rather few references to this sūtra made by Tibetan authors tend to focus more on its oddities than on its extensive scope. Its main theme—that the vast but also infinitely detailed knowledge of the Tathāgata place him in a category so far beyond even the most accomplished of other human beings as to represent an entirely different order—is an important one, and we are pleased to make it available for the first time to readers in English.

The Translation

The Noble Great Vehicle Sūtra
The Precious Discourse on the Blessed One's
Extensive Wisdom That Leads to Infinite Certainty

1. The Thus-Gone One's Qualities

[F.1.b] [B1]

1.1 Homage to all buddhas and bodhisattvas!

1.2 Thus did I hear at one time. The Blessed One was staying in Śrāvastī, in Jeta's Grove, Anāthapiṇḍada's Park, along with a great saṅgha of 1,250 monks. At that time, in the city of Transcending Virtue²³ there was a householder, a master builder,²⁴ who had engaged venerable Pūrṇa to oversee the construction of a temple with a sandalwood courtyard exclusively dedicated to the Blessed One, exclusively with the Blessed One in mind, and exclusively for the sake of the Blessed One. Subsequently, that temple with its sandalwood courtyard [F.2.a] had been constructed and completed without delay.

1.3 At that point, the householder master builder said to venerable Pūrṇa, "Pūrṇa, although this temple has been made exclusively for the Blessed One, exclusively with the Blessed One in mind, and exclusively for the sake of the Blessed One, we should also let others use it. In that way this gift of mine will have a greater effect and my efforts will be meaningful. My gift must be put to good use. If I offer this temple and it is used, it will make me very happy."²⁵

1.4 Venerable Pūrṇa, the superintendent, replied to the master builder, "Householder, no other ascetic or brahmin would be able to make use of this temple with its sandalwood courtyard, which has been built exclusively for the Blessed One, exclusively with the Blessed One in mind, and exclusively for the sake of the Blessed One. And why? Householder, because the Blessed One's offering bowl, robes, sitting mat, clothing, park, walkway, seat, and dwelling place are objects venerated by gods and men, including divine beings, demons, Brahmā, ascetics, and brahmins. [F.2.b] No one else can use them. And why? Because no ascetic or brahmin has such qualities. There is no ascetic or brahmin who has comparable qualities to the Blessed

One, the thus-gone, worthy, perfect Buddha. His qualities are limitless. Householder, the Blessed One has countless qualities, inconceivable qualities, incomparable qualities, boundless qualities, and inexpressible qualities. Householder, the Blessed One has limitless knowledge, infinite knowledge, inconceivable knowledge, incomparable knowledge, boundless knowledge, and inexpressible knowledge.²⁶

· SYNOPSIS OF THE CATEGORIES OF THE THUS-GONE ONE'S KNOWLEDGE ·

- 1.5 “Householder, the Thus-Gone One correctly understands the knowledge of what is possible. He correctly understands the knowledge of the origin as related to knowledge of what is possible. He correctly understands the knowledge of cessation as related to knowledge of what is possible. He correctly understands the knowledge of the path that leads to cessation as related to knowledge of what is possible.
- 1.6 “He correctly understands the knowledge of what is impossible. He correctly understands the knowledge of the origin as related to knowledge of what is impossible. He correctly understands the knowledge of cessation as related to knowledge of what is impossible. He correctly understands the knowledge of the path that leads to cessation as related to knowledge of what is impossible.
- 1.7 “He correctly understands the knowledge of the past. He correctly understands the knowledge of the origin as related to knowledge of the past, the knowledge of cessation as related to knowledge of the past, and the knowledge of the path that leads to cessation as related to knowledge of the past. [F.3.a]
- 1.8 “He correctly understands the knowledge of the future. He correctly understands the knowledge of the origin as related to knowledge of the future, the knowledge of cessation as related to knowledge of the future, and the knowledge of the path that leads to cessation as related to knowledge of the future.
- 1.9 “He correctly understands the knowledge of the present. He correctly understands the knowledge of the origin as related to knowledge of the present. He correctly understands the knowledge of cessation as related to knowledge of the present. He correctly understands the knowledge of the path that leads to cessation as related to knowledge of the present.
- 1.10 “He correctly understands the knowledge of karma. He correctly understands the knowledge of the origin as related to knowledge of karma, the knowledge of cessation as related to knowledge of karma, and the

knowledge of the path that leads to cessation as related to knowledge of karma.

1.11 “He correctly understands the knowledge of adopted actions. He correctly understands the knowledge of the origin as related to knowledge of adopted actions, the knowledge of cessation as related to knowledge of adopted actions, and the knowledge of the path that leads to cessation as related to knowledge of adopted actions.

1.12 “He correctly understands the knowledge of the contemplations of abodes. He correctly understands the knowledge of the origin as related to knowledge of the contemplations of abodes, the knowledge of cessation as related to knowledge of the contemplations of abodes, and the knowledge of the path that leads to cessation as related to knowledge of the contemplations of abodes.

1.13 “He correctly understands the knowledge of the contemplations of causes. He correctly understands the knowledge of the origin as related to knowledge of the contemplations of causes, the knowledge of cessation as related to knowledge of the contemplations of causes, and the knowledge of the path that leads to cessation as related to knowledge of the contemplations of causes. [F.3.b]

1.14 “He correctly understands the knowledge of ripening. He correctly understands the knowledge of the origin as related to knowledge of ripening, the knowledge of cessation as related to knowledge of ripening, and the knowledge of the path that leads to cessation as related to knowledge of ripening.

1.15 “He correctly understands the knowledge of the paths that lead to all destinations. He correctly understands the knowledge of the origin as related to knowledge of the paths that lead to all destinations, the knowledge of cessation as related to knowledge of the paths that lead to all destinations, and the knowledge of the path that leads to cessation as related to knowledge of the paths that lead to all destinations.

1.16 “He correctly understands the knowledge of the several elements. He correctly understands the knowledge of the origin as related to knowledge of the several elements, the knowledge of cessation as related to knowledge of the several elements, and the knowledge of the path that leads to cessation as related to knowledge of the several elements.

1.17 “He correctly understands the knowledge of the various elements. He correctly understands the knowledge of the origin as related to knowledge of the various elements, the knowledge of cessation as related to knowledge of the various elements, and the knowledge of the path that leads to cessation as related to knowledge of the various elements.

- 1.18 “He correctly understands the knowledge of the world. He correctly understands the knowledge of the origin as related to knowledge of the world, the knowledge of cessation as related to knowledge of the world, and the knowledge of the path that leads to cessation as related to knowledge of the world.
- 1.19 “He correctly understands the knowledge of several inclinations. He correctly understands the knowledge of the origin as related to knowledge of several inclinations, the knowledge of cessation as related to knowledge of several inclinations, [F.4.a] and the knowledge of the path that leads to cessation as related to knowledge of several inclinations.
- 1.20 “He correctly understands the knowledge of various inclinations. He correctly understands the knowledge of the origin as related to knowledge of various inclinations, the knowledge of cessation as related to knowledge of various inclinations, and the knowledge of the path that leads to cessation as related to knowledge of various inclinations.
- 1.21 “He correctly understands the knowledge of the faculties. He correctly understands the knowledge of the origin as related to knowledge of the faculties, the knowledge of cessation as related to knowledge of the faculties, and the knowledge of the path that leads to cessation as related to knowledge of the faculties.
- 1.22 “He correctly understands the knowledge of the powers. He correctly understands the knowledge of the origin as related to knowledge of the powers, the knowledge of cessation as related to knowledge of the powers, and the knowledge of the path that leads to cessation as related to knowledge of the powers.
- 1.23 “He correctly understands the knowledge of diligence. He correctly understands the knowledge of the origin as related to knowledge of diligence, the knowledge of cessation as related to knowledge of diligence, and the knowledge of the path that leads to cessation as related to knowledge of diligence.
- 1.24 “He correctly understands the knowledge of the levels. He correctly understands the knowledge of the origin as related to knowledge of the levels, the knowledge of cessation as related to knowledge of the levels, and the knowledge of the path that leads to cessation as related to knowledge of the levels.
- 1.25 “He correctly understands the knowledge of concentration. He correctly understands the knowledge of the origin as related to knowledge of concentration, the knowledge of cessation as related to knowledge of concentration, and the knowledge of the path that leads to cessation as related to knowledge of concentration.

- 1.26 “He correctly understands the knowledge of liberation. He correctly understands the knowledge of the origin as related to knowledge of liberation, the knowledge of cessation as related to knowledge of liberation, and the knowledge of the path that leads to cessation as related to knowledge of liberation.
- 1.27 “He correctly understands the knowledge of absorption. He correctly understands the knowledge of the origin as related to knowledge of absorption, the knowledge of cessation as related to knowledge of absorption, and the knowledge of the path that leads to cessation as related to knowledge of absorption.
- 1.28 “He correctly understands the knowledge of equilibrium. He correctly understands the knowledge of the origin as related to knowledge of equilibrium, the knowledge of cessation as related to knowledge of equilibrium, [F.4.b] and the knowledge of the path that leads to cessation as related to knowledge of equilibrium.
- 1.29 “He correctly understands the knowledge of affliction. He correctly understands the knowledge of the origin as related to knowledge of affliction, the knowledge of cessation as related to knowledge of affliction, and the knowledge of the path that leads to cessation as related to knowledge of affliction.
- 1.30 “He correctly understands the knowledge of purification. He correctly understands the knowledge of the origin as related to knowledge of purification, the knowledge of cessation as related to knowledge of purification, and the knowledge of the path that leads to cessation as related to knowledge of purification.
- 1.31 “He correctly understands the knowledge of abiding. He correctly understands the knowledge of the origin as related to knowledge of abiding, the knowledge of cessation as related to knowledge of abiding, and the knowledge of the path that leads to cessation as related to knowledge of abiding.
- 1.32 “He correctly understands the knowledge of the past. He correctly understands the knowledge of the origin as related to knowledge of the past, the knowledge of cessation as related to knowledge of the past, and the knowledge of the path that leads to cessation as related to knowledge of the past.
- 1.33 “He correctly understands the knowledge of past existences. He correctly understands the knowledge of the origin as related to knowledge of past existences, the knowledge of cessation as related to knowledge of past existences, and the knowledge of the path that leads to cessation as related to knowledge of past existences.

- 1.34 “He correctly understands the knowledge of the future. He correctly understands the knowledge of the origin as related to knowledge of the future, the knowledge of cessation as related to knowledge of the future, and the knowledge of the path that leads to cessation as related to knowledge of the future.
- 1.35 “He correctly understands the knowledge of the divine eye. He correctly understands the knowledge of the origin as related to knowledge of the divine eye, the knowledge of cessation as related to knowledge of the divine eye, and the knowledge of the path that leads to cessation as related to knowledge of the divine eye. [F.5.a]
- 1.36 “He correctly understands the knowledge of death. He correctly understands the knowledge of the origin as related to knowledge of death, the knowledge of cessation as related to knowledge of death, and the knowledge of the path that leads to cessation as related to knowledge of death.
- 1.37 “He correctly understands the knowledge of birth. He correctly understands the knowledge of the origin as related to knowledge of birth, the knowledge of cessation as related to knowledge of birth, and the knowledge of the path that leads to cessation as related to knowledge of birth.
- 1.38 “He correctly understands the knowledge of the defilement of desire. He correctly understands the knowledge of the origin as related to knowledge of the defilement of desire, the knowledge of cessation as related to knowledge of the defilement of desire, and the knowledge of the path that leads to cessation as related to knowledge of the defilement of desire.
- 1.39 “He correctly understands the knowledge of the defilement of existence. He correctly understands the knowledge of the origin as related to knowledge of the defilement of existence, the knowledge of cessation as related to knowledge of the defilement of existence, and the knowledge of the path that leads to cessation as related to knowledge of the defilement of existence.
- 1.40 “He correctly understands the knowledge of the defilement of views. He correctly understands the knowledge of the origin as related to knowledge of the defilement of views, the knowledge of cessation as related to knowledge of the defilement of views, and the knowledge of the path that leads to cessation as related to knowledge of the defilement of views.
- 1.41 “He correctly understands the knowledge of the defilement of ignorance. He correctly understands the knowledge of the origin as related to knowledge of the defilement of ignorance, the knowledge of cessation as

related to knowledge of the defilement of ignorance, and the knowledge of the path that leads to cessation as related to knowledge of the defilement of ignorance.

1.42 “He correctly understands the knowledge of exhaustion. He correctly understands the knowledge of the origin as related to knowledge of exhaustion, the knowledge of cessation as related to knowledge of exhaustion, and the knowledge of the path that leads to cessation as related to knowledge of exhaustion.

1.43 “He correctly understands the knowledge of no-birth. He correctly understands the knowledge of the origin as related to knowledge of no-birth, the knowledge of cessation as related to knowledge of no-birth, and the knowledge of the path that leads to cessation as related to knowledge of no-birth. [F.5.b]

1.44 “He correctly understands the knowledge of fearlessness. He correctly understands the knowledge of the origin as related to knowledge of fearlessness, the knowledge of cessation as related to knowledge of fearlessness, and the knowledge of the path that leads to cessation as related to knowledge of fearlessness.

1.45 “He correctly understands the knowledge of the correct understandings. He correctly understands the knowledge of the origin as related to knowledge of the correct understandings, the knowledge of cessation as related to knowledge of the correct understandings, and the knowledge of the path that leads to cessation as related to knowledge of the correct understandings.

1.46 “He correctly understands the knowledge of the powers of the Thus-Gone One. He correctly understands the knowledge of the origin as related to knowledge of the powers of the Thus-Gone One, the knowledge of cessation as related to knowledge of the powers of the Thus-Gone One, and the knowledge of the path that leads to cessation as related to knowledge of the powers of the Thus-Gone One.

1.47 “He correctly understands the knowledge of the characteristics of the Thus-Gone One’s wisdom. He correctly understands the knowledge of the origin as related to knowledge of the characteristics of the Thus-Gone One’s wisdom, the knowledge of cessation as related to knowledge of the characteristics of the Thus-Gone One’s wisdom, and the knowledge of the path that leads to cessation as related to knowledge of the characteristics of the Thus-Gone One’s wisdom.

1.48 “He correctly understands the knowledge of the abodes of the Thus-Gone One. He correctly understands the knowledge of the origin as related to knowledge of the abodes of the Thus-Gone One, the knowledge of cessation

as related to knowledge of the abodes of the Thus-Gone One, and the knowledge of the path that leads to cessation as related to knowledge of the abodes of the Thus-Gone One.

1.49 “He correctly understands the knowledge of the Thus-Gone One’s faculties. He correctly understands the knowledge of the origin as related to knowledge of the Thus-Gone One’s faculties, the knowledge of cessation as related to knowledge of the Thus-Gone One’s faculties, and the knowledge of the path that leads to cessation as related to knowledge of the Thus-Gone One’s faculties.

1.50 “He correctly understands the knowledge of physical actions. [F.6.a] He correctly understands the knowledge of the origin as related to knowledge of physical actions, the knowledge of cessation as related to knowledge of physical actions, and the knowledge of the path that leads to cessation as related to knowledge of physical actions.

1.51 “He correctly understands the knowledge of verbal actions. He correctly understands the knowledge of the origin as related to knowledge of verbal actions, the knowledge of cessation as related to knowledge of verbal actions, and the knowledge of the path that leads to cessation as related to knowledge of verbal actions.

1.52 “He correctly understands the knowledge of mental actions. He correctly understands the knowledge of the origin as related to knowledge of mental actions, the knowledge of cessation as related to knowledge of mental actions, and the knowledge of the path that leads to cessation as related to knowledge of mental actions.

1.53 “He correctly understands the knowledge of the preceding. He correctly understands the knowledge of the origin as related to knowledge of the preceding, the knowledge of cessation as related to knowledge of the preceding, and the knowledge of the path that leads to cessation as related to knowledge of the preceding.

1.54 “He correctly understands the knowledge of the subsequent. He correctly understands the knowledge of the origin as related to knowledge of the subsequent, the knowledge of cessation as related to knowledge of the subsequent, and the knowledge of the path that leads to cessation as related to knowledge of the subsequent.

1.55 “He correctly understands the knowledge of decay. He correctly understands the knowledge of the origin as related to knowledge of decay, the knowledge of cessation as related to knowledge of decay, and the knowledge of the path that leads to cessation as related to knowledge of decay.

- 1.56 “He correctly understands the knowledge of omniscience. He correctly understands the knowledge of the origin as related to knowledge of omniscience, the knowledge of cessation as related to knowledge of omniscience, and the knowledge of the path that leads to cessation as related to knowledge of omniscience.
- 1.57 “Householder, that is the first teaching on the Blessed One’s extensive wisdom. Now listen as I explain this.

· KNOWLEDGE OF WHAT IS POSSIBLE ·

- 1.58 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of what is possible. [F.6.b] Householder, this is how the Thus-Gone One knows it. It is possible and feasible that the ripening of negative physical actions is undesirable, repulsive, and unpleasant. It is also possible and feasible that the ripening of negative verbal actions and negative mental actions is undesirable, repulsive, and unpleasant. It is also possible and feasible that by committing negative physical acts, after the body decays and one dies, one will fall into the sad destinies of the lower realms and take birth in the hells. It is also possible and feasible that when negative verbal acts and negative mental acts ripen, after the body decays and one dies, one will fall into the sad destinies of the lower realms and take birth in the hells. It is also possible and feasible that the ripening of positive physical actions is desirable, beautiful, and pleasant. It is also possible and feasible that the ripening of positive verbal actions and positive mental actions creates something desirable, beautiful, and pleasant. It is also possible and feasible that by committing positive physical acts, after the body disintegrates and one dies, one will take birth into the joyful destinies of the higher realms. It is also possible and feasible that by committing positive verbal acts and positive mental acts, after the body disintegrates and one dies, one will take birth into the joyful destinies of the higher realms. It is also possible and feasible that some people willingly end the life of their mother. It is also possible and feasible that some people willingly end the life of their father. It is also possible and feasible that some people willingly end the life of the worthy hearers of the Thus-Gone One. It is also possible and feasible that some people cause a schism in the community of the hearers. [F.7.a] It is also possible and feasible that some people with evil intentions draw blood from the body of the Thus-Gone One. It is also possible and feasible that some common people adopt the views of extremists as taught by non-Buddhist teachers and engage in their practices. In this way, seeking purification, they apply themselves to this training because of perceiving many benefits and auspicious qualities in such

religious practitioners and brahmins. Then, having turned to what those ascetics and brahmins have taught, they say to others, 'You must meet this venerable teacher! You have to understand this view!' It is also possible and feasible that some people obtain the eight human existences.²⁷ It is also possible and feasible that a man can become Brahmā, Māra, or a brahmin. It is also possible and feasible that a man can become a universal monarch. It is also possible and feasible that a man can become a thus-gone, worthy, perfect buddha. It is also possible and feasible that only one thus-gone one appears within a single world. Householder, this is how the Thus-Gone One correctly understands the knowledge of what is possible.

1.59 "Householder, moreover, the Thus-Gone One correctly understands the knowledge of the state of all beings. He knows which person is a vessel for the teachings of the buddhas, which person is a vessel for the teachings of the solitary buddhas, and which person is a vessel for the teachings of the hearers. Householder, in this way, the Thus-Gone One correctly understands the knowledge of what is possible. When the Thus-Gone One is asked about the knowledge of what is possible, he can respond for an eon. He can respond for one hundred eons, or one thousand eons, or one hundred thousand eons, or one million eons, or ten million eons, [F.7.b] or a quadrillion eons, or one hundred quadrillion eons, or an immeasurable number of eons. He can reply for innumerable, inconceivable, incomparable, immeasurable, and inexpressible eons. He can reply for an immeasurable number of immeasurable eons, and an immeasurable number of innumerable eons, and an immeasurable number of inconceivable eons, and an immeasurable number of incomparable eons, and an immeasurable number of inestimable eons, and an immeasurable number of inexpressible eons. He can respond for an immeasurable number of innumerable eons, and an innumerable number of innumerable eons, and an inconceivable number of innumerable eons, and an incomparable number of innumerable eons, and an inestimable number of innumerable eons, and an inexpressible number of innumerable eons; and an immeasurable number of inconceivable eons, and an innumerable and inconceivable number of inconceivable eons, and an incomparable number of inconceivable eons, and an inestimable number of inconceivable eons; and an immeasurable number of incomparable eons, and an innumerable number of incomparable eons, and an inconceivable number of incomparable eons, and an inestimable number of incomparable eons, and an inexpressible number of incomparable eons, and an immeasurable number of incomparable eons; and an innumerable number of inestimable eons, and an inconceivable number of inestimable eons, and an inestimable number of inestimable eons, and an inexpressible number of inestimable eons; and an

inexpressible number of innumerable eons, and an inexpressible number of inconceivable eons, an inexpressible number of incomparable eons, and an inexpressible number of inexpressible and inestimable eons. Thus, his eloquence is inexhaustible. Householder, you may wonder why that is. It is because in his wisdom the Thus-Gone One knows the matchless sphere of reality and thus has inexhaustible eloquence when asked regarding any topic of his knowledge. [F.8.a] Therefore, with his unimpeded wisdom vision he will enjoy this temple with its sandalwood courtyard.

1.60 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of what is possible. Householder, the Thus-Gone One correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of what is possible. The Thus-Gone One has a correct understanding whether he considers impermanence, suffering, inner phenomena, results, unease, evil, harm, the lesser, disintegration, movement, destruction, epidemics, emptiness, lack of self, discomfort, shortcomings, or deliverance. That is called *knowing the origin as related to knowledge of what is possible* and this is what the Thus-Gone One correctly understands. Moreover, householder, this is how the Thus-Gone One knows: ‘Since these people have produced roots of virtue with billions of thus-gone ones, they have become certain with regard to knowing what is possible.’ Householder, in this way the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of what is possible. When the Thus-Gone One is asked about knowing the origin as related to knowledge of what is possible, he can respond for an eon, and so forth, up until an inexpressible number of inexpressible eons, since his eloquence is inexhaustible. [F.8.b] Householder, you may wonder why that is. It is because in his wisdom the Thus-Gone One knows the matchless sphere of reality. In this way the Thus-Gone One possesses inexhaustible eloquence when asked about knowing the origin as related to knowledge of what is possible. Therefore, with his unimpeded wisdom vision he will enjoy this temple with its sandalwood courtyard.

1.61 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of what is possible. Householder, the Thus-Gone One correctly understands it in this way. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering and established them in happiness. That is the knowledge of cessation as related to knowledge of what is possible. Moreover, householder, this is how the Thus-Gone One knows: When an assemblage is lacking there is an obstruction of

knowledge, but when an assemblage takes place, knowledge of what is possible arises. Moreover, this is primordially unborn. Householder, this is how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of what is possible. When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of what is possible, he can respond for an eon, and so forth, up until an inexpressible number of inexpressible eons, since his eloquence is inexhaustible. Householder, you may wonder why that is. It is because in his wisdom the Thus-Gone One knows the matchless sphere of reality. In this way the Thus-Gone One possesses inexhaustible eloquence when asked about the knowledge of cessation as related to knowledge of what is possible. Therefore, with his unimpeded wisdom vision he will enjoy this temple with its sandalwood courtyard.

- 1.62 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of what is possible. [F.9.a] Householder, the Thus-Gone One correctly understands the knowledge by which he knows, understands, and actualizes the knowledge of the path that leads to cessation as related to knowledge of what is possible. Whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance, the Thus-Gone One correctly understands. That is called *knowledge of the path that leads to cessation as related to knowledge of what is possible*. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of what is possible, he can respond for an eon, and so forth, up until an inexpressible number of inexpressible eons, since his eloquence is inexhaustible. Householder, you may wonder why that is. It is because in his wisdom the Thus-Gone One knows the matchless sphere of reality. In this way the Thus-Gone One possesses inexhaustible eloquence when asked about knowledge of the path that leads to cessation as related to knowledge of what is possible. Therefore, with his unimpeded wisdom vision he will enjoy this temple with its sandalwood courtyard.

· KNOWLEDGE OF WHAT IS IMPOSSIBLE ·

- 1.63 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of what is impossible. Householder, this is how the Thus-Gone One knows it. It is impossible and unfeasible that the ripening of negative physical actions is desirable, beautiful, and pleasant. It is also impossible and unfeasible that the ripening of negative verbal actions and negative mental actions is desirable, beautiful, and pleasant. It is also

impossible and unfeasible that the ripening of negative physical, verbal, and mental acts leads to birth in a delightful destiny within the higher realms after the body disintegrates and one dies. [F.9.b] It is also impossible and unfeasible that the ripening of positive physical actions is undesirable, repulsive, and unpleasant. The same applies to positive verbal and mental acts. It is also impossible and unfeasible that by committing positive physical acts, after the body disintegrates and one dies, one will fall into the sad destinies of the lower realms and take birth in the hells. It is also impossible and unfeasible that by committing positive verbal and mental acts, after the body disintegrates and one dies, one will fall into the sad destinies of the lower realms and take birth in the hells. It is also impossible and unfeasible that people who have the correct view would willingly end the life of their mother, or their father, or a worthy one, or cause a schism in the saṅgha, or with evil intentions draw blood from the body of the Thus-Gone One. It is also impossible and unfeasible that people who have the correct view would adopt the teachings of other extremist teachers and the views of such teachers, and engage in their practices. They will not perceive any benefits or auspicious qualities in such religious practitioners and brahmins, nor will they adopt what those ascetics and brahmins have taught, and say to others, 'You must meet this venerable teacher! You have to understand this view!' It is also impossible and unfeasible that people who have the correct view obtain the eight human existences. It is also impossible and unfeasible that a woman can become Śakra, Māra, or Brahmā in that very body. It is also impossible and unfeasible that a woman can become a universal monarch in that very body. [F.10.a] It is also impossible and unfeasible that a woman can become a thus-gone, worthy, perfect buddha in that very body.²⁸ It is also impossible and unfeasible that two thus-gone ones can appear in a single world. Householder, this is how the Thus-Gone One correctly understands the knowledge of what is impossible.

- 1.64 "Householder, moreover, the Thus-Gone One correctly understands the state of beings who have become impossible recipients. He knows who is averse to billions of buddhas and who therefore is not a vessel for the teachings of the buddhas, the teachings of the solitary buddhas, or the teachings of the hearers. In this way, the Thus-Gone One correctly understands the knowledge of what is impossible. When the Thus-Gone One is asked about what is impossible, he can respond for an eon, and so forth, up until an inexpressible number of inexpressible eons, since his eloquence is inexhaustible. Therefore, with his unimpeded wisdom vision he will enjoy this temple with its sandalwood courtyard.

1.65 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of what is impossible. Householder, the Thus-Gone One correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of what is impossible. Whether he considers permanence, no suffering, no disease, lack of results, lack of unease, no evil, no other, no disintegration, no movement, [F.10.b] no destruction, no epidemic, no emptiness, existence of a self, lack of comfort, lack of faults, no harm, or no opposition, that is called *knowing the origin as related to knowledge of what is impossible*. That is what the Thus-Gone One knows, understands, and actualizes. Therefore, the wisdom of the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of what is impossible. That is called *knowing the origin as related to knowledge of what is impossible*. When the Thus-Gone One is asked about knowing the origin as related to what is impossible, he can respond for an eon and so forth, up until an inexpressible number of inexpressible eons, since his eloquence is inexhaustible. Householder, you may wonder why that is. It is because in his wisdom the Thus-Gone One knows the matchless sphere of reality. In this way, when the Thus-Gone One is asked about the knowledge of the origin as related to what is impossible, he can respond for an eon, and so forth, up until an inexpressible number of inexpressible eons, since he possesses inexhaustible eloquence. Therefore, with his unimpeded wisdom vision he will enjoy this temple with its sandalwood courtyard.

1.66 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of what is impossible. Householder, the Thus-Gone One correctly understands it in this way. He understands that when sentient beings do not rely on the Thus-Gone One, they are included under the knowledge of the origin as related to knowledge of what is impossible. However, if they rely on the Thus-Gone One, the origin ceases. Householder, this is how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of what is impossible. [F.11.a] Moreover, householder, the Thus-Gone One correctly understands it in this way. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering and established them in happiness. That is the knowledge of cessation as related to knowledge of what is impossible. Moreover, he knows it to be primordially unborn. Householder, in this way the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of what is impossible. When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of what is

impossible, he can respond for an eon, and so forth, up until an inexpressible number of inexpressible eons, since his eloquence is inexhaustible. Therefore, with his unimpeded wisdom vision he will enjoy this temple with its sandalwood courtyard.

- 1.67 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of what is impossible. Householder, the Thus-Gone One correctly understands it in this way. The extreme delusion that produces ignorance with regard to impossible teachings, taught by extremely deluded people, is devoid of essential existence. Thus, since all phenomena lack intrinsic existence, the phenomena of extreme delusion also do not exist. Householder, thus does the Thus-Gone One correctly understand the knowledge of the path that leads to cessation as related to knowledge of what is impossible. Moreover, householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of what is impossible whether he contemplates insipidity, or whether he contemplates no shortcomings, or whether he contemplates no deliverance. The Thus-Gone One correctly understands this. [F.11.b] When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of what is impossible, he can respond for an eon, and so forth, up until an inexpressible number of inexpressible eons, since his eloquence is inexhaustible. Householder, you may wonder why that is. It is because in his wisdom the Thus-Gone One knows the matchless sphere of reality. In this way, when the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of what is impossible, he can respond for an eon, and so forth, up until an inexpressible number of inexpressible eons. Therefore, with his unimpeded wisdom vision he will enjoy this temple with its sandalwood courtyard.

· KNOWLEDGE OF THE PAST, FUTURE, AND PRESENT ·

- 1.68 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the past. Householder, the Thus-Gone One correctly understands all buddhas, buddha realms, and beings that appeared in an immeasurable number of previous eons. He correctly understands the buddhas, buddha realms, and beings that appeared in an innumerable, inconceivable, incomparable, inestimable, and inexpressible number of previous eons. He correctly understands the buddhas, buddha realms, and beings that appeared in an immeasurable number of immeasurable previous eons, an innumerable number of immeasurable previous eons, an inconceivable number of immeasurable previous eons, an incomparable

number of immeasurable previous eons, and an inexpressible number of immeasurable previous eons. In this way he knows the buddhas, buddha realms, and beings of the previous eons all the way back to an immeasurable number of inexpressible previous eons, an innumerable number of inexpressible previous eons, an inconceivable number of inexpressible previous eons, an incomparable number of inexpressible previous eons, an inestimable number of inexpressible previous eons, and an inexpressible number of inexpressible previous eons. To know, see, perceive, [F.12.a] realize, understand, and be learned about this is called *knowing the past*, and that is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about knowing the past, he can respond for an eon, and so forth, up until ... he will enjoy this temple with its sandalwood courtyard. As for the origin, cessation, and path, they are as previously taught.

1.69 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the future. Householder, the Thus-Gone One correctly understands all of the buddhas, buddha realms, and beings of an immeasurable number of future eons. He correctly understands the buddhas, buddha realms, and beings of an innumerable, inconceivable, incomparable, inestimable, and inexpressible number of future eons. He correctly understands the buddhas, buddha realms, and beings in an immeasurable number of immeasurable future eons, an innumerable number of immeasurable future eons, an inconceivable number of immeasurable future eons, an incomparable number of immeasurable future eons, and an inexpressible number of immeasurable future eons. In this way he genuinely knows the buddhas, buddha realms, and beings of the future eons all the way until the buddhas, buddha realms, and beings of an inexpressible number of inexpressible future eons. To know, see, perceive, realize, understand, and be learned about this is called *knowing the future*, and that is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about his knowledge of the future, he can respond for an eon, up to an inexpressible number of inexpressible eons, since his eloquence is inexhaustible. Therefore, with his unimpeded wisdom vision he will enjoy this temple with its sandalwood courtyard. As for the origin, cessation, [F.12.b] and path, they are as previously taught.

1.70 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the present. Householder, the Thus-Gone One correctly understands all of the buddhas, buddha realms, and beings to the east. He correctly understands the innumerable, inconceivable, incomparable, inestimable, and inexpressible number of present buddhas, buddha realms, and beings. He correctly understands the buddhas, buddha realms, and beings of the present eon up to an inexpressible figure of

inexpressible numbers. To know, see, perceive, realize, understand, and be learned about this is called *knowing the present*, and that is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the present, he can respond for an eon, up to an inexpressible number of inexpressible eons, since his eloquence is inexhaustible. Therefore, with his unimpeded wisdom vision he will enjoy this temple with its sandalwood courtyard. As for the origin, cessation, and path, they are as previously taught.

· KNOWLEDGE OF KARMA ·

- 1.71 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of karma. Householder, the Thus-Gone One correctly understands the four types of adopted karmic actions. What are these four? They are the karma experienced in this life, the karma experienced in the next life, the karma experienced in subsequent lives, and the karma that is not experienced. To know, see, perceive, realize, understand, and be learned about this is called *knowing karma*, and that is what the Thus-Gone One correctly understands. [F.13.a] When the Thus-Gone One is asked about this he can respond for an eon, up to an inexpressible number of inexpressible eons, and so forth, until ... he will enjoy this temple with its sandalwood courtyard. [B2]
- 1.72 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of karma. Householder, the Thus-Gone One correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of karma. The Thus-Gone One has a correct understanding, whether he considers impermanence, and so forth, up until ... whether he considers opposition. When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of karma, he can respond for an eon, and so forth, up until ... he will enjoy this temple with its sandalwood courtyard.
- 1.73 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of karma. Householder, the Thus-Gone One correctly understands it in this way. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering and established them in happiness. That is the knowledge of cessation as related to knowledge of karma. Moreover, he knows it to be primordially unborn. Householder, this is how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of karma. When the Thus-

Gone One is asked about the knowledge of cessation as related to knowledge of karma, he can respond for an eon, up to an inexpressible number of inexpressible eons, since his eloquence is inexhaustible. Therefore, he will enjoy this temple with its sandalwood courtyard.

1.74 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of karma. Householder, [F.13.b] the Thus-Gone One correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of karma. Whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance, the Thus-Gone One correctly understands. Householder, in this way the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of karma. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of karma, he can respond for an eon, and so forth, up until an inexpressible number of inexpressible eons, since his eloquence is inexhaustible. Therefore, he will enjoy this temple with its sandalwood courtyard.

1.75 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of adopted actions. Householder, the Thus-Gone One correctly understands four types of adopted karmic actions. What are these four? They are the adopted karmic actions where present suffering ripens into future suffering, where present happiness ripens into future suffering, where present suffering ripens into future happiness, and where present happiness ripens into future happiness.

1.76 “What is the adopted karmic action where present suffering ripens into future suffering? It is an adopted karmic action that is scorned by wise mendicants and brahmins. It is to adopt the ten unvirtuous courses of action, which are adopted out of fierce desire, anger, and delusion, such that the suffering of poverty is also adopted. It is something that the wise must scorn in terms of this life, [F.14.a] and not wish for in a future ripening. This adopted karmic action entails suffering in the present and also as it ripens in the future.

1.77 “What is the adopted karmic action where present happiness ripens into future suffering? It is to adopt the ten unvirtuous courses of action due to fierce desire, anger, and delusion, or because of an Almighty. In this life it may be classified as pleasant, and childish beings will praise it. However, the wise will scorn it as in the future it brings unwanted consequences and turns into suffering. This adopted karmic action that is praised by childish beings and scorned by the wise is pleasant in the present but painful in the future.

- 1.78 “What is the adopted karmic action where present suffering ripens into future happiness? It is to adopt the ten virtuous courses of action while still being immersed in the experience of actions due to involvement with fierce desire, anger, and delusion. For example, while overcome by the experience of poverty, one still adopts a proper outlook. The learned ones will embrace this situation, enduring suffering and what is unpleasant, while adopting all that is virtuous, including the noble Dharma. This is the adopted karmic action where present suffering ripens into future happiness.
- 1.79 “What is the adopted karmic action where present happiness ripens into future happiness? It is to adopt a proper mindset based on having few desires, little anger, and little delusion, combined with a bright intelligence. One adopts the path of the ten virtues and enjoys perfect circumstances, yet one is not under the influence of an Almighty, or haughtiness, but one is grounded in virtue. Already in this life one will be happy and [F.14.b] experience pleasant circumstances, while being praised by the learned. In the future as well one’s experience will be desirable, beautiful, and pleasant. This is the adopted karmic action where one is happy in this life and the future ripening is pleasant as well.
- 1.80 “To know, see, perceive, realize, understand, and be skillful about this is called *knowing adopted actions*, and that is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of adopted actions, he can respond for an eon, and so forth, up until an inexpressible number of inexpressible eons, since his eloquence is inexhaustible. Therefore, he will enjoy this temple with its sandalwood courtyard.
- 1.81 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of adopted actions. Householder, the Thus-Gone One correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of adopted actions. The Thus-Gone One has a correct understanding, whether he considers impermanence, and so forth, up until ... whether he considers opposition. When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of adopted actions, he can respond for an eon, and so forth, up until an inexpressible number of inexpressible eons, since his eloquence is inexhaustible. Therefore, he will enjoy this temple with its sandalwood courtyard.
- 1.82 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of adopted actions. Householder, the Thus-Gone One correctly understands it in this way. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their

darkness. He has freed innumerable beings [F.15.a] from suffering and established them in happiness. That is the knowledge of cessation as related to knowledge of adopted actions. Moreover, he knows it to be primordially unborn. Householder, this is how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of adopted actions. When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of adopted actions, he can respond for an eon, and so forth, up until an inexpressible number of inexpressible eons, since his eloquence is inexhaustible. Therefore, he will enjoy this temple with its sandalwood courtyard.

1.83 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of adopted actions. Householder, the Thus-Gone One correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of adopted actions. Whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance, the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of adopted actions, he can respond for an eon, and so forth, up until an inexpressible number of inexpressible eons, since his eloquence is inexhaustible. Therefore, he will enjoy this temple with its sandalwood courtyard.

1.84 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of abodes. Householder, the Thus-Gone One correctly understands them in this way: ‘This action will ripen among the beings in hell. This action will ripen among the beings in the animal realm. [F.15.b] This action will ripen in the realm of the Lord of Death. This action will ripen in the demigod realm. This action will ripen in the realm of humans. This action will ripen in the Heaven of the Four Great Kings. This action will ripen in the Heaven of the Thirty-Three. This action will ripen in the Heaven Free from Strife. This action will ripen in the Heaven of Joy. This action will ripen in the Heaven of Delighting in Emanations. This action will ripen in the Heaven of Making Use of Others’ Emanations. This action will ripen in the Abode of Brahmā. These actions will ripen in the Brahmā Realm, the Heaven of the High Priests of Brahmā, and the Heaven of Great Brahmā, respectively. These actions will ripen in the Heaven of Light, the Heaven of Limited Light, the Heaven of Limitless Light, and the Luminous Heaven, respectively. These actions will ripen in the Heaven of Virtue, the Heaven of Limited Virtue, the Heaven of Limitless Virtue, and the Heaven of Perfected Virtue, respectively. These actions will ripen in the Greater Heaven, the Heaven of Lesser Greatness, the Heaven of Limitless Greatness, and the

Heaven of Great Fruition, respectively. These actions will ripen in the Unlofty Heaven, the Heaven of No Hardship, the Sublime Heaven, the Gorgeous Heaven, and the Highest Heaven, respectively. This action will ripen in the abode of no notion. These actions will ripen in the abodes of the sphere of limitless space, the sphere of limitless consciousness, the sphere of nothing whatsoever, and the sphere of neither notion nor no notion, respectively. This action will ripen within the abodes of saṃsāra. This action will ripen in the abode of those who enter nirvāṇa.’ Householder, this is how the Thus-Gone One correctly understands the knowledge of abodes. When the Thus-Gone One is asked about the knowledge of abodes, [F.16.a] he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.85 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of abodes. Householder, the Thus-Gone One correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of abodes. The Thus-Gone One has a correct understanding, whether he considers impermanence, and so forth, up until ... whether he considers opposition. When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of abodes, he can respond for an eon, and so forth, up until ... he will enjoy this temple with its sandalwood courtyard.

1.86 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of abodes. Householder, the Thus-Gone One correctly understands it in this way. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering and established them in happiness. That is the knowledge of cessation as related to knowledge of abodes. Moreover, he knows it to be primordially unborn. Householder, this is how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of abodes. When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of abodes, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.87 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of abodes. Householder, the Thus-Gone One [F.16.b] correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of abodes. Whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance, the Thus-Gone One correctly understands. When

the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of abodes, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.88 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of causes. Householder, the Thus-Gone One correctly understands the causes, conditions, and reasons that actualize the ripening of karma for beings to be born in hell. Likewise, the Thus-Gone One correctly understands the causes, conditions, and reasons that actualize the ripening of karma for beings to be born in the animal realm, the realm of the Lord of Death, the demigod realm, the human realm, the Heaven of the Four Great Kings, the Heaven of the Thirty-Three, the Heaven Free from Strife, the Heaven of Joy, the Heaven of Delighting in Emanations, the Heaven of Making Use of Others’ Emanations, the Brahmā Realm, the Heaven of the High Priests of Brahmā, the Heaven of the Retinue of Brahmā, the Heaven of Great Brahmā, the Heaven of Light, the Heaven of Limited Light, the Heaven of Limitless Light, and the Luminous Heaven, the Heaven of Virtue, the Heaven of Limited Virtue, the Heaven of Limitless Virtue, and the Heaven of Perfected Virtue, the Greater Heaven, the Heaven of Lesser Greatness, the Heaven of Limitless Greatness, and the Heaven of Great Fruition, the Unlofty Heaven, the Heaven of No Hardship, the Sublime Heaven, the Gorgeous Heaven, and the Highest Heaven, and the abode of beings without notions, respectively. [F.17.a] The Thus-Gone One correctly understands the causes, conditions, and reasons that actualize the ripening of karma. Householder, this is how the Thus-Gone One correctly understands the knowledge of causes. When the Thus-Gone One is asked about the knowledge of causes, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.89 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the causes of beings. Householder, the Thus-Gone One correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of causes. The Thus-Gone One has a correct understanding, whether he considers impermanence, and so forth, up until ... whether he considers opposition. When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of causes, he can respond for an eon, and so forth, up until ... he will enjoy this temple with its sandalwood courtyard.

1.90 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of causes. Householder, the Thus-Gone One correctly understands it in this way. He

accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering and established them in happiness. That is the knowledge of cessation as related to knowledge of causes. Moreover, he knows it to be primordially unborn. Householder, this is how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of causes. When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of causes, he can respond for an inexpressible number of inexpressible eons, and so forth, up until.... [F.17.b] Therefore, he will enjoy this temple with its sandalwood courtyard.

1.91 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of causes. Householder, the Thus-Gone One correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of the path that leads to cessation as related to knowledge of causes. This is so whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance. Householder, this is how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of causes. Householder, when the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of causes, he can respond for an eon, and so forth, up until an inexpressible number of inexpressible eons, since his eloquence is inexhaustible. Therefore, he will enjoy this temple with its sandalwood courtyard.

1.92 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of ripening. Householder, this is how the Thus-Gone One correctly understands: ‘This ripening of karma will unfold among the beings in hell. This ripening of karma will unfold in the animal realm. This ripening of karma will unfold in the realm of the Lord of Death, and so forth, up until.... This ripening of karma will unfold in the sphere of neither notion nor no notion.’ The Thus-Gone One also correctly understands: ‘Such ripening of karma will not unfold. That karma has no creator. That ripening of karma will not be experienced.’ [F.18.a] Householder, this is how the Thus-Gone One correctly understands the knowledge of ripening. When the Thus-Gone One is asked about the knowledge of ripening, he can respond for an eon, and so forth, up until an inexpressible number of inexpressible eons, since his eloquence is inexhaustible. Therefore, he will enjoy this temple with its sandalwood courtyard.

1.93 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of ripening. Householder, the Thus-Gone One correctly understands it in this way. The Thus-Gone One correctly understands that knowledge of the origin as related to knowledge of ripening is acquired from accumulating roots of virtue in the presence of limitless blessed buddhas. Householder, moreover, the Thus-Gone One correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of ripening. The Thus-Gone One has a correct understanding, whether he considers impermanence, and so forth, up until ... whether he considers opposition. When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of ripening, he can respond for an eon, and so forth, up until an inexpressible number of inexpressible eons, since his eloquence is inexhaustible. Therefore, he will enjoy this temple with its sandalwood courtyard.

1.94 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of ripening. Householder, the Thus-Gone One correctly understands it in this way. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering [F.18.b] and established them in happiness. That is the knowledge of cessation as related to knowledge of ripening. Moreover, he knows it to be primordially unborn. Householder, this is how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of ripening. When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of ripening, he can respond for an eon, and so forth, up until an inexpressible number of inexpressible eons, since his eloquence is inexhaustible. Therefore, he will enjoy this temple with its sandalwood courtyard.

1.95 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of ripening. Householder, the Thus-Gone One correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of ripening. This is so whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance. Householder, this is how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of ripening. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of ripening, he can respond for an eon, and so forth, up until an

inexpressible number of inexpressible eons, since his eloquence is inexhaustible. Therefore, he will enjoy this temple with its sandalwood courtyard.

. KNOWLEDGE OF THE PATHS THAT LEAD TO ALL .
DESTINATIONS

1.96 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the paths that lead to all destinations. Householder, this is how the Thus-Gone One correctly understands: ‘This journey will lead to birth in the realm of the Lord of Death. This journey will lead to birth in the realm of the demigods. This journey will lead to birth in the human realm, and so forth, up until... [F.19.a] This journey will lead to birth in the sphere of neither notion nor no notion. This journey will lead to birth as a god. This person will be born as a human.’ Householder, this is how the Thus-Gone One correctly understands the knowledge of the paths that lead to all destinations. When the Thus-Gone One is asked about the knowledge of the paths that lead to all destinations, he can respond for an eon, and so forth, up until an inexpressible number of inexpressible eons, since his eloquence is inexhaustible. Therefore, he will enjoy this temple with its sandalwood courtyard.

1.97 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the paths that lead to all destinations. Householder, the Thus-Gone One correctly understands it in this way. He has gained knowledge of the origin, having accumulated roots of virtue in the presence of limitless blessed buddhas. Householder, moreover, the Thus-Gone One correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of the paths that lead to all destinations. The Thus-Gone One has a correct understanding, whether he considers impermanence, and so forth, up until ... whether he considers opposition. When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of the paths that lead to all destinations, he can respond for an eon, and so forth, up until an inexpressible number of inexpressible eons, since his eloquence is inexhaustible. Therefore, he will enjoy this temple with its sandalwood courtyard.

1.98 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the paths that lead to all destinations. Householder, he correctly understands those causes and conditions that accomplish the knowledge of cessation as related to knowledge of the paths that lead to all destinations. [F.19.b] When

the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of the paths that lead to all destinations, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

- 1.99 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the paths that lead to all destinations. Householder, the Thus-Gone One correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of the paths that lead to all destinations. This is so whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance. Householder, this is how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the paths that lead to all destinations. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of the paths that lead to all destinations, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

· KNOWLEDGE OF THE SEVERAL ELEMENTS ·

- 1.100 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the several elements.
- 1.101 “Householder, in this regard, the Thus-Gone One correctly understands the knowledge of the eye element. He correctly understands the knowledge of the origin as related to knowledge of the eye element, the knowledge of cessation as related to knowledge of the eye element, and the knowledge of the path that leads to cessation as related to knowledge of the eye element.
- 1.102 “He correctly understands the knowledge of the form element, the knowledge of the origin as related to knowledge of the form element, the knowledge of cessation as related to knowledge of the form element, and the knowledge of the path that leads to cessation as related to knowledge of the form element.
- 1.103 “He correctly understands the knowledge of the eye consciousness element, the knowledge of the origin as related to knowledge of the eye consciousness element, the knowledge of cessation as related to knowledge of the eye consciousness element, and the knowledge of the path that leads to cessation as related to knowledge of the eye consciousness element.
- [F.20.a]

- 1.104 “In the same way, he correctly understands the knowledge of 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; and the body element, the texture element, and the body consciousness element.
- 1.105 “He correctly understands the knowledge of the mind element, the knowledge of the origin as related to knowledge of the mind element, the knowledge of cessation as related to knowledge of the mind element, and the knowledge of the path that leads to cessation as related to knowledge of the mind element.
- 1.106 “He correctly understands the knowledge of the mental object element, the knowledge of the origin as related to knowledge of the mental object element, the knowledge of cessation as related to knowledge of the mental object element, and the knowledge of the path that leads to cessation as related to knowledge of the mental object element.
- 1.107 “He correctly understands the knowledge of the mind consciousness element, the knowledge of the origin as related to knowledge of the mind consciousness element, the knowledge of cessation as related to knowledge of the mind consciousness element, and the knowledge of the path that leads to cessation as related to knowledge of the mind consciousness element.
- 1.108 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the eye element. Householder, this is how the Thus-Gone One correctly understands it. The eye is the ripening of subtle matter derived from the primary elements conjoined with mind. Within the eye, forms are perceived. Forms obstruct the eye, and it obstructs forms. The eye has seen, it sees, and it will see forms. In order to perceive form, the eye is always undifferentiated. The eye is also included within the eighteen elements as the eye element. Among the twelve sense sources it is the eye sense source. Among the twenty-two faculties it is the eye faculty. That is the eye. It is the eye element; it is the eye sense source; it is the eye faculty. [F.20.b] It is a gateway. It is white. It is a stream, a lake, an ocean. It is an expanse. It is light. It is a water source. It is a leader. It is a guide. It is a foundation. It is internal. It is secret. It is a field. It is not transcendent. It is the vessel of the demons. It engages with the entities of the self. It enters the empty city. It is to be known in full. It is to be known completely. It is to be abandoned. It is known as the eye element. To know, see, perceive, realize, understand, and be skillful about this is called *knowing the eye element*, and that is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the eye element, he can respond for an eon, and so forth, up until an inexpressible number of inexpressible

eons, since his eloquence is inexhaustible. Householder, you may wonder why that is. It is because in his wisdom the Thus-Gone One knows the matchless sphere of reality. In this way the Thus-Gone One possesses inexhaustible eloquence when asked about the knowledge of the eye element. Householder, therefore, with his unimpeded wisdom vision he will enjoy this temple with its sandalwood courtyard.

1.109 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the eye element. Householder, this is how the Thus-Gone One correctly understands it. The Thus-Gone One correctly understands that knowledge of the origin as related to knowledge of the eye element is acquired from accumulating roots of virtue in the presence of limitless blessed buddhas. [F.21.a] Householder, moreover, the Thus-Gone One correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of the eye element. The Thus-Gone One has a correct understanding, whether he considers impermanence, and so forth, up until ... whether he considers opposition. When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of the eye element, he can respond for an eon, and so forth, up until an inexpressible number of inexpressible eons, since his eloquence is inexhaustible. Therefore, he will enjoy this temple with its sandalwood courtyard.

1.110 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the eye element. Householder, the Thus-Gone One correctly understands it in this way. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering and established them in happiness. That is the knowledge of cessation as related to knowledge of the eye element. Moreover, he knows it to be primordially unborn. Householder, this is how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the eye element. When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of the eye element, he can respond for an eon, and so forth, up until an inexpressible number of inexpressible eons, since his eloquence is inexhaustible. Therefore, he will enjoy this temple with its sandalwood courtyard.

1.111 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the eye element. Householder, the Thus-Gone One correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of the path that leads to cessation as related to

knowledge of the eye element. [F.21.b] Whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance, the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of the eye element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.112 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the form element. Householder, the Thus-Gone One correctly understands the color and shape of form in this way: It consists of beautiful colors, ugly colors, fine shapes, coarse shapes, beautiful hues, ugly hues, shades that are ugly, shades that are fine, black colors, and yellow, whitish, red, white, vermillion, and crystal colors. It consists of shapes that are squares, hexagons, octagons, hexadecagons, and triangles; low, tall, even, and uneven; as well as colors that are shady, sunny, cloudy, cloudless, smoky, dusty, illusive, illusory, bright, dark, and distinctive. Such is the form element. To know, see, perceive, realize, understand, and be skillful about this is called *knowing the form element*, and that is how the Thus-Gone One correctly understands the form element. When the Thus-Gone One is asked about the knowledge of the form element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. [F.22.a]

1.113 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the form element. Householder, this is how the Thus-Gone One correctly understands it. The Thus-Gone One correctly understands how to gain knowledge of the origin as related to knowledge of the form element, having accumulated roots of virtue in the presence of limitless blessed buddhas. Householder, moreover, the Thus-Gone One correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of the form element. The Thus-Gone One has a correct understanding, whether he considers impermanence, and so forth, up until ... whether he considers opposition. When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of the form element, he can respond for an eon, and so forth, up until an inexpressible number of inexpressible eons, since his eloquence is inexhaustible. Therefore, he will enjoy this temple with its sandalwood courtyard.

1.114 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the form element. Householder, the Thus-Gone One correctly understands it in this way. He accomplished the welfare of an immeasurable number of beings and

refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering and established them in happiness. That is the knowledge of cessation as related to knowledge of the form element. Moreover, he knows it to be primordially unborn. Householder, this is how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the form element. When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of the form element, he can respond for an eon, and so forth, up until.... [F.22.b] Therefore, he will enjoy this temple with its sandalwood courtyard.

1.115 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the form element. Householder, the Thus-Gone One correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of the path that leads to cessation as related to knowledge of the form element, whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance. That is known as *knowledge of the path that leads to cessation as related to knowledge of the form element*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of the form element, he can respond for an eon, and so forth, up until an inexpressible number of inexpressible eons, since his eloquence is inexhaustible. Therefore, he will enjoy this temple with its sandalwood courtyard.

1.116 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the eye consciousness element. Householder, the Thus-Gone One correctly understands it in this way. The eye consciousness manifests based on the eye and form. When the features of cognized entities manifest, the eye consciousness does not arise from within the eye. It also does not appear from the outer forms. Although it apprehends in between, it does not abide there either. Nevertheless, based on the eye and form, the eye consciousness does manifest. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the eye consciousness element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.117 “Householder, you may wonder how the Thus-Gone One [F.23.a] correctly understands the knowledge of the origin as related to knowledge of the eye consciousness element. Householder, this is how the Thus-Gone One correctly understands it. The Thus-Gone One correctly understands how to gain knowledge of the origin as related to knowledge of the eye

consciousness element, having accumulated roots of virtue in the presence of limitless blessed buddhas. Householder, moreover, the Thus-Gone One correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of the eye consciousness element. The Thus-Gone One has a correct understanding, whether he considers impermanence, and so forth, up until ... whether he considers opposition. When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of the eye consciousness element, he can respond for an eon, and so forth, up until an inexpressible number of inexpressible eons. Therefore, he will enjoy this temple with its sandalwood courtyard.

1.118 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the eye consciousness element. Householder, the Thus-Gone One correctly understands it in this way. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering and established them in happiness. That is the knowledge of cessation as related to knowledge of the eye consciousness element. Moreover, he knows it to be primordially unborn. Householder, this is how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the eye consciousness element. When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of the eye consciousness element, [F.23.b] he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.119 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the eye consciousness element. Householder, the Thus-Gone One correctly understands it in this way. He correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of the eye consciousness element. Whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance, the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of the eye consciousness element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.120 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the ear element. Householder, this is how the Thus-Gone One correctly understands it. The ear is the ripening of subtle

matter derived from the primary elements conjoined with mind. Within the ear, sounds are perceived. The ear is obstructed by sounds, and it obstructs sounds. The ear has heard, it hears, and it will hear sounds. In order to perceive sounds, the ear is always undifferentiated. The ear is also included within the eighteen elements as the ear element. Among the twelve sense sources it is the ear sense source. Among the twenty-two faculties it is the ear faculty. That is the ear. It is the ear element; it is the ear sense source; it is the ear faculty. It is a gateway. It is white. It is a stream, a lake, an ocean. It is an expanse. It is light. It is a water source. [F.24.a] It is a leader. It is a guide. It is internal. It is secret. It is a field. It is a foundation. It is not transcendent. It is the vessel of the demons. It enters the empty city. It engages with the entities of the self. It is to be known in full. It is to be known completely. It is to be abandoned. It is known as the ear element. To know, see, perceive, realize, understand, and be skillful about this is called *knowing the ear element*, and that is how the Thus-Gone One correctly understands it. When the Thus-Gone One is asked about the knowledge of the ear element, he can respond for an eon, and so forth, up until an inexpressible number of inexpressible eons, since his eloquence is inexhaustible. Therefore, he will enjoy this temple with its sandalwood courtyard. [B3]

1.121 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the ear element. Householder, this is how the Thus-Gone One correctly understands it. The Thus-Gone One correctly understands how to gain knowledge of the origin as related to knowledge of the ear element, having accumulated roots of virtue in the presence of limitless blessed buddhas. Householder, moreover, the Thus-Gone One correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of the ear element. The Thus-Gone One has a correct understanding, whether he considers impermanence, and so forth, up until ... whether he considers opposition. When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of the ear element, he can respond for an eon, and so forth, up until.... [F.24.b] Therefore, he will enjoy this temple with its sandalwood courtyard.

1.122 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the ear element. Householder, in this regard the Thus-Gone One accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering and established them in happiness. That is the knowledge of cessation as related to knowledge of the ear element. Moreover, he knows it to be primordially unborn. Householder, this is how

the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the ear element. When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of the ear element, he can respond for an eon, and so forth, since his eloquence is inexhaustible. Therefore, he will enjoy this temple with its sandalwood courtyard.

1.123 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the ear element. Householder, the Thus-Gone One correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of the ear element. Whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance, the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of the ear element, he can respond for an eon, and so forth up, until an inexpressible number of inexpressible eons, since his eloquence is inexhaustible. Therefore, he will enjoy this temple with its sandalwood courtyard.

1.124 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the sound element. [F.25.a] Householder, the Thus-Gone One correctly understands the sound element which is entirely dependent on the main elements. He knows it in this way: It consists of pleasant sounds, unpleasant sounds, prolonged pleasant sounds, abrupt pleasant sounds, beautiful sounds, awful sounds, sounds that should be heard, delightful sounds, disagreeable sounds, offensive sounds, the sounds of a conch, the sounds of a drum, the sounds of a hand drum, the sounds of a gong, the murmur of a stream, sounds that cause understanding, the sound of fire, the sound of water, the sound of wind, claps of thunder, the sound of lightning, the sound of hailstorms, as well as all other sounds of the main elements, whether embraced by the mind or not. Such is the sound element. To know, see, perceive, realize, understand, and be skillful about this is called *knowing the sound element*, and that is how the Thus-Gone One correctly understands it. When the Thus-Gone One is asked about the knowledge of the sound element, he can respond for an eon, and so forth, up until an inexpressible number of inexpressible eons, since his eloquence is inexhaustible. Therefore, he will enjoy this temple with its sandalwood courtyard.

1.125 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the sound element. Householder, the Thus-Gone One correctly understands how to gain knowledge of the origin as related to knowledge of the sound

element, having accumulated roots of virtue in the presence of limitless blessed buddhas. Householder, moreover, the Thus-Gone One correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of the sound element. [F.25.b] The Thus-Gone One has a correct understanding, whether he considers impermanence, and so forth, up until ... whether he considers opposition. When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of the sound element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.126 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the sound element. Householder, the Thus-Gone One correctly understands it in this way. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering and established them in happiness. That is the knowledge of cessation as related to knowledge of the sound element. Moreover, he knows it to be primordially unborn. Householder, this is how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the sound element. When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of the sound element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.127 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the sound element. Householder, the Thus-Gone One correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of the sound element. Whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance, the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of the sound element, he can respond for an eon, and so forth, up until.... [F.26.a] Therefore, he will enjoy this temple with its sandalwood courtyard.

1.128 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the ear consciousness element. Householder, the Thus-Gone One correctly understands it in this way. Based on the ear and sound, the ear consciousness manifests. When the features of cognized entities manifest, the ear consciousness does not appear from within the ear. It also does not appear from the outer sounds and neither is it maintained somewhere in between. Nevertheless, due to their combination, the ear

consciousness does manifest. It is beyond coming and going. It is empty and without essence. To know, see, perceive, realize, understand, and be skillful about this is called *knowing the ear consciousness element*. This is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the ear consciousness element, he can respond for an eon, and so forth, up until an inexpressible number of inexpressible eons. Therefore, he will enjoy this temple with its sandalwood courtyard.

1.129 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the ear consciousness element. Householder, this is how the Thus-Gone One correctly understands it. The Thus-Gone One correctly understands how to gain knowledge of the origin as related to knowledge of the ear consciousness element, having accumulated roots of virtue in the presence of limitless blessed buddhas. Householder, moreover, the Thus-Gone One correctly understands it in the following manner. He correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of the ear consciousness element. [F.26.b] When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of the ear consciousness element, he can respond for an eon, and so forth, up until an inexpressible number of inexpressible eons, since his eloquence is inexhaustible. Therefore, he will enjoy this temple with its sandalwood courtyard.

1.130 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the ear consciousness element. Householder, the Thus-Gone One correctly understands it in this way. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering and established them in happiness. That is the knowledge of cessation as related to knowledge of the ear consciousness element. Moreover, he knows it to be primordially unborn. Householder, this is how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the ear consciousness element. When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of the ear consciousness element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.131 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the ear consciousness element. Householder, the Thus-Gone One correctly understands the knowledge of cessation by which he knows,

understands, and actualizes the knowledge of the ear consciousness element. Whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance, the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of the ear consciousness element, [F.27.a] he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.132 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the nose element. Householder, this is how the Thus-Gone One correctly understands it. The nose is the ripening of subtle matter derived from the primary elements conjoined with mind. Within the nose, smells are perceived. The nose is obstructed by smells, and it obstructs smells. The nose has smelled, it smells, and it will smell. In order to perceive smells, the nose is undifferentiated. The nose is also included within the eighteen elements as the nose element. Among the twelve sense sources it is the nose sense source. Among the twenty-two faculties it is the nose faculty. It is the nose; it is the nose element; it is the nose sense source. It is the nose faculty. It is a gateway. It is white. It is a stream, a lake, an ocean. It is an expanse. It is light. It is secret. It is a water source. It is a leader. It is a guide. It is a field. It is a foundation. It is an entity. It is internal. It is secret. It is not transcendent. It is the vessel of the demons. It enters the empty city. It is to be known in full. It is to be known completely. It is to be abandoned. It is known as the nose element. To know, see, perceive, realize, understand, and be skillful about this is called *knowing the nose element*. That is how the Thus-Gone One correctly understands it. [F.27.b] When the Thus-Gone One is asked about the knowledge of the nose element, he can respond for an eon, and so forth, up until an inexpressible number of inexpressible eons, since his eloquence is inexhaustible. Therefore, he will enjoy this temple with its sandalwood courtyard.

1.133 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the nose element. Householder, this is how the Thus-Gone One correctly understands it. The Thus-Gone One has gained knowledge of the origin as related to knowledge of the nose element, having accumulated roots of virtue in the presence of limitless blessed buddhas. Householder, moreover, the Thus-Gone One correctly understands it in the following manner. He correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of the nose element. The Thus-Gone One has a correct understanding, whether he considers impermanence, and so forth, up until ... whether he considers opposition.

When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of the nose element, he can respond for an eon, and so forth, up until an inexpressible number of inexpressible eons, since his eloquence is inexhaustible. Therefore, he will enjoy this temple with its sandalwood courtyard.

1.134 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the nose element. Householder, in this regard the Thus-Gone One accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering and established them in happiness. That is the knowledge of cessation as related to knowledge of the nose element. Moreover, he knows it to be primordially unborn. Householder, this is how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the nose element. [F.28.a] When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of the nose element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.135 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the nose element. Householder, the Thus-Gone One correctly understands the knowledge by which he knows, understands, and actualizes the knowledge of the nose element. Whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance, the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of the nose element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.136 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the smell element. Householder, the Thus-Gone One correctly understands the object of the nose in this way: It consists of pleasant smells, unpleasant smells, desirable smells, sweet smells, awful smells, agreeable smells, disagreeable smells, enjoyable smells, displeasing smells, delightful smells, offensive smells, fine smells, rough smells, as well as all other smells found in the environment, such as the smells of roots, kernels, hollow plants, bark, stems, leaves, flowers, and fruits. All of these are known as the smell element. To know, see, perceive, realize, understand, [F.28.b] and be skillful about this is called *knowing the smell element*. That is what the Thus-Gone One correctly understands. When

the Thus-Gone One is asked about the knowledge of the smell element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.137 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the smell element. Householder, this is how the Thus-Gone One correctly understands it. The Thus-Gone One has gained knowledge of the origin as related to knowledge of the smell element, having accumulated roots of virtue in the presence of limitless blessed buddhas. Householder, moreover, the Thus-Gone One correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of the smell element. The Thus-Gone One has a correct understanding, whether he considers impermanence, and so forth, up until ... whether he considers opposition. When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of the smell element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.138 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the smell element. Householder, the Thus-Gone One correctly understands it in this way. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering and established them in happiness. That is the knowledge of cessation as related to knowledge of the smell element. Moreover, he knows it to be primordially unborn. Householder, this is how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the smell element. When the Thus-Gone One [F.29.a] is asked about the knowledge of cessation as related to knowledge of the smell element, he can respond for an eon, and so forth, up until an inexpressible number of inexpressible eons, since his eloquence is inexhaustible. Therefore, he will enjoy this temple with its sandalwood courtyard.

1.139 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the smell element. Householder, the Thus-Gone One correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of the smell element. Moreover, the Thus-Gone One ... and so forth, up to ... Whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance, the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation

as related to knowledge of the smell element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.140 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the nose consciousness element. Householder, the Thus-Gone One correctly understands it in this way. Based on the nose and smell, the nose consciousness manifests. When the features of cognized entities manifest, the nose consciousness does not arise within the nose. It also does not appear from the outer smells and neither is it maintained somewhere in between. It is beyond coming and going. It is empty and without essence. To know, see, perceive, realize, understand, and be skillful about this is called *knowing the nose consciousness element*. That is what the Thus-Gone One correctly understands. [F.29.b] When the Thus-Gone One is asked about the knowledge of the nose consciousness element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.141 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the nose consciousness element. Householder, this is how the Thus-Gone One correctly understands it. The Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the nose consciousness element, having accumulated roots of virtue in the presence of limitless blessed buddhas. Householder, moreover, the Thus-Gone One correctly understands it in the following manner. He correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of the nose consciousness element. The Thus-Gone One has a correct understanding, whether he considers impermanence, and so forth, up until ... whether he considers opposition. When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of the nose consciousness element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.142 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the nose consciousness element. Householder, the Thus-Gone One correctly understands it in this way. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering and established them in happiness. That is the knowledge of cessation as related to knowledge of the nose consciousness element. Moreover, he knows it to be primordially unborn. Householder, this is how the Thus-Gone One correctly understands the knowledge of cessation as

related to knowledge of the nose consciousness element. When the Thus-Gone One is asked [F.30.a] about the knowledge of cessation as related to knowledge of the nose consciousness element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.143 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the nose consciousness element. Householder, the Thus-Gone One correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of the nose consciousness element. Whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance, the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of the nose consciousness element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.144 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the tongue element. Householder, this is how the Thus-Gone One correctly understands it. The tongue is the ripening of subtle matter derived from the primary elements conjoined with mind. On the sense source of the tongue, tastes are perceived. The tongue is obstructed by taste, but it also obstructs taste. The tongue has tasted, it tastes, and it will taste. In order to perceive taste, the tongue is always undifferentiated. The tongue is also included within the eighteen elements as the tongue element. Among the twelve sense sources it is the tongue sense source. Among the twenty-two faculties it is the tongue faculty. It is the tongue; it is the tongue element; it is the tongue sense source. [F.30.b] It is the tongue faculty. It is a gateway. It is white. It is a stream, a lake, an ocean. It is an expanse. It is light. It is a water source. It is a leader. It is a guide. It is a field. It is an entity. It is internal. It is secret. It is not transcendent. It is the vessel of the demons. It engages with the entities of the self. It enters the empty city. It is to be known in full. It is to be known completely. It is to be abandoned. That is what is known as the tongue element. To know, see, perceive, realize, understand, and be skillful about this is called *knowing the tongue element*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the tongue element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

- 1.145 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the tongue element. Householder, this is how the Thus-Gone One correctly understands it. He correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of the tongue element, having accumulated roots of virtue in the presence of limitless blessed buddhas. Householder, moreover, the Thus-Gone One correctly understands it in the following manner. He correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of the tongue element. The Thus-Gone One has a correct understanding, whether he considers impermanence, and so forth, up until ... whether he considers opposition. [F.31.a] When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of the tongue element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.
- 1.146 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the tongue element. Householder, this is how the Thus-Gone One correctly understands it. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from the ocean of suffering and established them in happiness. That is the knowledge of cessation as related to knowledge of the tongue element. Moreover, he knows it to be primordially unborn. Householder, this is how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the tongue element. When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of the tongue element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.
- 1.147 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the tongue element. Householder, the Thus-Gone One correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of the tongue element. Whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance, the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of the tongue element, he can respond for an eon, and so forth, since his eloquence is inexhaustible. Therefore, he will enjoy this temple with its sandalwood courtyard.

- 1.148 “Householder, you may wonder how the Thus-Gone One [F.31.b] correctly understands the knowledge of the taste element. Householder, the Thus-Gone One correctly understands the sense object of the tongue element in this way: It consists of pleasant tastes, unpleasant tastes, desirable tastes, undesirable tastes, sweet tastes, awful tastes, agreeable tastes, disagreeable tastes, delightful tastes, offensive tastes, fine tastes, repulsive tastes, as well as tastes that are bitter, hot, sour, sweet, salty, astringent, and saline. The taste element also consists of tastes that are found in the environment: roots, kernels, hollow plants, bark, stems, leaves, flowers, and fruits. That is how the Thus-Gone One correctly understands the taste element. When the Thus-Gone One is asked about the knowledge of the taste element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.
- 1.149 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the taste element. Householder, this is how the Thus-Gone One correctly understands it. The Thus-Gone One correctly understands how to gain knowledge of the origin as related to knowledge of the taste element, having accumulated roots of virtue in the presence of limitless blessed buddhas. Householder, moreover, the Thus-Gone One correctly understands the causes and conditions that accomplish knowledge of the origin as related to knowledge of the taste element. The Thus-Gone One has a correct understanding, whether he considers impermanence, and so forth, up until ... [F.32.a] whether he considers opposition. When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of the taste element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.
- 1.150 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the taste element. Householder, the Thus-Gone One correctly understands it in this way. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering and established them in happiness. That is the knowledge of cessation as related to knowledge of the taste element. Moreover, he knows it to be primordially unborn. Householder, this is how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the taste element. When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of the taste element, he can respond for an eon, and so

forth, up until an inexpressible number of inexpressible eons, since his eloquence is inexhaustible. Therefore, he will enjoy this temple with its sandalwood courtyard.

1.151 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the taste element. Householder, the Thus-Gone One correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of the taste element, whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of the taste element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. [F.32.b]

1.152 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the tongue consciousness element. Householder, the Thus-Gone One correctly understands it in this way. Based on the tongue and taste, the tongue consciousness manifests. When the features of cognized entities manifest, the tongue consciousness does not arise within the inner tongue. It also does not come from the external tastes and neither is it maintained somewhere in between. It is beyond coming and going. It is empty and without essence. To know, see, perceive, realize, understand, and be skillful about this is called *knowing the tongue consciousness element*. This is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the tongue consciousness element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.153 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the tongue consciousness element. Householder, this is how the Thus-Gone One correctly understands it. He correctly understands how to gain knowledge of the origin as related to knowledge of the tongue consciousness element, having accumulated roots of virtue in the presence of limitless blessed buddhas. Householder, moreover, the Thus-Gone One correctly understands it in the following manner. He correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of the tongue consciousness element. The Thus-Gone One has a correct understanding, whether he considers impermanence, and so forth, up until ... whether he considers opposition. When the Thus-Gone One [F.33.a] is asked about the knowledge of the origin as related to

knowledge of the tongue consciousness element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.154 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the tongue consciousness element. Householder, the Thus-Gone One correctly understands it in this way. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering and established them in happiness. That is the knowledge of cessation as related to knowledge of the tongue consciousness element. Moreover, he knows it to be primordially unborn. Householder, this is how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the tongue consciousness element. When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of the tongue consciousness element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.155 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the tongue consciousness element. Householder, the Thus-Gone One correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of the path that leads to cessation as related to the tongue consciousness element. This is so whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of the tongue consciousness element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. [F.33.b]

1.156 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the body element. Householder, this is how the Thus-Gone One correctly understands it. The body is the ripening of subtle matter derived from the primary elements conjoined with mind. It perceives texture, and obstructs texture. The body obstructs texture, and it is also obstructed by texture. The body has touched, touches, and will touch. In order to perceive texture, the body is always undifferentiated. The body is also included within the eighteen elements as the body element. Among the twelve sense sources it is the body sense source. Among the twenty-two faculties it is the body faculty. It is the body. It is the body element; it is the body sense source; it is the body faculty. It is a gateway. It is white. It is a

stream, a lake, an ocean. It is an expanse. It is light. It is a water source. It is a leader. It is a guide. It is a field. It is a basis. It is an entity. It is internal. It is secret. It is not transcendent. It is the vessel of the demons. It engages with the entities of the self. It enters the empty city. It is to be known in full. It is to be known completely. It is to be abandoned. To know, see, perceive, realize, understand, and be skillful about this is called *knowing the body element*. When the Thus-Gone One is asked about the knowledge of the body element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. [F.34.a]

1.157 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the body element. Householder, this is how the Thus-Gone One correctly understands it. He correctly understands how to accomplish knowledge of the origin as related to knowledge of the body element, having accumulated roots of virtue in the presence of limitless blessed buddhas. Householder, moreover, the Thus-Gone One correctly understands it in the following manner. He correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of the body element. The Thus-Gone One has a correct understanding, whether he considers impermanence, and so forth, up until ... whether he considers opposition. When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of the body element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.158 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the body element. Householder, this is how the Thus-Gone One correctly understands it. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering and established them in happiness. That is the knowledge of cessation as related to knowledge of the body element. Moreover, he knows it to be primordially unborn. Householder, this is how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the body element. When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of the body element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. [F.34.b]

1.159 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the body element. Householder, the Thus-Gone One correctly

understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of the body element, whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of the body element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.160 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the texture element. Householder, the Thus-Gone One correctly understands the sense object of the body element in this way: It consists of visual tactility, auditory tactility, olfactory tactility, gustatory tactility, cutaneous tactility, and mental tactility. It also consists of texture that is pleasant, texture that is painful, texture that is neither pleasant nor painful, texture that is polluted, texture that is unpolluted, texture that is worldly, and texture that is beyond the world. Such is the texture element. To know, and so forth, up until ... and be skillful about this is called *knowing the texture element*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the texture element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.161 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the texture element. [F.35.a] Householder, this is how the Thus-Gone One correctly understands it. The Thus-Gone One correctly understands how to gain knowledge of the origin as related to knowledge of the texture element, having accumulated roots of virtue in the presence of limitless blessed buddhas. Householder, moreover, the Thus-Gone One correctly understands it in the following manner. He correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of the texture element. The Thus-Gone One has a correct understanding, whether he considers impermanence, and so forth, up until ... whether he considers opposition. When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of the texture element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.162 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the texture element. Householder, the Thus-Gone One correctly understands it in this way. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering and

established them in happiness. That is the knowledge of cessation as related to knowledge of the texture element. Moreover, he knows it to be primordially unborn. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of the texture element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.163 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the texture element. Householder, the Thus-Gone One [F.35.b] correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of the texture element, whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of the texture element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. [B4]

1.164 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the body consciousness element. Householder, the Thus-Gone One correctly understands it in this way. Based on the body and texture, the body consciousness manifests. As it arises, the body consciousness does not arise within the inner body. It also does not appear from the outer objects of touch, and neither does it dwell somewhere in between. Nevertheless, it does arise due to their combination. It is beyond coming and going. It is empty and without essence. To know, and so forth, up until ... and be skillful about this is called *knowing the body consciousness element*. That is what the Thus-Gone One correctly understands.

1.165 “Likewise, the Thus-Gone One correctly understands how to gain knowledge of the origin as related to knowledge of the body consciousness element, having accumulated roots of virtue in the presence of limitless blessed buddhas. Householder, moreover, the Thus-Gone One correctly understands it in the following manner. He correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of the body consciousness element. The Thus-Gone One has a correct understanding, whether he considers impermanence, and so forth, up until ... whether he considers opposition. [F.36.a] When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of the body consciousness element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

- 1.166 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the body consciousness element. Householder, the Thus-Gone One correctly understands it in this way. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness, and so forth, up until ... and established them in happiness. That is the knowledge of cessation as related to knowledge of the body consciousness element. Moreover, he knows it to be primordially unborn. To know, see, and so forth, up until ... and be skillful about this is called *knowing the body consciousness element*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of the body consciousness element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.
- 1.167 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the body consciousness element. Householder, the Thus-Gone One correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of the body consciousness element, whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance. When the Thus-Gone One is asked about [F.36.b] his knowledge of the path that leads to cessation as related to knowledge of the body consciousness element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.
- 1.168 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the mind element. Householder, this is how the Thus-Gone One correctly understands it. The mind element is the mind that arises as soon as the six collections of consciousness have manifested. To know, see, perceive, realize, understand, and be skillful about this is called *knowing the mind element*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the mind element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.
- 1.169 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the mind element. Householder, this is how the Thus-Gone One correctly understands it. He correctly understands how to gain knowledge of the origin as related to knowledge of the mind element, having accumulated roots of virtue in the presence of limitless blessed buddhas. Householder, moreover, the Thus-Gone One correctly understands it in the following

manner. He correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of the mind element. The Thus-Gone One has a correct understanding, whether he considers impermanence, and so forth, up until ... whether he considers opposition. When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of the mind element, he can respond for an eon, and so forth, up until.... [F.37.a] Therefore, he will enjoy this temple with its sandalwood courtyard.

1.170 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the mind element. Householder, this is how the Thus-Gone One correctly understands it. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering and established them in happiness. That is the knowledge of cessation as related to knowledge of the mind element. Moreover, he knows it to be primordially unborn. To know, see, perceive, realize, understand, and be skillful about this is called *knowing cessation as related to knowledge of the mind element*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of the mind element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.171 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the mind element. Householder, the Thus-Gone One correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of the mind element, whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of the mind element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.172 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the mental object element. Householder, [F.37.b] the Thus-Gone One correctly understands the sense object of the mind element in this way. That which is called ‘the mental object element’ is the object of the six collections of consciousness. Householder, moreover, the Thus-Gone One fully understands all mental object elements. To know, see, perceive, realize, understand, and be skillful about this is called *knowing the mental object element*. That is what the Thus-Gone One correctly

understands. When the Thus-Gone One is asked about the knowledge of the mental object element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.173 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the mental object element. Householder, this is how the Thus-Gone One correctly understands it. The Thus-Gone One correctly understands how to gain knowledge of the origin as related to knowledge of the mental object element, having accumulated roots of virtue in the presence of limitless blessed buddhas. Householder, moreover, the Thus-Gone One correctly understands it in the following manner. He correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of the mental object element. The Thus-Gone One has a correct understanding, whether he considers impermanence, and so forth, up until ... whether he considers opposition. When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of the mental object element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.174 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the mental object element. Householder, the Thus-Gone One correctly understands it in this way. [F.38.a] He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering and established them in happiness. That is the knowledge of cessation as related to knowledge of the mental object element. Moreover, he knows it to be primordially unborn. To know, see, perceive, realize, understand, and be skillful about this is called *knowing cessation as related to knowledge of the mental object element*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of the mental object element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.175 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the mental object element. Householder, the Thus-Gone One correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of the mental object element. Whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance, the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the

knowledge of the path that leads to cessation as related to knowledge of the mental object element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.176 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the mind consciousness element. Householder, the Thus-Gone One correctly understands it in this way. That which is called ‘the mind consciousness element’ is that which evaluates and examines as soon as the mind moves toward an object. To know, [F.38.b] see, perceive, realize, understand, and be skillful about this is called *knowing the mind consciousness element*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the mind consciousness element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.177 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the mind consciousness element. Householder, this is how the Thus-Gone One correctly understands it. The Thus-Gone One correctly understands how to gain knowledge of the origin as related to knowledge of the mind consciousness element, having accumulated roots of virtue in the presence of limitless blessed buddhas. Householder, moreover, the Thus-Gone One correctly understands this in the following manner. He correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of the mind consciousness element. The Thus-Gone One has a correct understanding, whether he considers impermanence, and so forth, up until ... whether he considers opposition. When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of the mind consciousness element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.178 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the mind consciousness element. Householder, the Thus-Gone One correctly understands it in this way. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering and established them in happiness. [F.39.a] That is the knowledge of cessation as related to knowledge of the mind consciousness element. Moreover, he knows it to be primordially unborn. To know, see, perceive, realize, understand, and be skillful about this is called *knowing cessation as related to knowledge of the mind consciousness element*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about

the knowledge of cessation as related to knowledge of the mind consciousness element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.179 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the mind consciousness element. Householder, the Thus-Gone One correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of the mind consciousness element. Whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance, the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of the mind consciousness element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.180 “Householder, in this way the Thus-Gone One correctly understands the several elements. When the Thus-Gone One is asked about the knowledge of the several elements, he can respond for an eon, and so forth, up until an inexpressible number of inexpressible eons, since his eloquence is inexhaustible. Therefore, he will enjoy this temple with its sandalwood courtyard. [F.39.b]

· KNOWLEDGE OF THE VARIOUS ELEMENTS ·

1.181 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the various elements.

1.182 “Householder, in this regard, the Thus-Gone One correctly understands the desire element. He correctly understands the knowledge of the origin as related to knowledge of the desire element, the knowledge of cessation as related to knowledge of the desire element, and the knowledge of the path that leads to cessation as related to knowledge of the desire element.

1.183 “In the same way he correctly understands the elements of ill will, malice, emancipation, absence of ill will, absence of malice, wrong view, the past, the future, the present, virtue, non-virtue, neutrality, the defiled, the undefiled, the worldly, the simple, the noble, the ignoble, the world, the transcendent, the conditioned, and the unconditioned. He correctly understands the knowledge of the origin as related to knowledge of these elements, the knowledge of cessation as related to knowledge of these elements, and the knowledge of the path that leads to cessation as related to knowledge of these elements.

- 1.184 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the desire element. Householder, the Thus-Gone One correctly understands this element that is thoroughly afflicted by the thirty-six engagements of craving. To know, see, perceive, realize, understand, and be skillful about this is called *knowing the desire element*. That is what the Thus-Gone One correctly understands. [F.40.a] When the Thus-Gone One is asked about the knowledge of the desire element, he can respond for an eon, and so forth, up until an inexpressible number of inexpressible eons, since his eloquence is inexhaustible. Householder, you may wonder why that is. It is because the Thus-Gone One knows the matchless sphere of reality so well. The Thus-Gone One who knows this possesses inexhaustible eloquence when asked about the knowledge of the desire element. Householder, therefore, with his unimpeded wisdom vision he will enjoy this temple with its sandalwood courtyard.
- 1.185 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the desire element. Householder, this is how the Thus-Gone One correctly understands it. He has gained knowledge of the origin as related to knowledge of the desire element, having accumulated roots of virtue in the presence of limitless blessed buddhas. Householder, moreover, the Thus-Gone One correctly understands it in the following manner. He correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of the desire element. The Thus-Gone One has a correct understanding, whether he considers impermanence, and so forth, up until ... whether he considers opposition. When the Thus-Gone One is asked about the knowledge of the origin as related to the desire element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.
- 1.186 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the desire element. Householder, the Thus-Gone One correctly understands it in this way. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. [F.40.b] He has freed innumerable beings from suffering and established them in happiness. That is the knowledge of cessation as related to knowledge of the desire element. Moreover, he knows it to be primordially unborn. To know, see, perceive, realize, understand, and be skillful about this is called *knowing cessation as related to knowledge of the desire element*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One

is asked about the knowledge of cessation as related to knowledge of the desire element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.187 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the desire element. Householder, the Thus-Gone One correctly understands it in this way. He correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of the desire element. Whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance, the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of the desire element, his eloquence is inexhaustible, and so forth, up to.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.188 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the ill will element. Householder, the Thus-Gone One correctly understands this element that is thoroughly afflicted by the nine vindictive attitudes. To know, see, perceive, realize, understand, and be skillful about this is called *knowing the ill will element*. [F.41.a] When the Thus-Gone One is asked about the knowledge of the ill will element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.189 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the ill will element. Householder, this is how the Thus-Gone One correctly understands it. The Thus-Gone One correctly understands how to gain knowledge of the origin as related to knowledge of the ill will element, having accumulated roots of virtue in the presence of limitless blessed buddhas. Householder, moreover, the Thus-Gone One correctly understands it in the following manner. He correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of the ill will element, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.190 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the ill will element. Householder, the Thus-Gone One correctly understands it in this way. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering and established them in happiness. That is the knowledge of cessation as related

to knowledge of the ill will element. Moreover, he knows it to be primordially unborn. Householder, this is how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the ill will element. When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of the ill will element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.191 “Householder, you may wonder how the Thus-Gone One [F.41.b] correctly understands the knowledge of the path that leads to cessation as related to knowledge of the ill will element. Householder, the Thus-Gone One correctly understands it in this way. He correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of the ill will element, whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of the ill will element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.192 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the malice element. Householder, the Thus-Gone One correctly understands this element that is thoroughly afflicted by the sixty-two views. Householder, that is how the Thus-Gone One correctly understands the malice element. When the Thus-Gone One is asked about the knowledge of the malice element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.193 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the malice element. Householder, this is how the Thus-Gone One correctly understands it. The Thus-Gone One correctly understands how to gain knowledge of the origin as related to knowledge of the malice element, having accumulated roots of virtue in the presence of limitless blessed buddhas. Householder, moreover, the Thus-Gone One [F.42.a] correctly understands in the following manner. He correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of the malice element. The Thus-Gone One has a correct understanding, whether he considers impermanence, and so forth, up until ... whether he considers opposition. When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of the malice element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

- 1.194 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the malice element. Householder, the Thus-Gone One correctly understands it in this way. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering and established them in happiness. That is the knowledge of cessation as related to knowledge of the malice element. Moreover, he knows it to be primordially unborn. Householder, this is how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the malice element. When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of the malice element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.
- 1.195 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the malice element. The Thus-Gone One correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of the malice element, whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance. [F.42.b] When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of the malice element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.
- 1.196 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the emancipation element. Householder, the Thus-Gone One correctly understands this element that is not thoroughly afflicted by the thirty-six engagements with existence. When the Thus-Gone One is asked about the knowledge of the emancipation element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.
- 1.197 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the emancipation element. Householder, this is how the Thus-Gone One correctly understands it. The Thus-Gone One correctly understands how to gain knowledge of the origin as related to knowledge of the emancipation element, having accumulated roots of virtue in the presence of limitless blessed buddhas. Householder, moreover, the Thus-Gone One correctly understands it in the following manner. He correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of the emancipation element. The Thus-Gone One has a correct

understanding, whether he considers impermanence, and so forth, up until ... whether he considers opposition. To know, see, perceive, realize, understand, and be skillful about this is called *knowing the origin as related to knowledge of the emancipation element*. [F.43.a] That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of the emancipation element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.198 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the emancipation element. Householder, the Thus-Gone One correctly understands it in this way. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering and established them in happiness. That is the knowledge of cessation as related to knowledge of the emancipation element. Moreover, he knows it to be primordially unborn. Householder, that is called *knowing the origin as related to knowledge of the emancipation element*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of the emancipation element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.199 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the emancipation element. Householder, in this regard the Thus-Gone One correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of the emancipation element. Whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance, the Thus-Gone One correctly understands. This is called *knowledge of the path that leads to cessation as related to knowledge of the emancipation element*, [F.43.b] and that is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of the emancipation element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.200 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the absence of ill will element. Householder, the Thus-Gone One correctly understands this element that is not thoroughly afflicted by the nine vindictive attitudes. To know, see, perceive, realize, understand, and be skillful about this is called *knowing the absence of ill*

will element. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the absence of ill will element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.201 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the absence of ill will element. Householder, this is how the Thus-Gone One correctly understands it. The Thus-Gone One correctly understands how to gain knowledge of the origin as related to knowledge of the absence of ill will element, having accumulated roots of virtue in the presence of limitless blessed buddhas. Householder, moreover, the Thus-Gone One correctly understands it in the following manner. He correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of the absence of ill will element. The Thus-Gone One has a correct understanding, whether he considers impermanence, and so forth, up until ... whether he considers opposition. [F.44.a] To know, see, perceive, realize, understand, and be skillful about this is called *knowing the origin as related to knowledge of the absence of ill will element*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of the absence of ill will element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.202 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the absence of ill will element. Householder, the Thus-Gone One correctly understands it in this way. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering and established them in happiness. That is the knowledge of cessation as related to knowledge of the absence of ill will element. Moreover, he knows it to be primordially unborn. Householder, in this way the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the absence of ill will element. When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of the absence of ill will element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.203 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the absence of ill will element. Householder, this is how the Thus-Gone One correctly understands it. The knowledge of cessation by which he knows, understands, and actualizes the knowledge of the absence

of ill will element, whether he contemplates insipidity, [F.44.b] or whether he contemplates shortcomings, or whether he contemplates deliverance, is called *knowledge of the path that leads to cessation as related to knowledge of the absence of ill will element*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of the absence of ill will element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.204 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the absence of malice element. Householder, the Thus-Gone One correctly understands this element that is not thoroughly afflicted by the sixty-two views. To know, see, perceive, realize, understand, and be skillful about this is called *knowing the absence of malice element*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the absence of malice element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. As for the origin, cessation, and the path, they are as previously taught.

1.205 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of wrong view. Householder, the Thus-Gone One correctly understands wrong view as being wrong view. Whenever anyone should claim this to be otherwise, the Thus-Gone One correctly understands the knowledge of wrong view, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.206 “Householder, you may wonder how the Thus-Gone One [F.45.a] correctly understands the knowledge of the origin as related to knowledge of wrong view. Householder, this is how the Thus-Gone One correctly understands it. The Thus-Gone One correctly understands how to gain knowledge of the origin as related to knowledge of wrong view, having accumulated roots of virtue in the presence of limitless blessed buddhas. Householder, moreover, the Thus-Gone One correctly understands it in the following manner. The Thus-Gone One correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of wrong view. Whether he considers impermanence ... and so forth, all the way.

1.207 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the past element. Householder, the Thus-Gone One knows the past element as that element that has arisen, has come into being, has been formed, has emerged, and has occurred. It occurred in the past, happened exclusively in the past, and was contained in the past.

When the Thus-Gone One is asked about the knowledge of the past element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.208 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the past element. Householder, this is how the Thus-Gone One correctly understands it. He has gained knowledge of the origin as related to knowledge of the past element, having accumulated roots of virtue in the presence of limitless blessed buddhas. Householder, moreover, the Thus-Gone One correctly understands it in the following manner. He correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of the past element. [F.45.b] Whether he considers impermanence ... and so forth, all the way.

1.209 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the future element. Householder, the Thus-Gone One knows the future element as that element that has not yet arisen, not yet appeared, not yet come into being, not yet been formed, not yet emerged, and not yet occurred. It occurs in the future, is a future continuity, happens exclusively in the future, is contained in the future, and continues in the future. As for the origin, cessation, and the path, they are as previously taught.

1.210 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the present element. Householder, the Thus-Gone One knows the present element as that element that arises, appears, comes into being, is formed, emerges, and occurs in the present. It occurs in the present moment as an unbroken present continuity. That is what the Thus-Gone One correctly understands, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.211 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the present element. Householder, this is how the Thus-Gone One correctly understands it. The Thus-Gone One correctly understands how to gain knowledge of the origin as related to knowledge of the present element, having accumulated roots of virtue in the presence of limitless blessed buddhas. Householder, moreover, the Thus-Gone One correctly understands it in the following manner. He correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of the present element. [F.46.a] The Thus-Gone One has a correct understanding, whether he considers impermanence, and so forth, up until ... whether he considers opposition. To know, see, perceive, realize, understand, and be skillful about this is called *knowledge of the origin as related*

to knowledge of the present element. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of the present element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. As for cessation and the path, they are as previously taught.

1.212 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the virtue element. Householder, the Thus-Gone One correctly understands it as the element that embodies the path of the ten virtuous actions. To know, see, perceive, realize, understand, and be skillful about this is called *knowing the virtue element*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the virtue element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.213 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the virtue element. Householder, this is how the Thus-Gone One correctly understands it. The Thus-Gone One correctly understands how to gain knowledge of the origin as related to knowledge of the virtue element, having accumulated roots of virtue in the presence of limitless blessed buddhas. [F.46.b] Householder, moreover, the Thus-Gone One correctly understands it in the following manner. He correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of the virtue element. The Thus-Gone One has a correct understanding, whether he considers impermanence, and so forth, up until ... whether he considers opposition. When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of the virtue element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.214 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the virtue element. Householder, the Thus-Gone One correctly understands it in this way. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering and established them in happiness. That is the knowledge of cessation as related to knowledge of the virtue element. Moreover, he knows it to be primordially unborn. To know, see, perceive, realize, understand, and be skillful about this is called *knowing cessation as related to knowledge of the virtue element*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One

is asked about the knowledge of cessation as related to knowledge of the virtue element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.215 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the virtue element. Householder, the Thus-Gone One correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of the virtue element, whether he contemplates insipidity, [F.47.a] or whether he contemplates shortcomings, or whether he contemplates deliverance. That is known as *knowledge of the path that leads to cessation as related to knowledge of the virtue element*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of the virtue element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. [B5]

1.216 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the non-virtue element. Householder, the Thus-Gone One correctly understands it as the element that embodies the path of the ten unvirtuous actions. To know, see, perceive, realize, understand, and be skillful about this is called *knowing the non-virtue element*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the non-virtue element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.217 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the non-virtue element. Householder, this is how the Thus-Gone One correctly understands it. The Thus-Gone One correctly understands how to gain knowledge of the origin as related to knowledge of the non-virtue element, having accumulated roots of virtue in the presence of limitless blessed buddhas. Householder, moreover, the Thus-Gone One correctly understands it in the following manner. He correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of the non-virtue element. [F.47.b] The Thus-Gone One has a correct understanding, whether he considers impermanence, and so forth, up until ... whether he considers opposition. To know, see, perceive, realize, understand, and be skillful about this is called *knowing the origin as related to knowledge of the non-virtue element*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the

origin as related to knowledge of the non-virtue element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.218 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the non-virtue element. Householder, the Thus-Gone One correctly understands it in this way. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering and established them in happiness. That is the knowledge of cessation as related to knowledge of the non-virtue element. Moreover, he knows it to be primordially unborn. To know, see, perceive, realize, understand, and be skillful about this is called *knowing cessation as related to knowledge of the non-virtue element*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of the non-virtue element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.219 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the non-virtue element. Householder, the Thus-Gone One correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of the non-virtue element, [F48.a] whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance. That is known as *knowledge of the path that leads to cessation as related to knowledge of the non-virtue element*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of the non-virtue element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.220 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the neutrality element. Householder, the Thus-Gone One correctly understands it as the element that produces karmic ripening. He correctly understands it as the element that is experienced, or experienced in a disagreeable manner, and that changes with the passing of time or through certain acts. To know, see, ... and be skillful about this is called *knowing the neutrality element*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked

about the knowledge of the neutrality element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.221 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the neutrality element. Householder, this is how the Thus-Gone One correctly understands it. The Thus-Gone One correctly understands how to gain knowledge of the origin as related to knowledge of the neutrality element, having accumulated roots of virtue in the presence of limitless blessed buddhas. [F.48.b] Whether he considers impermanence, and so forth, up until ... whether he considers opposition, that is known as *knowledge of the origin as related to knowledge of the neutrality element*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of the neutrality element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.222 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the neutrality element. Householder, the Thus-Gone One correctly understands it in this way. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering and established them in happiness. That is the knowledge of cessation as related to knowledge of the neutrality element. Moreover, he knows it to be primordially unborn. To know, see, ... and be skillful about this is called *knowing cessation as related to knowledge of the neutrality element*. When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of the neutrality element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.223 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the neutrality element. Householder, the Thus-Gone One correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of the neutrality element, whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of the neutrality element, [F.49.a] he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

- 1.224 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the defiled element. Householder, the Thus-Gone One correctly understands the element that possesses the defilement of desire. He correctly understands the element that possesses the defilement of existence. He correctly understands the element that possesses the defilement of views. He correctly understands the element that possesses the defilement of ignorance. To know, see, perceive, realize, understand, and be skillful about this is called *knowing the defiled element*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the defiled element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.
- 1.225 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the defiled element. Householder, this is how the Thus-Gone One correctly understands it. The Thus-Gone One correctly understands how to gain knowledge of the origin as related to knowledge of the defiled element, having accumulated roots of virtue in the presence of limitless blessed buddhas. Householder, moreover, the Thus-Gone One correctly understands it in the following manner. He correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of the defiled element. Whether he considers impermanence, and so forth, up until ... whether he considers opposition, [F.49.b] the Thus-Gone One correctly understands. When the Thus-Gone One is asked about this, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.
- 1.226 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the defiled element. Householder, the Thus-Gone One correctly understands it in this way. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering and established them in happiness. That is the knowledge of cessation as related to knowledge of the defiled element. Moreover, he knows it to be primordially unborn. To know, see, ... and be skillful about this is called *knowing cessation as related to knowledge of the defiled element*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of the defiled element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

- 1.227 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the defiled element. Householder, the Thus-Gone One correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of the defiled element. Whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance, he correctly understands. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of the defiled element, [F.50.a] he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.
- 1.228 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the undefiled element. Householder, the Thus-Gone One correctly understands the element that is free from the defilement of desire. He likewise correctly understands the element that is free from the defilements of existence, views, and ignorance. To know, see, perceive, ... and be skillful about this is called *knowing the undefiled element*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the undefiled element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.
- 1.229 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the undefiled element. Householder, this is how the Thus-Gone One correctly understands it. The Thus-Gone One correctly understands how to gain knowledge of the origin as related to knowledge of the undefiled element, having accumulated roots of virtue in the presence of limitless blessed buddhas. Householder, moreover, the Thus-Gone One correctly understands it in the following manner. He correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of the undefiled element. Whether he considers impermanence, and so forth, up until ... whether he considers opposition, the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of the undefiled element, he can respond for an eon, [F.50.b] and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.
- 1.230 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the undefiled element. Householder, the Thus-Gone One correctly understands it in this way. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared

away their darkness. He has freed innumerable beings from suffering and established them in happiness. That is the knowledge of cessation as related to knowledge of the undefiled element. Moreover, he knows it to be primordially unborn. To know, see, ... and be skillful about this is called *knowing cessation as related to knowledge of the undefiled element*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of the undefiled element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.231 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the undefiled element. Householder, the Thus-Gone One correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of the path that leads to cessation as related to knowledge of the undefiled element. Whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance, he correctly understands. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of the undefiled element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.232 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the pleasurable element. [F.51.a] Householder, the Thus-Gone One correctly understands the element that possesses the five sense pleasures. To know, see, ... and be skillful about this is called *knowing the pleasurable element*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the pleasurable element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.233 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the pleasurable element. Householder, this is how the Thus-Gone One correctly understands it. The Thus-Gone One correctly understands how to gain knowledge of the origin as related to knowledge of the pleasurable element, having accumulated roots of virtue in the presence of limitless blessed buddhas. Householder, moreover, the Thus-Gone One correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of the pleasurable element, whether he considers impermanence, and so forth, up until ... whether he considers

opposition. When the Thus-Gone One is asked about this, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.234 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the pleasurable element. Householder, the Thus-Gone One correctly understands it in this way. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering [F.51.b] and established them in happiness. That is the knowledge of cessation as related to knowledge of the pleasurable element. Moreover, he knows it to be primordially unborn. To know, see, perceive, realize, understand, and be skillful about this is called *knowing cessation as related to knowledge of the pleasurable element*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of the pleasurable element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.235 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the pleasurable element. Householder, the Thus-Gone One correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of the path that leads to cessation as related to knowledge of the pleasurable element. Whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance, he correctly understands that knowledge. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of the pleasurable element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.236 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the simple element. Householder, the Thus-Gone One correctly understands the simple element that is free from the five sense pleasures. To know, see, ... and be skillful about this is called *knowing the simple element*. That is what the Thus-Gone One correctly understands. [F.52.a] When the Thus-Gone One is asked about the knowledge of the simple element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.237 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the simple element. Householder, this is how the Thus-Gone One correctly

understands it. The Thus-Gone One correctly understands how to gain knowledge of the origin as related to knowledge of the simple element, having accumulated roots of virtue in the presence of limitless blessed buddhas. Householder, moreover, the Thus-Gone One correctly understands it in the following manner. He correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of the simple element. Whether he considers impermanence, and so forth, up until ... whether he considers opposition, the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of the simple element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.238 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the simple element. Householder, the Thus-Gone One correctly understands it in this way. He accomplished the welfare of an immeasurable number of beings and refrained from harming them, and so forth, up until ... and established them in happiness. That is the knowledge of cessation as related to knowledge of the simple element. Moreover, he knows it to be primordially unborn. To know, see, perceive, realize, understand, and be skillful about this is called *knowing cessation as related to knowledge of the simple element*. That is what the Thus-Gone One correctly understands. [F.52.b] When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of the simple element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.239 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the simple element. Householder, the Thus-Gone One correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of the simple element, whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of the simple element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.240 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the noble element. Householder, the Thus-Gone One correctly understands the element that is free from attachment, that is free from anger, and that is free from ignorance. To know, see, ... and

be skillful about this is called *knowing the noble element*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the noble element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.241 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the noble element. Householder, this is how the Thus-Gone One correctly understands it. [F.53.a] The Thus-Gone One correctly understands how to gain knowledge of the origin as related to knowledge of the noble element, having accumulated roots of virtue in the presence of limitless blessed buddhas. Householder, moreover, the Thus-Gone One correctly understands it in the following manner. He correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of the noble element. When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of the noble element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.242 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the noble element. Householder, the Thus-Gone One correctly understands it in this way. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering and established them in happiness. That is the knowledge of cessation as related to knowledge of the noble element. Moreover, he knows it to be primordially unborn. To know, ... and be skillful about this is called *knowing cessation as related to knowledge of the noble element*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of the noble element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.243 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the noble element. Householder, the Thus-Gone One correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of the noble element. Whether he contemplates insipidity, [F.53.b] or whether he contemplates shortcomings, or whether he contemplates deliverance, the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the

path that leads to cessation as related to knowledge of the noble element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.244 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the ignoble element. Householder, the Thus-Gone One correctly understands the element that possesses attachment, that possesses anger, and that possesses ignorance. To know, ... and be skillful about this is called *knowing the ignoble element*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the ignoble element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.245 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the ignoble element. Householder, this is how the Thus-Gone One correctly understands it. The Thus-Gone One correctly understands how to gain knowledge of the origin as related to knowledge of the ignoble element, having accumulated roots of virtue in the presence of limitless blessed buddhas. Householder, moreover, the Thus-Gone One correctly understands it in the following manner. He correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of the ignoble element. Whether he considers impermanence, and so forth, up until ... whether he considers opposition, [F.54.a] the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of the ignoble element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.246 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the ignoble element. Householder, the Thus-Gone One correctly understands it in this way. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering and established them in happiness. That is the knowledge of cessation as related to knowledge of the ignoble element. Moreover, he knows it to be primordially unborn. To know, see, perceive, realize, understand, and be skillful about this is called *knowing cessation as related to knowledge of the ignoble element*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of cessation as related to

knowledge of the ignoble element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.247 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the ignoble element. Householder, the Thus-Gone One correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of the ignoble element. Whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance, [F.54.b] the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of the ignoble element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.248 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the worldly. Householder, the Thus-Gone One correctly understands the knowledge of the conduct of the worldly. Householder, that is how the Thus-Gone One correctly understands the knowledge of the worldly. When the Thus-Gone One is asked about the knowledge of the worldly, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.249 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the worldly. Householder, this is how the Thus-Gone One correctly understands it. The Thus-Gone One correctly understands how to gain knowledge of the origin as related to knowledge of the worldly, having accumulated roots of virtue in the presence of limitless blessed buddhas. Householder, moreover, the Thus-Gone One correctly understands it in the following manner. He correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of the worldly. Whether he considers impermanence, and so forth, up until ... whether he considers opposition, the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of the worldly, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.250 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the worldly. [F.55.a] Householder, the Thus-Gone One correctly understands it in this way. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering and

established them in happiness. That is the knowledge of cessation as related to knowledge of the worldly mind. Moreover, he knows it to be primordially unborn. To know, see, perceive, realize, understand, and be skillful about this is called *knowing cessation as related to knowledge of the element of the worldly*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of the worldly mind, he can respond for an eon, and so forth, up until... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.251 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the element of the worldly. Householder, the Thus-Gone One correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of the element of the worldly. Whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance, the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of the element of the worldly, he can respond for an eon, and so forth, up until... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.252 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the transcendent element. Householder, the Thus-Gone One correctly understands the element that accords with the cognition of the cessation of saṃsāra. To know, see,...and be skillful about this [F.55.b] is called *knowing the transcendent element*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the transcendent element, he can respond for an eon, and so forth, up until ... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.253 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the transcendent element. Householder, this is how the Thus-Gone One correctly understands it. The Thus-Gone One correctly understands how to gain knowledge of the origin as related to knowledge of the transcendent element, having accumulated roots of virtue in the presence of limitless blessed buddhas. Householder, moreover, the Thus-Gone One correctly understands it in the following manner. He correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of the transcendent element. Whether he considers impermanence, and so forth, up until ... whether he considers opposition, the Thus-Gone One correctly understands. When the Thus-Gone One is

asked about the knowledge of the origin as related to knowledge of the transcendent element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.254 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the transcendent element. Householder, the Thus-Gone One correctly understands it in this way. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering and established them in happiness. That is the knowledge of cessation as related to knowledge of the transcendent element. [F.56.a] Moreover, he knows it to be primordially unborn. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of the transcendent element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.255 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the transcendent element. Householder, the Thus-Gone One correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of the transcendent element. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of the transcendent element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.256 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the conditioned element. Householder, the Thus-Gone One correctly understands the five perpetuating aggregates. When the Thus-Gone One is asked about the knowledge of the conditioned element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.257 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the conditioned element. Householder, this is how the Thus-Gone One correctly understands it. The Thus-Gone One correctly understands how to gain knowledge of the origin as related to knowledge of the conditioned element, having accumulated roots of virtue in the presence of limitless blessed buddhas. Householder, moreover, the Thus-Gone One correctly understands it in the following manner. He correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of the conditioned element. [F.56.b] Whether he considers

impermanence, and so forth, up until ... whether he considers opposition, the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of the conditioned element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.258 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the conditioned element. Householder, the Thus-Gone One correctly understands it in this way. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering and established them in happiness. That is the knowledge of cessation as related to knowledge of the conditioned element. Moreover, he knows it to be primordially unborn. That is what the Thus-Gone One correctly understands. To know, see, perceive, realize, understand, and be skillful about this is called *knowing cessation as related to knowledge of the conditioned element*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of the conditioned element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.259 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the conditioned element. Householder, this is how the Thus-Gone One correctly understands it. He correctly understands the knowledge of cessation by which he knows, understands, and actualizes the conditioned element, whether he contemplates insipidity, or whether he contemplates shortcomings, [F.57.a] or whether he contemplates deliverance. To know, see, ... and be skillful about this is called *knowing the path that leads to cessation as related to knowledge of the conditioned element*. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of the conditioned element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. [B6]

1.260 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the unconditioned element. Householder, through discrimination the Thus-Gone One correctly understands cessation, space, and nirvāṇa. To know, see, perceive, realize, understand, and be skillful about this is called *knowing the unconditioned element*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked

about the knowledge of the unconditioned element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.261 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the unconditioned element. Householder, this is how the Thus-Gone One correctly understands it. The Thus-Gone One correctly understands how to gain knowledge of the origin as related to knowledge of the unconditioned element, having accumulated roots of virtue in the presence of limitless blessed buddhas. Householder, moreover, the Thus-Gone One correctly understands it in the following manner. He correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of the unconditioned element. [F.57.b] Whether he considers impermanence, and so forth, up until ... whether he considers opposition, the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of the unconditioned element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.262 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the unconditioned element. Householder, the Thus-Gone One correctly understands it in this way. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering and established them in happiness. That is the knowledge of cessation as related to knowledge of the unconditioned element. Moreover, he knows it to be primordially unborn. To know, see, perceive, realize, understand, and be skillful about this is called *knowing cessation as related to knowledge of the unconditioned element*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of the unconditioned element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.263 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the unconditioned element. Householder, the Thus-Gone One correctly understands the knowledge of cessation by which he knows, understands, and actualizes the unconditioned element, whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance. [F.58.a] When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to

knowledge of the unconditioned element, he can respond for an eon, and so forth, up until an inexpressible number of inexpressible eons, since his eloquence is inexhaustible. Householder, you may wonder why that is. It is because the Thus-Gone One knows the matchless sphere of reality so well. When the Thus-Gone One who knows this is asked about the knowledge of the path that leads to cessation as related to knowledge of the unconditioned element, he possesses inexhaustible eloquence. Therefore, with his unimpeded wisdom vision he will enjoy this temple with its sandalwood courtyard.

· KNOWLEDGE OF THE WORLD ·

1.264 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the world. Through the movements of the sun and moon, all directions are illuminated. He knows one thousand such illuminating moons and suns as well as one thousand Jambūdvīpas, and also the other great continents, such as one thousand Pūrvavidehas in the east, one thousand Uttarakurus in the north, and one thousand Aparagodānīyas in the west. He also knows one thousand Heavens of the Four Great Kings, one thousand Heavens of the Thirty-Three, one thousand Heavens Free from Strife, one thousand Heavens of Joy, one thousand Heavens of Delighting in Emanations, one thousand Heavens of Making Use of Others’ Emanations, and one thousand Brahmā Realms. All of that is called a ‘first order chiliocosm,’ or a ‘lesser,’ or ‘lower’ such order. A set of one thousand such first order chiliocosms is called a ‘second order, mid-sized dichiliocosm,’ and a set of one thousand such dichiliocosms is called a ‘third order, great trichiliocosm.’ Such world systems disintegrate, are formed, are void, and remain. In the east, there are further such third order, great trichiliocosms where some collapse, some disintegrate, some are formed, some are void, and some remain. Likewise, in the south, west, north, southeast, [F.58.b] southwest, northwest, northeast, below, and above there are a further endless number of worlds where some collapse, some disintegrate, some are formed, some are void, and some remain. To know, see, perceive, realize, understand, and be skillful about this is called *knowing the world*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the world, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.265 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the world. Householder, this is how the Thus-Gone One correctly understands

it. The Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the world, having accumulated roots of virtue in the presence of limitless blessed buddhas. Householder, moreover, the Thus-Gone One correctly understands it in the following manner. He correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of the world element. Whether he considers impermanence, and so forth, up until...whether he considers opposition, the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of the world, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.266 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the world. Householder, the Thus-Gone One correctly understands it in this way. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering [F.59.a] and established them in happiness. That is the knowledge of cessation as related to knowledge of the world. Moreover, he knows it to be primordially unborn. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of the world element, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.267 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the world element. Householder, this is how the Thus-Gone One correctly understands it. He correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of the world. Whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance, the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of the world, he can respond for an eon, and so forth, up until...Therefore, he will enjoy this temple with its sandalwood courtyard.

· KNOWLEDGE OF SEVERAL INCLINATIONS ·

1.268 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of several inclinations. Householder, this is how the Thus-Gone One correctly understands it: ‘These beings are interested in form; these beings are interested in sound; these beings are interested in

smell; these beings are interested in taste; these beings are interested in texture.’ Householder, that is how the Thus-Gone One correctly understands several inclinations. When the Thus-Gone One is asked about the knowledge of several inclinations, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. [F.59.b]

1.269 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of several interests. Householder, this is how the Thus-Gone One correctly understands it. The Thus-Gone One correctly understands how to gain knowledge of the origin as related the knowledge of several inclinations, having accumulated roots of virtue in the presence of limitless blessed buddhas. Householder, moreover, the Thus-Gone One correctly understands it in the following manner. He correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of several inclinations. Whether he considers impermanence, and so forth, up until ... whether he considers opposition, the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of several inclinations, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.270 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of several inclinations. Householder, the Thus-Gone One correctly understands it in this way. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering and established them in happiness. That is the knowledge of cessation as related to knowledge of several inclinations. Moreover, he knows it to be primordially unborn. To know, see, perceive, realize, understand, and be skillful about this is called *knowing cessation as related to knowledge of several inclinations*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of several inclinations, he can respond for an eon, and so forth, up until.... [F.60.a] Therefore, he will enjoy this temple with its sandalwood courtyard.

1.271 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of several inclinations. Householder, the Thus-Gone One correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of several inclinations. Whether

he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance, the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of several inclinations, he can respond for an eon, and so forth, up until...Therefore, he will enjoy this temple with its sandalwood courtyard.

· KNOWLEDGE OF VARIOUS INCLINATIONS ·

1.272 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of various inclinations. Householder, this is how the Thus-Gone One correctly understands it: ‘These beings are interested in blue; these beings are interested in yellow; these beings are interested in red; these beings are interested in white; these beings are interested in various colors.’ Householder, that is how the Thus-Gone One correctly understands the knowledge of various inclinations. When the Thus-Gone One is asked about the knowledge of various inclinations, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.273 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of various inclinations. Householder, this is how the Thus-Gone One correctly understands it. The Thus-Gone One correctly understands how to gain knowledge of the origin as related to knowledge of various inclinations, having accumulated roots of virtue in the presence of limitless blessed buddhas. [F.60.b] Householder, moreover, the Thus-Gone One correctly understands it in the following manner. He correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of various inclinations. Whether he considers impermanence, and so forth, up until ... whether he considers opposition, the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of various inclinations, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.274 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of various inclinations. Householder, the Thus-Gone One correctly understands it in this way. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering and established them in happiness. That is the knowledge of cessation as related

to knowledge of various inclinations. Moreover, he knows it to be primordially unborn. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of various inclinations, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

- 1.275 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of various inclinations. Householder, the Thus-Gone One correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of various inclinations. [F.61.a] Whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance, the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of various inclinations, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

· KNOWLEDGE OF THE FACULTIES ·

- 1.276 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the faculties.²⁹
- 1.277 Householder, the Thus-Gone One correctly understands the knowledge of the eye faculty. He correctly understands the knowledge of the origin as related to knowledge of the eye faculty, the knowledge of cessation as related to knowledge of the eye faculty, and the knowledge of the path that leads to cessation as related to knowledge of the eye faculty. Likewise, he correctly understands the knowledge of the ear faculty, the nose faculty, the tongue faculty, the body faculty, and the mind faculty. He correctly understands the knowledge of the origin, the knowledge of cessation, and the knowledge of the path as related to the knowledge of these faculties. He correctly understands the knowledge of the female faculty, the male faculty, the path,³⁰ the life faculty, the pleasure faculty, the displeasure faculty, the happiness faculty, the unhappiness faculty, the neutral faculty, the faith faculty, the diligence faculty, the mindfulness faculty, the absorption faculty, the insight faculty, the faculty that facilitates understanding of all that has not been understood, the faculty of full knowledge, and the faculty that facilitates full knowledge. He correctly understands the knowledge of the origin, the knowledge of cessation, and the knowledge of the path as related to the knowledge of these faculties. All of these should be expanded upon as has been done in the first part of this discourse. [F.61.b]

1.278 “Householder, you may wonder how the Thus-Gone One correctly understands the eye faculty. The eye faculty is a subtle form composed of the four main elements. It is the subtle form of the earth element, the subtle form of the water element, the subtle form of the fire element, and the subtle form of the wind element. However, the subtle form of the earth element is not the eye, nor is the eye anything but the subtle form of the earth element. The subtle form of the water element is not the eye, nor is the eye anything but the subtle form of the water element. The subtle form of the fire element is not the eye, nor is the eye anything but the subtle form of the fire element. The subtle form of the wind element is not the eye, nor is the eye anything but the subtle form of the wind element. Householder, still, the eye is formed due to the ripening of karma. That is what the Thus-Gone One correctly understands. To know, see, ... and be skillful about this is called *knowing the eye element*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the eye faculty, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.279 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the eye faculty. Householder, this is how the Thus-Gone One correctly understands it. The Thus-Gone One correctly understands how to gain knowledge of the origin as related to knowledge of the eye faculty, having accumulated roots of virtue in the presence of limitless blessed buddhas. Householder, moreover, the Thus-Gone One correctly understands it in the following manner. He correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of the eye faculty. Whether he considers impermanence, and so forth, up until ... whether he considers opposition, the Thus-Gone One correctly understands. [F.62.a] When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of the eye faculty, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.280 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the eye faculty. Householder, the Thus-Gone One correctly understands it in this way. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering and established them in happiness. That is the knowledge of cessation as related to knowledge of the eye faculty. Moreover, he knows it to be primordially unborn. To know, see, perceive, realize, understand, and be skillful about

this is how the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of the eye faculty, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.281 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the eye faculty. Householder, the Thus-Gone One correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of the eye faculty. Whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance, the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of the eye faculty, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. [F.62.b]

1.282 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the ear faculty. The subtle form of the four main elements is the ear faculty. It is the subtle form of the earth element, the subtle form of the water element, the subtle form of the fire element, and the subtle form of the wind element. However, the subtle form of the earth element is not the eye, nor is the eye anything but the subtle form of the earth element, and so forth, up until ... nor is the eye anything but the subtle form of the wind element. Nevertheless, the ear faculty is formed due to the ripening of karma. To know, see, ... and be skillful about this is called *knowing the ear element*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the ear faculty, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. The nose, tongue, and body are just like that.

1.283 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the mind faculty. Householder, the Thus-Gone One correctly understands that ‘the mind faculty is the leader of the other five faculties; the mind faculty is what experiences the domain of the other five faculties; the mind faculty is the field of the other five faculties.’ Householder, in this way the Thus-Gone One correctly understands the mind faculty. When the Thus-Gone One is asked about the knowledge of the mind faculty, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. The origin, cessation, and path are as they have been taught.

- 1.284 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the female faculty. The female faculty refers to the female voice, shape, genitals, mannerisms, and behavior. [F.63.a] To know, see, ... and be skillful about this is called *knowing the female faculty*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the female faculty, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. The origin, cessation, and path are as they have been taught.
- 1.285 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the male faculty. The male faculty refers to the male voice, appearance, genitals, mannerisms, and behavior. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the male faculty, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. The origin, cessation, and path are as they have been taught.
- 1.286 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the life faculty. Householder, the lifespan of some beings who are born in the animal realm is one day but they may also die untimely. The lifespan of some beings who are born in the animal realm is five hundred years but they may also die untimely. The lifespan of some beings who are born in the animal realm is one eon but they may also die untimely. The lifespan of humans in Jambūdvīpa is one hundred years but they may also die untimely. The lifespan of humans in Aparagodānīya in the west is two hundred fifty years but they may also die untimely. The lifespan of humans in Pūrvavideha in the east is five hundred years but they may also die untimely. The lifespan of humans in Uttarakuru in the north is one thousand years [F.63.b] but they may also die untimely. Fifty human years equals one day in the Heaven of the Four Great Kings. With the length of such days, fifteen days equals a fortnight, thirty days a month, and twelve months a year. The lifespan of the gods in the Heaven of the Four Great Kings is five hundred such years but they may also die untimely. One hundred human years equals one day in the Heaven of the Thirty-Three. With the length of such days ... twelve months make a year. The lifespan of the gods in the Heaven of the Thirty-Three is one thousand such years but they may also die untimely. Two hundred human years equals one day in the Heaven Free from Strife. With the length of such days, thirty days equals a month, and twelve months a year. The lifespan of the gods in the Heaven Free from Strife is two thousand such years but they may also die untimely. Four hundred human years equals one day in the Heaven of Joy. With the

length of such days ... twelve months make a year. The lifespan of the gods in the Heaven of Joy is four thousand such years but they may also die untimely. Eight hundred human years equals one day in the Heaven of Delighting in Emanations. With the length of such days ... twelve months make a year. The lifespan of the gods in the Heaven of Delighting in Emanations is eight thousand such years but they may also die untimely. One thousand six hundred human years equals one day in the Heaven of Making Use of Others' Emanations. With the length of such days ... twelve months make a year. The lifespan of the gods in the Heaven of Making Use of Others' Emanations is sixteen thousand such years but they may also die untimely. The lifespan of the Brahmā gods and the gods in the Brahmā Realm, the Heaven of the High Priests of Brahmā, the Heaven of the Retinue of Brahmā, and the Heaven of Great Brahmā is one eon but they may also die untimely. The lifespan of the gods in the Heaven of Light, the Heaven of Limited Light, the Heaven of Limitless Light, and the Luminous Heaven is two eons but they may also die untimely. [F.64.a] The lifespan of the gods in the Heaven of Virtue, the Heaven of Limited Virtue, the Heaven of Limitless Virtue, and the Heaven of Perfected Virtue is four eons but they may also die untimely. The lifespan of the gods in the Greater Heaven, the Heaven of Lesser Greatness, the Heaven of Limitless Greatness, and the Heaven of Great Fruition is eight eons but they may also die untimely. The lifespan of the gods without notions is five hundred eons, in the Unlofty Heaven it is one thousand eons, in the Heaven of No Hardship it is two thousand eons, and in the Sublime Heaven it is four thousand eons, but they may also die untimely. The lifespan of the gods in the Gorgeous Heaven is eight thousand eons but they may also die untimely. The lifespan of the gods in the Highest Heaven is sixteen thousand eons but they may also die untimely. The lifespan of the gods in the sphere of limitless space is twenty-one thousand eons but they may also die untimely. The lifespan of the gods in the sphere of limitless consciousness is forty-two thousand eons but they may also die untimely. The lifespan of the gods in the sphere of nothing whatsoever is sixty-three thousand eons but they may also die untimely. The lifespan of the gods in the sphere of neither notion nor no notion is eighty-four thousand eons but they may also die untimely.

1.287 The lifespan of the gods in the Heaven of the Four Great Kings equals one day for beings in the great Hell of Revival. With the length of such days ... twelve months make a year. The lifespan of the beings in the great Hell of Revival is five hundred such years but they may also die untimely. The lifespan of the gods in the Heaven of the Thirty-Three equals a day for beings in the great Hell of Black Lines. With the length of such days ... twelve months make a year. The lifespan of the beings in the great Hell of

Black Lines is one thousand such years but they may also die untimely. The lifespan of the gods in the Heaven Free from Strife equals a day for beings in the great Hell of Howling. [F.64.b] With the length of such days ... twelve months make a year. The lifespan of the beings in the great Hell of Howling is two thousand such years. The lifespan of the gods in the Heaven of Joy equals a day for beings in the great Hell of Fierce Howling. With the length of such days ... twelve months make a year. The lifespan of these beings is four thousand such years. The lifespan of the gods in the Heaven of Delighting in Emanations equals a day for beings in the great Hell of Heat. With the length of such days ... twelve months make a year. The lifespan of the beings in the great Hell of Heat is eight thousand such years. The lifespan of the gods in the Heaven of Making Use of Others' Emanations equals a day for beings in the great Hell of Great Heat. With the length of such days ... twelve months make a year. The lifespan of the beings in the great Hell of Great Heat is six thousand such years. The lifespan of the beings in the great Hell of Crushing is half an eon but they may also die untimely. The lifespan of the beings in the great Hell of Incessant Pain is one eon but they may also die untimely.

- 1.288 As an illustration, in Magadha three bushels equals eighty *āḍaka* measures, which again equals sixty-four sesame seed bushels. Now, suppose that once every hundred years a person were to remove a single seed from that pile. In the time that it would take to exhaust those sixty-four Magadha sesame seed bushels in that way and using that method, the lifespan of the beings in the great Hell of Blisters still would not have come to an end. Twenty times the lifespan of the beings in the great Hell of Blisters equals a single lifespan of the beings in the great Hell of Bursting Blisters. Twenty times the lifespan of the beings in the great Hell of Bursting Blisters equals a single lifespan of the beings in the great Hell of Chattering Teeth. Twenty times the lifespan of the beings in the great Hell of Chattering Teeth equals a single lifespan in the great Hell of Groans. Twenty lives in Groans equals a single lifespan in the great Hell of Lamentations. Twenty times the lifespan in Lamentations equals a single life in the great Hell of Cracked Like Sweet Smelling Flowers. Twenty lives in Cracked Like Sweet Smelling Flowers [F.65.a] equals a single life in the great Hell of Cracked Like Smooth Fragrant Flowers. Twenty lives in Cracked Like Smooth Fragrant Flowers equals a single life in the great Hell of Cracked Like Blue Lotus Flowers. Twenty lives in Cracked Like Blue Lotus Flowers equals a single life in the great Hell of Cracked Like Pink Lotus Flowers. Twenty lives in Cracked Like Pink Lotus Flowers equals a single life in the great Hell of Cracked Like White Lotus Flowers. Twenty lives in Cracked Like White Lotus Flowers equals a single life in the great Hell of Cracked Like Lotus Flowers. Householder, to know, see, perceive,

realize, understand, and be skillful about this is called *knowing the life faculty*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the life faculty, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.289 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the life faculty. Householder, this is how the Thus-Gone One correctly understands it. The Thus-Gone One correctly understands how to gain knowledge of the origin as related to knowledge of the life faculty, having accumulated roots of virtue in the presence of limitless blessed buddhas. Householder, moreover, the Thus-Gone One correctly understands it in the following manner. He correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of the life faculty. Whether he considers impermanence, and so forth, up until ... whether he considers opposition, the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of the life faculty, he can respond for an eon, and so forth, up until.... [F.65.b] Therefore, he will enjoy this temple with its sandalwood courtyard.

1.290 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the life faculty. Householder, the Thus-Gone One correctly understands it in this way. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering and established them in happiness. That is the knowledge of cessation as related to knowledge of the life faculty. Moreover, he knows it to be primordially unborn. That is called *knowing cessation as related to knowledge of the life faculty*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of the life faculty, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.291 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the life faculty. Householder, the Thus-Gone One correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of the life faculty. Whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance, the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the path that leads to

cessation as related to knowledge of the life faculty, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.292 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the pleasure faculty. Householder, the Thus-Gone One knows that ‘the pleasure faculty’ refers to any pleasurable physical feeling [F.66.a] or any genuinely enjoyable or pleasurable aspect of feeling, no matter how small, which is enjoyed purely, or enjoyed in an incorrect manner, and which is transformed through certain acts or with the passing of time. To know, see, perceive, realize, understand, and be skillful about this is called *knowing the pleasure faculty*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the pleasure faculty, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. The origin, cessation, and path are as they have been taught.

1.293 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the displeasure faculty. Householder, the Thus-Gone One knows that ‘the displeasure faculty’ refers to any unpleasant physical feeling, or any such aspect of feeling, no matter how small, which is transformed and changes in a disagreeable manner, whether over time or through certain acts. To know, see, perceive, realize, understand, and be skillful about this is called *knowing the displeasure faculty*. When the Thus-Gone One is asked about the knowledge of the displeasure faculty, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. The origin, cessation, and path are as they have been taught.

1.294 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the happiness faculty. Householder, the Thus-Gone One knows that ‘the happiness faculty’ refers to any pleasant mental feeling, or any aspect of such feelings, [F.66.b] no matter how small, and whether it is transformed by its opposite, or over time or through certain acts. To know, see, perceive, realize, understand, and be skillful about this is called *knowing the happiness faculty*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the happiness faculty, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. The origin, cessation, and path are as they have been taught.

1.295 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the unhappiness faculty. Householder, the Thus-Gone One knows that ‘the unhappiness faculty’ refers to any unpleasant mental feeling, or any aspect of such feelings, no matter how

small, and whether it is transformed by its opposite, or over time or through certain acts. To know, see, perceive, realize, understand, and be skillful about this is called *knowing the unhappiness faculty*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the unhappiness faculty, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. The origin, cessation, and path should be explained in detail as they have been previously taught.

1.296 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the equanimity faculty. Householder, the Thus-Gone One knows that ‘the equanimity faculty’ refers to any physical or mental feeling, [F.67.a] or any aspect of feeling that is neither pleasant nor unpleasant, no matter how small, and whether it is transformed by its opposite, or over time or through certain acts. To know, see, perceive, realize, understand, and be skillful about this is called *knowing the equanimity faculty*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the equanimity faculty, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. The origin, cessation, and path are as they have been taught.

1.297 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the faith faculty. Householder, the Thus-Gone One knows that the faith faculty is to strive toward, aspire to, and wish for virtuous qualities. It is to realize and actualize the factors of awakening. It is to be inspired, enthusiastic, and mentally unpolluted with regard to these factors. It is the faculty of faith and the power of faith. To know, see, perceive, ... and be skillful about this is called *knowing the faith faculty*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the faith faculty, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.298 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the faith faculty. [F.67.b] Householder, the Thus-Gone One correctly understands the causes and conditions that accomplish knowledge of the origin as related to knowledge of the faith faculty. When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of the faith faculty, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

- 1.299 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the faith faculty. Householder, the Thus-Gone One correctly understands it in this way. When the causes cease by which the faculty of faith arises, that is the cessation as related to the faith faculty. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of the faith faculty, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.
- 1.300 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the faith faculty. Householder, the Thus-Gone One correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of the faith faculty. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of the faith faculty, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.
[B7]
- 1.301 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the diligence faculty. Householder, the Thus-Gone One correctly understands the diligence that arises from body or mind. [F.68.a] Moreover, by which knowledge does he genuinely know this? He correctly understands with an undefiled knowledge and a knowledge that transcends the world: ‘This diligence will lead to the result of a stream-enterer. This diligence will lead to the result of a once-returner. This diligence will lead to the result of a non-returner. This diligence will lead to the result of a worthy one. This diligence will lead to the result of a solitary buddha.’ Householder, this is how the Thus-Gone One genuinely knows the diligence faculty. When the Thus-Gone One is asked about the knowledge of the diligence faculty, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.
- 1.302 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the diligence faculty. Householder, the Thus-Gone One knows the causes and conditions by which the diligence faculty is formed. He correctly understands this, whether the causes and conditions are to follow a spiritual friend, to remain in one’s seat, or to dwell on an object. When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of the diligence faculty, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

- 1.303 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the diligence faculty. Householder, the Thus-Gone One correctly understands it in this way. He knows the causes and conditions by which the diligence faculty arises. From the cessation of those causes follows the cessation of diligence. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of the diligence faculty, [F.68.b] he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.
- 1.304 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the diligence faculty. Householder, the Thus-Gone One correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of the diligence faculty. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of the diligence faculty, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.
- 1.305 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the mindfulness faculty. Householder, the Thus-Gone One correctly understands that ‘mindfulness is the nature of naming.’ He correctly understands that ‘the individual applications of mindfulness are the mindfulness faculty.’ He correctly understands that ‘the mindfulness faculty is omnipresent.’ When the Thus-Gone One is asked about the knowledge of the mindfulness faculty, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.
- 1.306 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the mindfulness faculty. Householder, the Thus-Gone One knows the causes and conditions by which the mindfulness faculty is formed. The Thus-Gone One correctly understands this, whether it is recollected from the past, beginning in the future, or taking place in the present. He correctly understands this whether it is observing the body, observing feelings, observing the mind, [F.69.a] observing phenomena, observing desire, observing ill will, observing harm, observing deliverance, observing absence of ill will, observing absence of harm, observing the Buddha, observing the Dharma, observing the Saṅgha, observing discipline, observing absorption, observing insight, observing liberation, observing the wisdom vision of

liberation, observing exhaustion, or observing no-birth. When the Thus-Gone One is asked about this, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.307 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the mindfulness faculty. The Thus-Gone One knows the causes and conditions by which the mindfulness faculty arises. From the cessation of those causes follows the cessation as related to the mindfulness faculty. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.308 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the mindfulness faculty. Householder, the Thus-Gone One correctly understands it in this way. Householder, the Thus-Gone One correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of the mindfulness faculty. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of the mindfulness faculty, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. [F.69.b]

1.309 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the absorption faculty. Householder, the Thus-Gone One correctly understands one-pointed mind. The Thus-Gone One correctly understands how to actualize one-pointed mind whether by the first concentration, or the second concentration, or the third concentration, or the fourth concentration; or by love, or by compassion, or by joy, or by equanimity; or by resting in equanimity in the sphere of limitless space, or by resting in equanimity in the sphere of neither notion nor no notion; or by liberation, or the sphere of totality, or the sphere of mastery. When the Thus-Gone One is asked about those types of one-pointed mind, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.310 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the absorption faculty. Householder, the Thus-Gone One correctly understands the causes and conditions by which one attains one-pointed mind whether it is the notion of impurity, the notion of a discolored corpse, the notion of a rotting corpse, the notion of a devoured corpse, the notion of a burned corpse, the notion of a skeleton, the notion of a scattered corpse, the notion of dispossession, the notion of deliverance, the notion of absence of ill will,

the notion of absence of harm, the notion of sentient beings, or the notion of phenomena. [F.70.a] When the Thus-Gone One is asked about this, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.311 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the absorption faculty. Householder, the Thus-Gone One knows the causes and conditions by which the absorption faculty arises. From the cessation of those causes follows the cessation as related to the absorption faculty. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about this, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.312 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the absorption faculty. Householder, the Thus-Gone One correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of the absorption faculty.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.313 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the insight faculty. Householder, the Thus-Gone One correctly understands it in this way. The insight faculty is that which puts an end to the limitless heap of suffering. It is the insight faculty that puts an end to the limitless cycle of existence, the endless succession of the aggregates, the limitless encounters with the unpleasant, the endless separation from what is cherished, the limitless suffering of suffering, the limitless suffering of change, and the limitless suffering of conditioned existence. It is the insight faculty that produces the four applications of mindfulness, the four thorough relinquishments, [F.70.b] the four bases of miraculous absorption, the five faculties, the five powers, the six remembrances, the seven branches of awakening, the eight aspects of the noble path, tranquility and special insight, understanding, liberation, the wisdom vision of liberation, and the supreme gateway to liberation. It is the insight faculty that produces the stainless eye, reveals the faults of saṃsāra, and declares the qualities of nirvāṇa. All thus-gone ones of the past have made the insight faculty supreme, all thus-gone ones of the future will make this supreme, and all the blessed buddhas who now dwell in all the limitless worlds are making the insight faculty supreme, whether it applies to the vehicle of the hearers, or the vehicle of the solitary buddhas, or the unsurpassed wisdom of the Buddha. Householder, in this way the Thus-Gone One correctly understands the knowledge of the insight faculty. When

the Thus-Gone One is asked about the knowledge of the insight faculty, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.314 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the insight faculty. Householder, the Thus-Gone One correctly understands it in this way. He knows the causes and conditions by which one accomplishes knowledge of the insight faculty, whether related to the features of impermanence, and so forth, up until the features of opposition, as well as the features of darkness, the features connected with impermanence, the features of socializing, the features of friends, the features of perceiving those who are not friends to be friends, the features of perceiving faults, the features of procrastination, the features of unreliability, and the features of sea monsters. [F.71.a] By means of such hundreds of thousands of limitless features, he correctly understands the knowledge of the origin as related to knowledge of the insight faculty. When the Thus-Gone One is asked about the knowledge of the origin as related to knowledge of the insight faculty, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.315 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the insight faculty. Householder, the Thus-Gone One correctly understands it in this way. The insight faculty has arisen and whatever has arisen must also cease. This knowledge arises in order to benefit limitless beings and, once it has accomplished the welfare of a boundless number of beings, it ceases. Having accomplished the welfare of an immeasurable number of beings and refrained from harming them, it ceases. Having freed innumerable beings from suffering, it ceases. Having established them in happiness, it ceases. Even by recollecting the insight faculty, it will accomplish the welfare of innumerable beings, one will refrain from harming them, and then it will cease. Even by recollecting the insight faculty it will free innumerable beings from suffering, establish them in happiness, and then cease. Even by recollecting the insight faculty, it will clear away the darkness of innumerable beings, illuminate innumerable beings, and then cease. Even by recollecting the insight faculty, it will block errant paths and open wide the proper path. That is called *knowing cessation as related to knowledge of the insight faculty*. [F.71.b] To know, see, perceive, realize, understand, and be skillful about this is called *knowing cessation as related to knowledge of the insight faculty*. That is what the Thus-Gone One correctly understands. Householder, this is how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the insight faculty. When the Thus-Gone One is

asked about the knowledge of cessation as related to knowledge of insight faculty, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.316 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to the insight faculty. Householder, the Thus-Gone One correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of the insight faculty. Whether by the knowledge of clairvoyance, or the knowledge of ascertainment, or the knowledge of abandonment, or the knowledge of training, or the knowledge of actualization, the Thus-Gone One correctly understands. He correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of the insight faculty, and which is unlike that of any hearer or solitary buddha. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to the insight faculty, he can respond for an eon. He can respond for a hundred eons, or a thousand eons, or ten million eons, or a billion eons, or a trillion eons, or a quadrillion eons, or a quintillion eons, or a sextillion eons, or an immeasurable number of eons ... up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. [F.72.a]

1.317 “Householder, you may wonder how the Thus-Gone One correctly understands the faculty that facilitates understanding of all that has not been understood. Householder, the Thus-Gone One correctly understands, ‘I know everything that has otherwise not been understood with regard to knowing what is possible.’ He correctly understands, ‘I know everything that has otherwise not been understood with regard to the knowledge of the origin as related to knowledge of the possible.’ He correctly understands, ‘I know everything that has otherwise not been understood with regard to the knowledge of cessation as related to knowledge of the possible.’ He correctly understands, ‘I know everything that has otherwise not been understood with regard to the knowledge of the path that leads to cessation as related to knowledge of the possible.’

1.318 “Householder, the Thus-Gone One correctly understands, ‘I know everything that has otherwise not been understood with regard to knowing what is impossible.’ He correctly understands, ‘I know everything that has otherwise not been understood with regard to the knowledge of the origin as related to knowledge of the impossible.’ He correctly understands, ‘I know everything that has otherwise not been understood with regard to the knowledge of cessation as related to knowledge of the impossible.’ He

correctly understands, 'I know everything that has otherwise not been understood with regard to the knowledge of the path that leads to cessation as related to knowledge of the impossible.'

1.319 "He correctly understands, 'I know everything that has otherwise not been understood with regard to knowing the past, the knowledge of the origin as related to knowledge of the past, the knowledge of cessation as related to knowledge of the past, and the knowledge of the path that leads to cessation as related to knowledge of the past.'

1.320 "He correctly understands, 'I know everything that has otherwise not been understood with regard to knowing the future, the knowledge of the origin as related to knowledge of the future, the knowledge of cessation as related to knowledge of the future, and the knowledge of the path that leads to cessation as related to knowledge of the future.'

1.321 "He correctly understands, 'I know everything that has otherwise not been understood with regard to knowing the present, the knowledge of the origin as related to knowledge of the present, the knowledge of cessation as related to knowledge of the present, and the knowledge of the path that leads to cessation as related to knowledge of the present.' [F.72.b]

1.322 "He correctly understands, 'I know everything that has otherwise not been understood with regard to knowing karma, the knowledge of the origin as related to knowledge of karma, the knowledge of cessation as related to knowledge of karma, and the knowledge of the path that leads to cessation as related to knowledge of karma.'

1.323 "He correctly understands, 'I know everything that has otherwise not been understood with regard to knowing adopted actions, the knowledge of the origin as related to knowledge of adopted actions, the knowledge of cessation as related to knowledge of adopted actions, and the knowledge of the path that leads to cessation as related to knowledge of adopted actions.'

1.324 "He correctly understands, 'I know everything that has otherwise not been understood with regard to knowing the contemplations of abodes, the knowledge of the origin as related to knowledge of the contemplations of abodes, the knowledge of cessation as related to knowledge of the contemplations of abodes, and the knowledge of the path that leads to cessation as related to knowledge of the contemplations of abodes.'

1.325 "He correctly understands, 'I know everything that has otherwise not been understood with regard to knowing the contemplations of causes.' He correctly understands, 'I know everything that has otherwise not been understood with regard to the knowledge of the origin, the knowledge of cessation, and the knowledge of the path that leads to cessation as related to knowledge of the contemplations of causes.'

- 1.326 “He correctly understands, ‘I know everything that has otherwise not been understood with regard to knowing ripening, the knowledge of the origin as related to knowledge of ripening, the knowledge of cessation as related to knowledge of ripening, and the knowledge of the path that leads to cessation as related to knowledge of ripening.’
- 1.327 “He correctly understands, ‘I know everything that has otherwise not been understood with regard to knowing the paths that lead to all destinations, the knowledge of the origin as related to knowledge of the paths that lead to all destinations, the knowledge of cessation as related to knowledge of the paths that lead to all destinations, and the knowledge of the path that leads to cessation as related to knowledge of the paths that lead to all destinations.’
- 1.328 “He correctly understands, ‘I know everything that has otherwise not been understood with regard to knowing the several elements, the knowledge of the origin as related to knowledge of the several elements, the knowledge of cessation as related to knowledge of the several elements, and the knowledge of the path that leads to cessation as related to knowledge of the several elements.’ [F.73.a]
- 1.329 “He correctly understands, ‘I know everything that has otherwise not been understood with regard to knowing the various elements, the knowledge of the origin as related to knowledge of the various elements, the knowledge of cessation as related to knowledge of the various elements, and the knowledge of the path that leads to cessation as related to knowledge of the various elements.’
- 1.330 “He correctly understands, ‘I know everything that has otherwise not been understood with regard to knowing the world.’ He correctly understands, ‘I know everything that has otherwise not been understood with regard to the knowledge of the origin as related to knowledge of the world, the knowledge of cessation as related to knowledge of the world, and the knowledge of the path that leads to cessation as related to knowledge of the world.’
- 1.331 “He correctly understands, ‘I know everything with regard to knowing several inclinations.’ He correctly understands, ‘I know everything with regard to the knowledge of the origin as related to knowledge of several inclinations, the knowledge of cessation as related to knowledge of several inclinations, and the knowledge of the path that leads to cessation as related to knowledge of several inclinations.’
- 1.332 “He correctly understands, ‘I know everything that has otherwise not been understood with regard to knowing various inclinations.’ He correctly understands, ‘I know everything with regard to the knowledge of the origin

- as related to knowledge of various inclinations, the knowledge of cessation as related to knowledge of various inclinations, and the knowledge of the path that leads to cessation as related to knowledge of various inclinations.'
- 1.333 "He correctly understands, 'I know everything that has otherwise not been understood with regard to knowing the faculties, the knowledge of the origin as related to knowledge of the faculties, the knowledge of cessation as related to knowledge of the faculties, and the knowledge of the path that leads to cessation as related to knowledge of the faculties.'
- 1.334 "He correctly understands, 'I know everything that has otherwise not been understood with regard to knowing the powers, the knowledge of the origin as related to knowledge of the powers, the knowledge of cessation as related to knowledge of the powers, and the knowledge of the path that leads to cessation as related to knowledge of the powers.'
- 1.335 "He correctly understands, 'I know everything that has otherwise not been understood with regard to knowing diligence, the knowledge of the origin as related to knowledge of diligence, the knowledge of cessation as related to knowledge of diligence, and the knowledge of the path that leads to cessation as related to knowledge of diligence.' [F.73.b]
- 1.336 "He correctly understands, 'I know everything that has otherwise not been understood with regard to knowing the levels, the knowledge of the origin as related to knowledge of the levels, the knowledge of cessation as related to knowledge of the levels, and the knowledge of the path that leads to cessation as related to knowledge of the levels.'
- 1.337 "He correctly understands, 'I know everything that has otherwise not been understood with regard to knowing concentration, the knowledge of the origin as related to knowledge of concentration, the knowledge of cessation as related to knowledge of concentration, and the knowledge of the path that leads to cessation as related to knowledge of concentration.'
- 1.338 "He correctly understands, 'I know everything that has otherwise not been understood with regard to knowing liberation, the knowledge of the origin as related to knowledge of liberation, the knowledge of cessation as related to knowledge of liberation, and the knowledge of the path that leads to cessation as related to knowledge of liberation.'
- 1.339 "He correctly understands, 'I know everything that has otherwise not been understood with regard to knowing absorption, the knowledge of the origin as related to knowledge of absorption, the knowledge of cessation as related to knowledge of absorption, and the knowledge of the path that leads to cessation as related to knowledge of absorption.'
- 1.340 "He correctly understands, 'I know everything that has otherwise not been understood with regard to knowing equilibrium, the knowledge of the origin as related to knowledge of equilibrium, the knowledge of cessation as

related to knowledge of equilibrium, and the knowledge of the path that leads to cessation as related to knowledge of equilibrium.'

1.341 "He correctly understands, 'I know everything that has otherwise not been understood with regard to knowing affliction, the knowledge of the origin as related to knowledge of affliction, the knowledge of cessation as related to knowledge of affliction, and the knowledge of the path that leads to cessation as related to knowledge of affliction.'

1.342 "He correctly understands, 'I know everything that has otherwise not been understood with regard to knowing purification, the knowledge of the origin as related to knowledge of purification, the knowledge of cessation as related to knowledge of purification, and the knowledge of the path that leads to cessation as related to knowledge of purification.'

1.343 "He correctly understands, 'I know everything that has otherwise not been understood with regard to knowing abiding, the knowledge of the origin as related to knowledge of abiding, the knowledge of cessation as related to knowledge of abiding, and the knowledge of the path that leads to cessation as related to knowledge of abiding.' [F.74.a]

1.344 "He correctly understands, 'I know everything that has otherwise not been understood with regard to knowing the past, the knowledge of the origin as related to knowledge of the past, the knowledge of cessation as related to knowledge of the past, and the knowledge of the path that leads to cessation as related to knowledge of the past.'

1.345 "He correctly understands, 'I know everything that has otherwise not been understood with regard to knowing past existences, the knowledge of the origin as related to knowledge of past existences, the knowledge of cessation as related to knowledge of past existences, and the knowledge of the path that leads to cessation as related to knowledge of past existences.'

1.346 "He correctly understands, 'I know everything that has otherwise not been understood with regard to knowing the future, the knowledge of the origin as related to knowledge of the future, the knowledge of cessation as related to knowledge of the future, and the knowledge of the path that leads to cessation as related to knowledge of the future.'

1.347 "He correctly understands, 'I know everything that has otherwise not been understood with regard to knowing death, the knowledge of the origin as related to knowledge of death, the knowledge of cessation as related to knowledge of death, and the knowledge of the path that leads to cessation as related to knowledge of death.'

1.348 "He correctly understands, 'I know everything that has otherwise not been understood with regard to knowing birth, the knowledge of the origin as related to knowledge of birth, the knowledge of cessation as related to

knowledge of birth, and the knowledge of the path that leads to cessation as related to knowledge of birth.'

1.349 "He correctly understands, 'I know everything that has otherwise not been understood with regard to knowing the defilement of desire, the knowledge of the origin as related to knowledge of the defilement of desire, the knowledge of cessation as related to knowledge of the defilement of desire, and the knowledge of the path that leads to cessation as related to knowledge of the defilement of desire.'

1.350 "He correctly understands, 'I know everything that has otherwise not been understood with regard to knowing the defilement of existence, the knowledge of the origin as related to knowledge of the defilement of existence, the knowledge of cessation as related to knowledge of the defilement of existence, and the knowledge of the path that leads to cessation as related to knowledge of the defilement of existence.'

1.351 "He correctly understands, 'I know everything that has otherwise not been understood with regard to knowing the defilement of views, the knowledge of the origin as related to knowledge of the defilement of views, the knowledge of cessation as related to knowledge of the defilement of views, and the knowledge of the path that leads to cessation as related to knowledge of the defilement of views.' [F.74.b]

1.352 "He correctly understands, 'I know everything that has otherwise not been understood with regard to knowing the defilement of ignorance, the knowledge of the origin as related to knowledge of the defilement of ignorance, the knowledge of cessation as related to knowledge of the defilement of ignorance, and the knowledge of the path that leads to cessation as related to knowledge of the defilement of ignorance.'

1.353 "He correctly understands, 'I know everything that has otherwise not been understood with regard to knowing exhaustion, the knowledge of the origin as related to knowledge of exhaustion, the knowledge of cessation as related to knowledge of exhaustion, and the knowledge of the path that leads to cessation as related to knowledge of exhaustion.'

1.354 "He correctly understands, 'I know everything that has otherwise not been understood with regard to knowing no-birth, the knowledge of the origin as related to knowledge of no-birth, the knowledge of cessation as related to knowledge of no-birth, and the knowledge of the path that leads to cessation as related to knowledge of no-birth.'

1.355 "He correctly understands, 'I know everything that has otherwise not been understood with regard to knowing fearlessness, the knowledge of the origin as related to knowledge of fearlessness, the knowledge of cessation as related to knowledge of fearlessness, and the knowledge of the path that leads to cessation as related to knowledge of fearlessness.'

- 1.356 “The same thing applies to the characteristics of the awakening of the Thus-Gone One and the correct understandings.
- 1.357 “He correctly understands, ‘I know everything that has otherwise not been understood with regard to knowing the characteristics of the Thus-Gone One, the knowledge of the origin as related to knowledge of the characteristics of the Thus-Gone One, the knowledge of cessation as related to knowledge of the characteristics of the Thus-Gone One, and the knowledge of the path that leads to cessation as related to knowledge of the characteristics of the Thus-Gone One.’
- 1.358 “He correctly understands, ‘I know everything that has otherwise not been understood with regard to knowing the abodes of the Thus-Gone One, the knowledge of the origin as related to knowledge of the abodes of the Thus-Gone One, the knowledge of cessation as related to knowledge of the abodes of the Thus-Gone One, and the knowledge of the path that leads to cessation as related to knowledge of the abodes of the Thus-Gone One.’
- 1.359 “The same thing applies to the faculties of the Thus-Gone One, as well as physical actions and verbal actions.
- 1.360 “He correctly understands, ‘I know everything that has otherwise not been understood with regard to knowing mental actions, the knowledge of the origin as related to knowledge of mental actions, the knowledge of cessation as related to knowledge of mental actions, and the knowledge of the path that leads to cessation as related to knowledge of mental actions.’
[F.75.a]
- 1.361 “He correctly understands, ‘I know everything that has otherwise not been understood with regard to knowing the preceding, the knowledge of the origin as related to knowledge of the preceding, the knowledge of cessation as related to knowledge of the preceding, and the knowledge of the path that leads to cessation as related to knowledge of the preceding.’
- 1.362 “He correctly understands, ‘I know everything that has otherwise not been understood with regard to knowing the subsequent, the knowledge of the origin as related to knowledge of the subsequent, the knowledge of cessation as related to knowledge of the subsequent, and the knowledge of the path that leads to cessation as related to knowledge of the subsequent.’
- 1.363 “He correctly understands, ‘I know everything that has otherwise not been understood with regard to knowing decay, the knowledge of the origin as related to knowledge of decay, the knowledge of cessation as related to knowledge of decay, and the knowledge of the path that leads to cessation as related to knowledge of decay.’
- 1.364 “He correctly understands, ‘I know everything that has otherwise not been understood with regard to knowing omniscience, the knowledge of the origin as related to knowledge of omniscience, the knowledge of cessation

as related to knowledge of omniscience, and the knowledge of the path that leads to cessation as related to knowledge of omniscience.'

1.365 *"Such is the faculty that facilitates understanding of all that has not been understood.* That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the faculty that facilitates understanding of all that has not been understood, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. As for the origin, cessation, and path, they are as previously taught.

1.366 "Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the faculty of full knowledge. Householder, with his mastery of the faculty of full knowledge, the Thus-Gone One correctly understands everything as if he sees it in a mirror. [F.75.b] Householder, for example, when a person looks into a mirror that they hold, all forms can appear in the mirror. Likewise, the Thus-Gone One correctly understands the thoughts of all beings due to his mastery of the faculty of full knowledge. He correctly understands the faculties of all beings so that he can declare, 'These people have sharp faculties, these people have mediocre faculties, and these people have dull faculties. These people are the sharpest among those with the best faculties, these people are mediocre among those with the best faculties, and these people are the dullest among those with the best faculties. These people are the sharpest among those with mediocre faculties, these people are mediocre among those with mediocre faculties, and these people are the dullest among those with mediocre faculties. These people are the sharpest among those with dull faculties, these people are mediocre among those with dull faculties, and these people are the dullest among those with dull faculties. The faculties of these people are afflicted by desire, the faculties of these people are afflicted by anger, the faculties of these people are afflicted by delusion. The faculties of these people are afflicted by desire and anger, the faculties of these people are afflicted by desire and delusion, the faculties of these people are afflicted by anger and desire, the faculties of these people are afflicted by anger and delusion, the faculties of these people are afflicted by delusion and desire, the faculties of these people are afflicted by delusion and anger, and the faculties of these people are afflicted by desire, anger, and delusion. The faculties of these people are afflicted and the faculties of these people are not afflicted. The faculties of these people are peaceful and the faculties of these people are not peaceful. [F.76.a] The faculties of these people are very peaceful and the faculties of these people are not at all peaceful. The faculties of these people are stained and the faculties of these people are not stained. The faculties of these people are disturbed and the faculties of these people

are not disturbed. The faculties of these people are alert and the faculties of these people are not alert. The faculties of these people are liberated and the faculties of these people are not liberated. The faculties of these people are fully liberated and the faculties of these people are not fully liberated. The faculties of these people are happy and the faculties of these people are not happy. The faculties of these people are complete and the faculties of these people are not complete. The faculties of these people are one sixth complete and the faculties of these people are not one sixth complete. The faculties of these people are certain and the faculties of these people are not certain. These people have the faculties of hearers, these people have the faculties of solitary buddhas, and these people have the faculties of the thus-gone ones. The faculties of these people possess actions of saṃsāra and the faculties of these people possess actions of nirvāṇa. The faculties of these people are common and the faculties of these people are unique. The faculties of these people are very joyful and the faculties of these people are not very joyful. The faculties of these people are satisfied and the faculties of these people are not satisfied. The faculties of these people are confused and the faculties of these people are not confused. The faculties of these people are elevated and the faculties of these people are not elevated. The faculties of these people are extensive and the faculties of these people are not extensive. [F.76.b] The faculties of these people are distracted and the faculties of these people are not distracted. The faculties of these people are vast and the faculties of these people are not vast. The faculties of these people are relieved and the faculties of these people are not relieved. The faculties of these people are swift and the faculties of these people are not swift. The faculties of these people are quick and the faculties of these people are not quick. The faculties of these people are extensive and the faculties of these people are not extensive. The faculties of these people are renunciate and the faculties of these people are not renunciate. The faculties of these people are insightful and the faculties of these people are not insightful.’ Householder, this is how the Thus-Gone One correctly understands the faculty of full knowledge. When the Thus-Gone One is asked about the knowledge of the faculty of full knowledge, he can respond for an eon, and so forth, up until... Therefore, he will enjoy this temple with its sandalwood courtyard.

- 1.367 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the faculty of full knowledge. Householder, the Thus-Gone One correctly understands those causes and conditions that accomplish knowledge of the origin as related to knowledge of full knowledge, whether he considers impermanence, or whether he considers suffering, and so forth, up until ... whether he considers opposition. When the Thus-Gone One is asked about

the knowledge of the origin as related to the faculty of full knowledge, he can respond for an eon. He can respond for a hundred eons, and so forth, up until ... an inexpressible number of inexpressible eons ... and so forth, up until.... [F.77.a] Therefore, he will enjoy this temple with its sandalwood courtyard.

1.368 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the faculty of full knowledge. Householder, the Thus-Gone One correctly understands it in this way. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering and established them in happiness. That is the knowledge of cessation as related to knowledge of the faculty of full knowledge. Moreover, he knows it to be primordially unborn. To know, see, perceive, realize, understand, and be skillful about this is called *knowing cessation as related to knowledge of the faculty of full knowledge*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of cessation as related to knowledge of the faculty of full knowledge, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.369 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the faculty of full knowledge. Householder, the Thus-Gone One correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of the faculty of full knowledge, whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to knowledge of the faculty of full knowledge, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. [F.77.b]

1.370 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the faculty that is endowed with full knowledge. Householder, the Thus-Gone One correctly understands the faith, diligence, mindfulness, absorption, and knowledge practiced by the hearers and the solitary buddhas, as well as the thus-gone ones who fully awaken to unexcelled, perfect buddhahood in all the worlds in the ten directions. To know, see, perceive, realize, understand, and be skillful about this is called *knowing the faculty that is endowed with full knowledge*. Householder, moreover, the Thus-Gone One understands, ‘There is no longer anything to do with regard to abandoning the three fetters as related

to the stream-enterers.' He understands, 'There is no longer anything to do with regard to restraining the desire and ill will as related to the once-returners.' He understands, 'There is no longer anything to do with regard to abandoning the five fetters that accord with the lowest of the three realms as related to the non-returners.' He understands, 'There is no longer anything to do with regard to abandoning all fetters as related to the worthy ones.' Householder, moreover, the Thus-Gone One correctly understands it in this way. He correctly understands that the faculty that is endowed with full knowledge perceives what has been created and what is unborn. When the Thus-Gone One is asked about the knowledge of the faculty of full knowledge, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. As for the origin, cessation, and path, they are as previously taught.

- 1.371 "The insightful teacher knows actions to be like disease.
As he has abandoned all afflictions, no training remains for him.
As he has completed all training, no training remains for him.
The knowledge of he who has done what was needed is free from delusion.
- 1.372 Since he has cut the snake's fangs and neutralized all poison,
He is unable to harm others and his fangs have become nonexistent.
Thus, having abandoned afflictions and being without pride, [F.78.a]
He can no longer be struck by the snake's fangs.
- 1.373 Though he perceives others' evil, he is impartial toward all.
He has abandoned afflictions, yet not transcended.
In the evil cycle of suffering produced by previous actions,
He counteracts suffering for the sake of others."
- 1.374 "Householder, this is how the Thus-Gone One correctly understands the faculties. When the Thus-Gone One is asked about the knowledge of the faculties, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

· KNOWLEDGE OF THE POWERS ·

- 1.375 "Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the powers. Householder, the Thus-Gone One correctly understands the powers and the lack of powers of sentient beings so that he can tell, 'This person has this much power of faith. This person has this much power of diligence. They have this much power of mindfulness. They have this much power of absorption. This person has this much power of insight. This person has this much power of skillful means.

This person has this much power of devotion. To know, see, and so forth, up until ... and be skillful about this is called *knowing the powers*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the powers, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. As for the origin, cessation, and path, they are as previously taught. At this point, with regard to this truth, I must state the following:

- 1.376 “The great being has relied on knowing the powers for long.
He has requested this knowledge from limitless buddhas.
The one who illuminates the world teaches
The faculties, the powers, and the lack of powers.
- 1.377 “The supreme human correctly understands the knowledge of all beings.
[F.78.b]
He knows the faith, diligence, mindfulness, and insight of beings.
Whoever wishes for this teaching, which is like a treasure,
Should request it and the Thus-Gone One will teach with his knowledge.
- 1.378 “Since the perfect Buddha has trained repeatedly in knowledge of the
powers,
When requested he will teach about this without any hindrance.
The Guide will enjoy this supreme building. [B8]
- 1.379 “Householder, you may wonder how the Thus-Gone One correctly
understands the knowledge of the power of diligence. Householder, the
Thus-Gone One correctly understands it in this way. He knows that
practicing diligence accomplishes one’s aims; laziness does not. Practicing
diligence makes one realize what is possible; laziness does not. Likewise,
practicing diligence makes one realize the knowledge of the origin as related
to knowledge of what is possible; laziness does not. Practicing diligence
makes one realize the knowledge of cessation as related to knowledge of
what is possible; laziness does not. Practicing diligence makes one realize
the knowledge of the path that leads to cessation as related to knowledge of
what is possible; laziness does not. Similarly, this applies to all ten powers.
Practicing diligence makes one realize the knowledge of the path that leads
to cessation as related to the knowledge of omniscience; laziness does not.
About this he has said:
- 1.380 “ ‘The body, along with its skin, tendons, and bones will dry up.
However, even though my body and its blood may dry up,
I will not give up diligence
Until I have realized omniscience.’

1.381 “Practicing diligence makes one realize what is possible; laziness does not. Practicing diligence accomplishes one’s aims; laziness does not. And so forth, up until ... the knowledge of the path that leads to cessation as related to the knowledge of omniscience; [F.79.a] laziness does not. In this way the Thus-Gone One correctly understands diligence. When the Thus-Gone One is asked about the knowledge of diligence, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. As for the origin, cessation, and path, they are as previously taught.

1.382 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the levels of diligence. Householder, the Thus-Gone One correctly understands the various kinds of physical and mental diligence that arise due to the levels of diligence of all beings. Some beings are physically diligent while they are not mentally diligent. Other beings are mentally diligent while not physically diligent. Whoever has a diligent body but not a diligent mind is worse than those with weak physical diligence. Compared to those with weak physical diligence, they break their training without having been purified, neglect themselves, and lack enthusiasm. Those who are mentally diligent but not physically so will first disregard themselves and then become inspired due to the power of mind. Whoever is diligent in both body and mind is well balanced and therefore neither neglects nor intensifies their efforts. With the cognition of such a balanced diligence they accomplish the accumulations, complete their activities, accomplish their activities, break the chains of the demons, defeat the demons, drive away the demons, terrify all classes of demons, increase the lineage of the Buddha, train on the path, attend on the border, suspend bridges, construct dams, light the torch of wisdom, shine light, clear away darkness, show the path, abide firmly in determined diligence, and ensure that it does not degenerate. [F.79.b] Whoever has diligence that only arises from the body or the mind will spoil like the fruit of the clearing nut tree. In this way the Thus-Gone One correctly understands the levels of diligence. When the Thus-Gone One is asked about the knowledge of the levels of diligence, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. As for the origin, cessation, and path, they are as previously taught.

· KNOWLEDGE OF CONCENTRATION ·

1.383 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of concentration. He correctly understands the concentration that is conducive to regression. He correctly understands the

concentration that is conducive to abiding. He correctly understands the concentration that is conducive to enhancement. He correctly understands the concentration that is conducive to penetration. Householder, in this way the Thus-Gone One correctly understands concentration. Householder, moreover, the Thus-Gone One correctly understands those causes and conditions that lead to the regressive concentrations. He correctly understands those causes and conditions that lead to the concentrations that are conducive to abiding. He correctly understands those causes and conditions that lead to the concentrations that are conducive to enhancement. He correctly understands those causes and conditions that lead to the concentrations that are conducive to penetration. In this way the Thus-Gone One correctly understands concentration. When the Thus-Gone One is asked about the knowledge of concentration, [F.80.a] he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. As for the origin, cessation, and path, they are as previously taught.

· KNOWLEDGE OF LIBERATION ·

- 1.384 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of liberation. Householder, the Thus-Gone One correctly understands the eight liberations. What are these eight? The first liberation is that of the one with form observing forms. The second liberation is that of observing outer forms with the notion that the inner being is formless. The third liberation is interest in purity. The fourth to the eighth liberations are the liberation of resting in equanimity in the sphere of limitless space, the liberation of resting in equanimity in the sphere of limitless consciousness, the liberation of resting in equanimity in the sphere of nothing whatsoever, the liberation of resting in equanimity in the sphere of neither notion nor no notion, and the liberation of the cessation of notions and feelings. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of liberation, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. As for the origin, cessation, and path, they are as previously taught.

· KNOWLEDGE OF ABSORPTION ·

- 1.385 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of absorption. Householder, the Thus-Gone One correctly understands the four absorptions. What are these four? They

are the absorptions called 'the powerful,' 'the lion,' 'peace,' and 'endowed with the continuity of all phenomena.' In that way the Thus-Gone One correctly understands absorption. [F.80.b] When the Thus-Gone One is asked about the knowledge of absorption, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. As for the origin, cessation, and path, they are as previously taught.

· KNOWLEDGE OF EQUILIBRIUM ·

- 1.386 "Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of equilibrium. Householder, the Thus-Gone One correctly understands how to abide in concentration and realize the meaning. This applies to the equilibrium of exhausting defilements and realizing the meaning based on the first concentration, the equilibrium of analyzing impermanence based on the first concentration, the equilibrium of analyzing suffering, and so on, up to ... the equilibrium of analyzing opposition based on the first concentration, the equilibrium of the absence of marks based on the first concentration, the equilibrium of the absence of selflessness based on the first concentration, the equilibrium of the absence of aspirations based on the first concentration, the equilibrium of actualizing the result of a stream-enterer based on the first concentration, and the equilibrium of actualizing the result of a worthy one based on the first concentration. Likewise, this applies to relying on the second to the fourth concentration, the equilibrium of no notion, the equilibrium within the sphere of limitless space, the equilibrium within the sphere of limitless consciousness, the equilibrium within the sphere of nothing whatsoever, the equilibrium within the sphere of neither notion nor no notion, and the equilibrium within the sphere of the cessation of notions and feelings. That is how the Thus-Gone One correctly understands. [F.81.a] When the Thus-Gone One is asked about the knowledge of equilibrium, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. As for the origin, cessation, and path, they are as previously taught.

· KNOWLEDGE OF AFFLICTION ·

- 1.387 "Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of affliction. Householder, the Thus-Gone One correctly understands how desire causes affliction. He correctly understands how desire and anger cause affliction. He correctly understands how desire

and delusion cause affliction. He correctly understands how anger and desire cause affliction. He correctly understands how anger and delusion cause affliction. He correctly understands how delusion and desire cause affliction. He correctly understands how an even blend of these emotions causes affliction. He correctly understands how wrath causes affliction. He correctly understands how affliction is brought on by enmity, grief, jealousy, stinginess, deceit, trickery, shamelessness, inconsideration, haughtiness, conceit, arrogance, audaciousness, pride, and so forth, up to manifest pride. He correctly understands how inverse pride causes affliction. [F.81.b] He correctly understands how trickery, cunning, and extortion cause affliction. He correctly understands how affliction is caused by seeking profit, seeking the unwholesome, lust, desire, longing, improper behavior, speaking harshly, impatience, hiding, concealing, improper desire, attachment and improper attachment, viewing the transitory collection, doubt, considering discipline and ritual to be supreme, chasing desire, ill will, lethargy and sloth, agitation, regret, doubt, sadness, happiness, sleepiness, overeating, mental factors, thinking, various notions, lack of independence, the unwholesome physical states, obstruction, and dissatisfaction. Householder, that is how the Thus-Gone One correctly understands affliction. When the Thus-Gone One is asked about the knowledge of affliction, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. [F.82.a] As for the origin, cessation, and path, they are as previously taught.

· KNOWLEDGE OF PURIFICATION ·

- 1.388 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of purification. Householder, the Thus-Gone One correctly understands that impurity is the antidote to sensual desire. He correctly understands that love is the antidote to ill will. He correctly understands that the practice of diligence is the antidote to lethargy and sloth. He correctly understands that tranquility is the antidote to agitation. He correctly understands that the search for insight is the antidote to regret. He correctly understands that knowing how to gain certainty with regard to phenomena is the antidote to doubt. He correctly understands that being helpful is the antidote to sadness. He correctly understands that collecting oneself is the antidote to happiness. He correctly understands that being diligent is the antidote to sleepiness. He correctly understands that disregarding food is the antidote to overeating. He correctly understands that a composed mind is the antidote to disturbing emotions. He correctly understands that the absence of marks is the antidote to a proliferation of

thoughts. He correctly understands that engagement with phenomena is the antidote to a lack of attention. He correctly understands that restraint is the antidote to the unwholesome physical states. He correctly understands that following a spiritual teacher is the antidote to desire. He correctly understands that being critical is the antidote to attraction toward the knowledge of the extremists. Householder, in this way the Thus-Gone One correctly understands purification. [F.82.b] When the Thus-Gone One is asked about the knowledge of purification, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. As for the origin, cessation, and path, they are as previously taught.

· KNOWLEDGE OF ABIDING ·

- 1.389 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of abiding. Householder, the Thus-Gone One correctly understands it in the following manner. He correctly understands that one must arise from the first concentration and, having done that, correctly make use of these teachings. He correctly understands the disengaged mind that arises from the first concentration. He correctly understands the teaching that inspires the mind as it arises from the first concentration, the teaching that expresses how to arise from the first concentration, as well as the teaching that applies the qualities of the first concentration. He correctly understands the mind that engages. He correctly understands those teachings in which the mind delights and those teachings in which the mind does not delight. He correctly understands the teaching that contemplates and arises from that state. The same applies to the second, third, and fourth concentration, as well as the liberations, the absorptions, and the various equilibriums. In this way the Thus-Gone One correctly understands the states of arising. When the Thus-Gone One is asked about the knowledge of arising, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. As for the origin, cessation, and path, they are as previously taught. [F.83.a]

· KNOWLEDGE OF THE PAST ·

- 1.390 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the past. Householder, the Thus-Gone One correctly understands the previous eons. He correctly understands the names of the eons, the circumstances for their names being given, and how

they remained. For example, just as he knows that this excellent eon is called 'Vision of One Thousand Lotuses,' he knows the names for each of the eons. He correctly understands how the blessed buddhas were named. For example, to the one who was born as a leader among the Śākya tribe, the name Śākyamuni was given. Likewise, the Thus-Gone One knows how the names were given throughout the eons to the various buddhas. The Thus-Gone One also knows how all beings are named. When the Thus-Gone One is asked about the knowledge of the past, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. As for the origin, cessation, and path, they are as previously taught.

- 1.391 "Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of past existences. Householder, the Thus-Gone One correctly understands an inexpressible number of inexpressible eons. He correctly understands where and when beings lived in past existences, whether in hell, the animal realm, the realm of the Lord of Death; or as a human, god, or starving spirit; as a lion, tiger, leopard, a being that courses the sky, a bird, a poisonous snake, a serpent, a bear, [F.83.b] a being that courses the earth, or a being that courses empty space; or as a being with no legs, two legs, four legs, or many legs; or as a being that courses through water, a being that courses over dry land, or a being born as a yakṣa, piśāca, rākṣasa, bhūta, demigod, garuḍa, kinnara, mahoraga, or a non-human; or as a god who bears a garland, a god who proffers a vessel, a god who is always intoxicated, a god who stands upright, or a god in the Heaven of the Four Great Kings, the Heaven of the Thirty-Three, the Heaven Free from Strife, the Heaven of Joy, the Heaven of Delighting in Emanations, or the Heaven of Making Use of Others' Emanations; or as Brahmā, or in the Brahmā Realm, the Heaven of the High Priests of Brahmā, the Heaven of the Retinue of Brahmā, the Heaven of Great Brahmā, the Heaven of Light, the Heaven of Limited Light, the Heaven of Limitless Light, the Luminous Heaven, the Heaven of Virtue, the Heaven of Limited Virtue, the Heaven of Limitless Virtue, the Heaven of Perfected Virtue, the Greater Heaven, the Heaven of Lesser Greatness, the Heaven of Limitless Greatness, or the Heaven of Great Fruition; or as a being with no consciousness; or as a being in the sphere of limitless space, the sphere of limitless consciousness, the sphere of nothing whatsoever, or the sphere of neither notion nor no notion. That is what the Thus-Gone One correctly understands. The Thus-Gone One correctly understands all roots of virtue that have been formed in the past, whether involving the perfection of generosity, [F.84.a] or the perfection of discipline, or the perfection of patience, or the perfection of diligence, or the perfection of concentration, or the perfection of insight. The Thus-Gone One correctly

understands precisely where in saṃsāra beings have lived, which blessed buddhas they have served, and what type of knowledge they have gained upon receiving instruction, as well as the skills they learned, their practical knowledge, and their accomplishments in terms of equilibrium. Not only does he know the exhaustion of defilements, there is also no skill or knowledge of skill, karma or knowledge of karma, that the Thus-Gone One has not previously produced. Therefore, as his wisdom vision is unimpeded, he will enjoy this temple with its sandalwood courtyard. As for the origin, cessation, and path, they are as previously taught.

· KNOWLEDGE OF THE FUTURE ·

- 1.392 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the future. Householder, the Thus-Gone One correctly understands what the buddhas and beings of the future eons will be called. The Thus-Gone One correctly understands all the causes and conditions for the naming of the future blessed buddhas and beings. When the Thus-Gone One is asked about the knowledge of the future, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. As for the origin, cessation, and path, they are as previously taught. [F.84.b]

· KNOWLEDGE OF DEATH ·

- 1.393 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of death. Householder, the Thus-Gone One correctly understands it in the following manner. Whoever is born will also die. The Thus-Gone One correctly understands death, transmigration, killing, slaying, expiring, the perishing of the aggregates, the abandonment of the body, the interruption of the life force, and the separation from one’s family. He can tell, ‘These beings will die although their lifespan is not exhausted. These beings will die because of harm inflicted by others. These beings will die because they reject fighting. These beings will die because they do not reject fighting. These beings will die because of the passing of time. These beings will die because their merit is exhausted.’ In this way the Thus-Gone One correctly understands death. When the Thus-Gone One is asked about the knowledge of death, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. As for the origin, cessation, and path, they are as previously taught.

· KNOWLEDGE OF BIRTH ·

- 1.394 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of birth. Householder, the Thus-Gone One correctly understands it in the following manner. He can tell, ‘When a noble son or daughter dies, particular signs of birth will appear. As they are about to be reborn, when the features of hell are witnessed, they will be born in hell. When the features of the animal realm are witnessed, that person will be born in the animal realm. When the features of the realm of the Lord of Death are witnessed, that person will be born in the realm of the Lord of Death. When the features of humans are witnessed, that person will be born in the human realm. When the features of the gods are witnessed, that person will be born in the higher realms. [F.85.a] When the features of no birth are witnessed, that person will proceed to nirvāṇa.’ In this way the Thus-Gone One correctly understands birth. When the Thus-Gone One is asked about the knowledge of birth, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. As for the origin, cessation, and path, they are as previously taught.

· KNOWLEDGE OF THE DEFILEMENT OF DESIRE ·

- 1.395 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the defilement of desire. Householder, the Thus-Gone One correctly understands it in the following manner. The defilement of desire results from thinking, lacks inherent existence, and is inauthentic. It destroys one’s mental composure and all roots of virtue. Even if one’s fetters are loosened, it is hard to avoid. Although the defilement of desire is not desirable, it appears to be. It creates obstacles and functions by assembling many discordant factors. To know, see, perceive, realize, understand, and be skillful about this is called *knowing the defilement of desire*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the defilement of desire, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. As for the origin, cessation, and path, they are as previously taught.

· KNOWLEDGE OF THE DEFILEMENT OF EXISTENCE ·

- 1.396 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the defilement of existence. Householder, the Thus-Gone One correctly understands it in the following manner. It is to crave for existence, continuously delight in existence, be attracted to the

functions of existence, and to consider existence as appetizing. It is to be ignorant about the past because of the influence of existence. It is an experience of suffering, an attraction to the suffering of existence, and an ignorance about it. [F.85.b] It is not knowing how to abandon suffering. To know, see, ... and be skillful about this is called *knowing the defilement of existence*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the defilement of existence, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. As for the origin, cessation, and path, they are as previously taught.

· KNOWLEDGE OF THE DEFILEMENT OF VIEWS ·

- 1.397 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the defilement of views. Householder, the Thus-Gone One correctly understands it in the following manner. It is to be on an errant path, such as that of the view of disruption and the view of permanence. Why are they wrong? Because a phenomenon that is disrupted would be nothing whatsoever, and a phenomenon that passes from one life to the next cannot be observed. In fact, however, birth occurs due to the accumulations of karma. Householder, think of the sound of a great waterfall. Its sound is not created by anyone at all. Rather, it appears due to an assembly of things. Householder, in the same way, when circumstances come together, they lead to the continuity of saṃsāra. When there are disturbing emotions, karma is formed. When there is karma, there is the formation of karmic ripening, but this individual experience is not created by anyone. Rather, it is simply formed when such circumstances come together. When a child is deaf, an ordinary person may think, ‘I have created this karma, it is ripening on me, so I must also experience it.’ Being attached to the sense of self in this way, the continuity of saṃsāra remains unbroken. To know, see, ... and be skillful about this is called *knowing the defilement of views*. Householder, in this way the Thus-Gone One correctly understands the defilement of views. When the Thus-Gone One is asked about the knowledge of the defilement of views, [F.86.a] he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. As for the origin, cessation, and path, they are as previously taught.

· KNOWLEDGE OF THE DEFILEMENT OF IGNORANCE ·

1.398 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the defilement of ignorance. Householder, the Thus-Gone One correctly understands it in the following manner. Ignorance is to be obscured regarding the correct outlook, and to be hazy, dimmed, and unclear about it. One’s insight is blocked, one is unfortunate, and one is unable to approach nirvāṇa. To know, see, ... and be skillful about this is called *knowing the defilement of ignorance*. Householder, in this way the Thus-Gone One correctly understands the defilement of ignorance. When the Thus-Gone One is asked about the knowledge of the defilement of ignorance, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. As for the origin, cessation, and path, they are as previously taught.

· KNOWLEDGE OF EXHAUSTION ·

1.399 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of exhaustion. Householder, the Thus-Gone One correctly understands it in the following manner. When disturbing emotions are exhausted, defilements are exhausted. When defilements are exhausted, disturbing emotions are exhausted. In that way suffering is exhausted. Whoever exhausts suffering attains nirvāṇa, and does not tread on the path of saṃsāra. In this way the Thus-Gone One correctly understands exhaustion. To know, ... and be skillful about this is called *knowing exhaustion*. When the Thus-Gone One is asked about the knowledge of exhaustion, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. As for the origin, cessation, and path, they are as previously taught. [F.86.b]

· KNOWLEDGE OF NO-BIRTH ·

1.400 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of no-birth. Householder, the Thus-Gone One correctly understands it in the following manner. Through the circumstance of craving, suffering is formed; yet, through the power of knowledge, one can accomplish its abandonment. In this way the Thus-Gone One correctly understands no-birth. Householder, moreover, the Thus-Gone One understands the knowledge by which disturbing emotions are abandoned, and that is knowing no-birth. To know, ... and be skillful about this is called *knowing no-birth*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of no-birth, he can

respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. As for the origin, cessation, and path, they are as previously taught.

· KNOWLEDGE OF OMNISCIENCE ·

- 1.401 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of omniscience. Householder, when the Thus-Gone One observes the cognition that independently knows all phenomena, he understands, ‘There are no phenomena that I do not fully understand. No one will be able to contradict me by claiming that there is any phenomena that I do not fully understand.’ In this way the Thus-Gone One rests in the understanding of everything. When the Thus-Gone One is asked about his understanding of everything, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. As for the origin, cessation, and path, they are as previously taught.
- 1.402 “Householder, you may wonder how the Thus-Gone One correctly understands the correct understanding of the meaning. Householder, the Thus-Gone One correctly understands the correct understanding of the meaning in the following manner. ‘This syllable expresses this meaning. Thus, the meaning of *dharma*, the meaning of *beings*, the meaning of *no life force*, the meaning of *no person*, the meaning taught by *emptiness*, [F.87.a] the meaning of *absence of marks*, and the meaning of *absence of wishes* should all be expressed and analyzed. Thus, at the appropriate times, one should express the words *impermanence*, *suffering*, *no self*, *absence of marks*, *absence of wishes*, *peace*, *absence of conceit*, *taming of oneself*, *no formation*, and *no proliferation*. When someone is attached to the self, one should know the correct understanding of emptiness. When someone is attached to marks, one should know the absence of marks. When there is attachment to wishes, one should know the absence of wishes. When there is involvement in thought, one should have the correct understanding of eloquence.’ To know, see ... and be skillful about this is called *knowing the correct understanding*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the correct understanding of the meaning, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. As for the origin, cessation, and path, they are as previously taught.
- 1.403 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the characteristics of the Thus-Gone One. Householder, the Thus-Gone One correctly understands the four characteristics of the Thus-Gone One. They are: gazing like an elephant,

stretching like a lion, knowing the thoughts of all beings, and acting in accord with the paths of all beings. To know, see, ... and be skillful about this is called *knowing the characteristics of the Thus-Gone One*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of these characteristics, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. [F.87.b] As for the origin, cessation, and path, they are as previously taught.

1.404 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the abodes of the Thus-Gone One. Householder, the Thus-Gone One practices love for the sake of all beings. He knows, ‘I must protect these beings from their fear of birth, from their fear of old age, from their fear of sickness, and from their fear of death.’ This practice of love for the sake of the welfare and happiness of all beings is the first abode of the Thus-Gone One. He also engenders compassion in this way: ‘Oh, these beings suffer. I must teach the Dharma in order to clear away their suffering. I must liberate them by nothing but the path of the noble ones.’ He is delighted in this way: ‘This very path will liberate them from suffering.’ His delight transforms all suffering into equanimity and thus he engenders an equanimity that is free from mentation. These are the four abodes of the Thus-Gone One. To know, see, ... and be skillful about this is called *knowing the abodes of the Thus-Gone One*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the abodes of the Thus-Gone One, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. As for the origin, cessation, and path, they are as previously taught.

1.405 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the faculties of the Thus-Gone One. Householder, the Thus-Gone One correctly understands how to strive toward the accomplishment of the factors of awakening over boundless millions of eons. He correctly understands the clear mind, the unsullied mind, and the undisturbed mind. [F.88.a] The Thus-Gone One correctly understands the insight of applying oneself to the mind of awakening, gathering one’s mind, not being forgetful, being undistracted, and being without disturbing emotions. To know, see, perceive, realize, understand, and be skillful about this is called *knowing the faculties of the Thus-Gone One*. Householder, in this way the Thus-Gone One correctly understands the faculties of the Thus-Gone One. When the Thus-Gone One is asked about the knowledge of the faculties of the Thus-Gone One, he can respond for an

eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. As for the origin, cessation, and path, they are as previously taught.

1.406 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of physical actions. Householder, the Thus-Gone One correctly understands the virtuous physical actions, which are to abandon killing, to abandon taking what is not given, and to abandon desirous sexual misconduct. Householder, in this way the Thus-Gone One correctly understands the virtuous physical actions. Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the unvirtuous physical actions. He correctly understands about killing, taking what is not given, and desirous sexual misconduct. Householder, in this way Thus-Gone One correctly understands the unvirtuous physical actions. Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the neutral physical actions. The Thus-Gone One correctly understands the physical actions that do not ripen out of specific intentions. [F.88.b] To know, see, ... and be skillful about this is called *knowing the physical actions*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of physical actions, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. As for the origin, cessation, and path, they are as previously taught. [B9]

1.407 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of verbal actions. Householder, the Thus-Gone One correctly understands the four virtuous verbal actions, which are to abandon lying, to abandon divisive talk, to abandon harsh words, and to abandon gossiping. Thus he correctly understands the four virtuous verbal actions. Householder, the Thus-Gone One also correctly understands the four unvirtuous verbal actions, which are lying, uttering divisive talk, speaking harsh words, and gossiping. Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the four neutral verbal actions. Householder, the Thus-Gone One correctly understands the verbal actions that engage correctly, engage incorrectly, change over time, and appear from actions. To know, ... and be skillful about this is called *knowing verbal actions*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of verbal actions, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. As for the origin, cessation, and path, they are as previously taught.

- 1.408 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of mental actions. [F.89.a] Householder, the Thus-Gone One correctly understands the three virtuous mental actions, which are the absence of covetousness, the absence of ill will, and the correct view. He correctly understands the three unvirtuous mental actions, which are covetousness, ill will, and wrong view. He correctly understands the three neutral mental actions that engage correctly, engage incorrectly, change over time, and appear from actions. To know, ... and be skillful about this is called *knowing mental actions*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of mental actions, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. As for the origin, cessation, and path, they are as previously taught.
- 1.409 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the preceding. Householder, having first gained knowledge of the ten powers of the Thus-Gone One, he can undertake physical, verbal, and mental actions. Householder, moreover, whether he has first gained knowledge of exhaustion, no-birth, saṃsāra, or nirvāṇa, the Thus-Gone One can engage in physical, verbal, and mental actions. To know, ... and be skillful about this is called *knowing the preceding*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of the preceding, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. As for the origin, cessation, and path, they are as previously taught.
- 1.410 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the subsequent. [F.89.b] Householder, the Thus-Gone One correctly understands that all physical actions are understood through the ten powers of the Thus-Gone One. There is no physical action created, abiding, or ceasing that is not known by the knowledge of the ten powers of the Thus-Gone One. The same applies to all verbal and mental actions. To know, see, ... and be skillful about this is called *knowing the subsequent*. Householder, moreover, the Thus-Gone One uses his knowledge of whatever he observes to discriminate. When he gently looks at the state of the world with his loving mind and observes beings, he understands how all beings who live on errant paths and who experience misfortune, as well as old age, sickness, and death, are suffering. As he understands this with his omniscient mind, he realizes that there is no way to be free from such suffering in the slightest, apart from abandoning the aggregates. He is fully aware of this. It is because of wanting to end their troubles in the form of pain and distress that he understands the absence of

harm. In this way the Thus-Gone One correctly understands the subsequent. When the Thus-Gone One is asked about the knowledge of the subsequent, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. As for the origin, cessation, and path, they are as previously taught.

- 1.411 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of lack of regression. Householder, the Thus-Gone One does not regress from the eighteen unique qualities of a buddha. Householder, moreover, the Thus-Gone One does not regress from any knowledge that he has understood. Thus, he never regresses from knowing how to abandon desire, knowing how to abandon anger, or knowing how to abandon delusion. The Buddha never regresses from any knowledge that he has understood, [F.90.a] such as his knowledge of the applications of mindfulness, his knowledge of the path, his knowledge of recollection, his knowledge of tranquility, his knowledge of insight, his knowledge of understanding, his knowledge of liberation, his knowledge of exhaustion, his knowledge of no-birth, his knowledge of comprehension, his knowledge of abandonment, his knowledge of training, his knowledge of actualization, his knowledge of miracles, his knowledge of the divine eye, his knowledge of the divine ear, his knowledge of the minds of others, his knowledge of past lives, his knowledge of the exhaustion of defilements, his knowledge of causes, his knowledge of results, his knowledge of engagement, his knowledge of reversal, his knowledge of the aggregates, his knowledge of the elements, his knowledge of the sense spheres, his knowledge of dependent origination, his knowledge of the faculties, his knowledge of the powers, his knowledge of the truths, his knowledge of saṃsāra, his knowledge of nirvāṇa, his knowledge of time, his knowledge of what is not timely, his knowledge of understanding, his knowledge of direct perception, his knowledge of patience, his knowledge of distance, his knowledge of proximity, his knowledge of occurrence, his knowledge of no occurrence, his knowledge of training, his knowledge of no training, his knowledge of exhaustion, his knowledge of harmful intent, his knowledge of the relative, or his knowledge of the ultimate. In this way the Buddha never regresses from his limitless knowledge. To know, see, ... and be skillful about this is called *knowing lack of regression*. That is what the Thus-Gone One correctly understands. When the Thus-Gone One is asked about the knowledge of lack of regression, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard. As for the origin, cessation, and path, they are as previously taught.

1.412 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of omniscience. Householder, the Thus-Gone One fully realizes all phenomena by himself, without hearing about them from anyone else. [F.90.b] Since the Thus-Gone One’s realization of this is so skilled, he knows what is timely and untimely in relation to those who listen to the Dharma. Since he knows the elements of sentient beings, he is skilled in timely application. Since he is skilled in the process of ripening, he knows who is a proper vessel. As he teaches the Dharma, he is skilled in the ways to teach his audience and how they should receive the Dharma. This is how the Thus-Gone One correctly understands the knowledge of omniscience. Householder, moreover, the Thus-Gone One correctly understands the faculties of sentient beings in this way: ‘This being has thoughts of desire; this being has thoughts of anger; this being has thoughts of dullness; this being has thoughts of desire and anger; this being has thoughts of desire and dullness; this being has thoughts of anger and dullness; this being has thoughts of dullness and desire; this being has thoughts of dullness and anger; this being has thoughts of desire and anger and dullness; this being has virtuous thoughts but negative behavior; this being has negative thoughts but virtuous behavior; this being has negative thoughts and negative behavior; this being has virtuous thoughts and virtuous behavior; this being craves material things but not the Dharma; this being craves the Dharma but not material things; this person has created such-and-such roots of virtue; those beings have created such-and-such roots of virtue; this being will be afflicted by such-and-such a path; this being will be purified by such-and-such a path; this being will be afflicted by such-and-such a kindness; [F.91.a] and this being will be purified by such-and-such a kindness.’ This is how the Thus-Gone One correctly understands the knowledge of omniscience. When the Thus-Gone One is asked about the knowledge of omniscience, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.413 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the origin as related to the knowledge of omniscience. Householder, the Thus-Gone One correctly understands those causes and conditions that accomplish knowledge of the origin as related to the knowledge of omniscience. The Thus-Gone One correctly understands this whether he considers impermanence, suffering, inner phenomena, results, unease, negativity, degeneration, movement, destruction, wrongdoing, epidemics, emptiness, lack of self, lack of experience, faults, harm, or opposition. When the Thus-Gone One is asked about the

knowledge of the origin as related to the knowledge of omniscience, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.414 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of cessation as related to the knowledge of omniscience. Householder, the Thus-Gone One correctly understands it in this way. He accomplished the welfare of an immeasurable number of beings and refrained from harming them. He illuminated them and cleared away their darkness. He has freed innumerable beings from suffering and established them in happiness. [F.91.b] That is the knowledge of cessation as related to the knowledge of omniscience. Moreover, he knows it to be primordially unborn. Householder, this is how the Thus-Gone One correctly understands the knowledge of cessation as related to the knowledge of omniscience. When the Thus-Gone One is asked about the knowledge of cessation as related to the knowledge of omniscience, he can respond for an eon, and so forth, up until.... Therefore, he will enjoy this temple with its sandalwood courtyard.

1.415 “Householder, you may wonder how the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to the knowledge of omniscience. Householder, the Thus-Gone One correctly understands it in this way. The Thus-Gone One correctly understands the knowledge of cessation by which he knows, understands, and actualizes the knowledge of omniscience, whether he contemplates insipidity, or whether he contemplates shortcomings, or whether he contemplates deliverance. When the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to the knowledge of omniscience, he can respond for an eon, a hundred eons, or a thousand eons, or ten thousand eons, or ten million eons, or a billion eons, or a quadrillion eons, or one hundred quadrillion eons, or a quintillion eons, or a sextillion eons, or an immeasurable number of eons. He can reply for innumerable, inconceivable, incomparable, immeasurable, and inexpressible eons. He can reply for an immeasurable number of immeasurable eons, and an immeasurable number of innumerable eons, and an immeasurable number of inconceivable eons, and an immeasurable number of incomparable eons, and an immeasurable number of inestimable eons, and an immeasurable number of inexpressible eons. He can respond for an immeasurable number of innumerable eons, and an innumerable number of innumerable eons, [F.92.a] and an inconceivable number of innumerable eons, and an incomparable number of innumerable eons, and an inestimable number of innumerable eons, and an inexpressible number of innumerable eons; and an innumerable number of inconceivable eons, and an incomparable number of inconceivable eons, and an

inestimable number of inconceivable eons, and an inexpressible number of inconceivable eons; and an immeasurable number of incomparable eons, and an innumerable number of incomparable eons, and an inconceivable number of incomparable eons, and an incomparable number of incomparable eons, and an inestimable number of incomparable eons, and an inexpressible number of incomparable eons; and an immeasurable number of inestimable eons, and an innumerable number of inestimable eons, and an inconceivable number of inestimable eons, and an incomparable number of inestimable eons, and an inestimable number of inestimable eons, and an inexpressible number of inestimable eons; and an immeasurable number of inexpressible eons, and an innumerable number of inexpressible eons, and an inconceivable number of inexpressible eons, and an incomparable number of inexpressible eons, and an inestimable number of inexpressible eons, and an inexpressible number of inexpressible eons. Thus, his eloquence is inexhaustible. Householder, you may wonder why that is. It is because in his wisdom the Thus-Gone One knows the matchless sphere of reality. With this knowledge, when the Thus-Gone One is asked about the knowledge of the path that leads to cessation as related to the knowledge of omniscience, he can respond for an eon without his eloquence coming to an end. Therefore, with his unimpeded wisdom vision he will enjoy this temple with its sandalwood courtyard.

· THE THUS-GONE ONE UNDERSTANDS THESE KINDS OF ·
 KNOWLEDGE TO BE MERE CONVENTIONS

- 1.416 “Householder, the Thus-Gone One correctly understands the knowledge of what is possible in the following way. For example, just as the trace of a bird in the sky is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of what is possible to be a mere convention. [F.92.b] Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of what is possible in the following way. For example, just as within the dream of a young virgin girl her giving birth to a child is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the origin as related to knowledge of what is possible to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of what is possible in the following way. For example, just as within the dream of a young virgin girl the death of her child is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of cessation as related to knowledge of what is possible to be a mere convention. Householder, the Thus-Gone One correctly understands

the knowledge of the path that leads to cessation as related to knowledge of what is possible in the following way. For example, just as within the dream of a young virgin girl the crying of her child is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of what is possible to be a mere convention.

1.417 “Householder, the Thus-Gone One correctly understands the knowledge of what is impossible in the following way. For example, just as a drawing in the sky is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of what is impossible to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of what is impossible in the following way. For example, just as the application of paint within a dream is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the origin as related to knowledge of what is impossible to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of what is impossible in the following way. For example, just as all individual drawings in the sky are merely conventions, just so the Thus-Gone One correctly understands the entire knowledge of cessation as related to knowledge of what is impossible to be a mere convention. [F.93.a] Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of what is impossible in the following way. For example, just as all the painters who appear within a dream are merely conventions, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of what is impossible to be a mere convention.

1.418 “Householder, the Thus-Gone One correctly understands the knowledge of the past in the following way. For example, just as the joy of passion experienced in a dream is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the past to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the past in the following way. For example, just as yearning for the joy of passion within a dream is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the origin as related to knowledge of the past to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the past in the following way. For example, just as the absence of pleasure within a dream is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of cessation as related to knowledge of the past to be a

mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the past in the following way. For example, just as all expressions of the absence of pleasure within a dream are merely conventions, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of the past to be a mere convention.

1.419 “Householder, the Thus-Gone One correctly understands the knowledge of the future in the following way. For example, just as the engagement with an object in a dream is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the future to be a mere convention. [F.93.b] Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the future in the following way. For example, just as the thirst felt in a dream is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the origin as related to knowledge of the future to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the future in the following way. For example, just as the disintegration of an object without obtaining it within a dream is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of cessation as related to knowledge of the future to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the future in the following way. For example, just as the search for a future object within a dream is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of the future to be a mere convention.

1.420 “Householder, the Thus-Gone One correctly understands the knowledge of the present in the following way. For example, just as the meeting with a dear person within a dream is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the present to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the present in the following way. For example, just as the search for a dear person within a dream is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the origin as related to knowledge of the present to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the present in the following way. For example, just as the death of a dear person within a dream is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of cessation as related to

knowledge of the present to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the present in the following way. [F.94.a] For example, just as the joy of keeping company with a dear person within a dream is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of the present to be a mere convention.

1.421 “Householder, the Thus-Gone One correctly understands the knowledge of karma in the following way. For example, just as the agitation felt within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of karma to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of karma in the following way. For example, just as the search for wealth within a dream is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the origin as related to knowledge of karma to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of karma in the following way. For example, just as wealth being squandered within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of cessation as related to knowledge of karma to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of karma in the following way. For example, just as the clearing away of regret within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of karma to be a mere convention.

1.422 “Householder, the Thus-Gone One correctly understands the knowledge of adopted actions in the following way. For example, just as the building of a residence within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of adopted actions to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of adopted actions in the following way. [F.94.b] For example, just as the discovery of a treasure within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the origin as related to knowledge of adopted actions to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of adopted actions in the following way. For example, just as wealth being exhausted within the

dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of cessation as related to knowledge of adopted actions to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of adopted actions in the following way. For example, just as a great gift of wealth within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of adopted actions to be a mere convention.

1.423 “Householder, the Thus-Gone One correctly understands the knowledge of the contemplations of abodes in the following way. For example, just as the making of an abode within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the contemplations of abodes to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the contemplations of abodes in the following way. For example, just as the joy felt upon meeting a beloved within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the origin as related to knowledge of the contemplations of abodes to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the contemplations of abodes in the following way. For example, just as the separation from a beloved within the dream of an illusory person is merely a convention, just so, householder, the Thus-Gone One correctly understands the entire knowledge of cessation as related to knowledge of the contemplations of abodes to be a mere convention. [F.95.a] Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the contemplations of abodes in the following way. For example, just as discovering a treasure within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of the contemplations of abodes to be a mere convention.

1.424 “Householder, the Thus-Gone One correctly understands the knowledge of the contemplations of causes in the following way. For example, just as the love for one’s wife within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the contemplations of causes to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the contemplations of causes in the

following way. For example, just as the desire for a child within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the contemplations of causes to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the contemplations of causes in the following way. For example, just as the death of a child within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of cessation as related to knowledge of the contemplations of causes to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the contemplations of causes in the following way. For example, just as the crying that follows the death of a child within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of the contemplations of causes to be a mere convention.

- 1.425 “Householder, the Thus-Gone One correctly understands the knowledge of ripening in the following way. For example, just as the sight of an optical illusion within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of ripening to be a mere convention. [F.95.b] Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of ripening in the following way. For example, just as the perception of a pond due to an optical illusion within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of ripening to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of ripening in the following way. For example, just as the perception of a pond drying out within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of cessation as related to knowledge of ripening to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of ripening in the following way. For example, just as the perception that the pond, which is due to an optical illusion, is no longer there within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of ripening to be a mere convention.

1.426 “Householder, the Thus-Gone One correctly understands the knowledge of the paths that lead to all destinations in the following way. For example, just as the path being pointed out within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the paths that lead to all destinations to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the paths that lead to all destinations in the following way. For example, just as striving for an objective within an illusory person’s dream is merely a convention, just so the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the paths that lead to all destinations to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the paths that lead to all destinations in the following way. For example, just as the absence of an alternative destination within an illusory person’s dream is merely a convention, [F.96.a] just so the Thus-Gone One correctly understands the entire knowledge of cessation as related to knowledge of the paths that lead to all destinations to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the paths that lead to all destinations in the following way. For example, just as accomplishing objectives in various directions within an illusory person’s dream is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of the paths that lead to all destinations to be a mere convention.

1.427 “Householder, the Thus-Gone One correctly understands the knowledge of the several elements in the following way. For example, just as the knowledge of the several elements within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the several elements to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the several elements in the following way. For example, just as the colors of many types of paint within an illusory person’s dream is merely a convention, just so the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the several elements to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the several elements in the following way. For example, just as the knowledge of specific colors within an illusory person’s dream is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of cessation as related to knowledge of the several elements to

be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the several elements in the following way. For example, just as the consciousness that sees colors within an illusory person's dream is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of the several elements to be a mere convention. [F.96.b]

1.428 "Householder, the Thus-Gone One correctly understands the knowledge of the various elements in the following way. For example, just as the act of removing various objects from a casket within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the various elements to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the various elements in the following way. For example, just as the joy magicians cause to their audience with their various tricks within a dream is merely a convention, just so the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the various elements to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the various elements in the following way. For example, just as the display of dying within an illusory person's dream is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of cessation as related to knowledge of the various elements to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the various elements in the following way. For example, just as the dispensation of medicine when a sick person has arrived at the moment of death within an illusory person's dream is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of the various elements to be a mere convention.

1.429 "The Thus-Gone One correctly understands the knowledge of the world in the following way. For example, just as the expelling of phlegm within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the world to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the world in the following way. For example, just as all the flowers that unfold during springtime within the dream of an illusory person are merely conventions, [F.97.a] just so the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the world to be a mere convention.

Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the world in the following way. For example, just as blooming trees that are cut at spring time within an illusory person's dream are merely conventions, just so the Thus-Gone One correctly understands the entire knowledge of cessation as related to knowledge of the world to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the world in the following way. For example, just as all belongings within an illusory person's dream are merely conventions, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of the world to be a mere convention.

1.430 "Householder, the Thus-Gone One correctly understands the knowledge of the several inclinations in the following way. For example, just as the vision of a dancer within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the several inclinations to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the several inclinations in the following way. For example, just as a casket with necessities within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the several inclinations to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the several inclinations in the following way. For example, just as a casket with necessities breaking within an illusory person's dream is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of cessation as related to knowledge of the several inclinations to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the several inclinations in the following way. For example, just as all necessities coming together within an illusory person's dream are merely conventions, [F.97.b] just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of the several inclinations to be a mere convention.

1.431 "Householder, the Thus-Gone One correctly understands the knowledge of the various inclinations in the following way. For example, just as the vision of a great optical illusion within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the various inclinations to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of

the origin as related to knowledge of the various inclinations in the following way. For example, just as all the jewelry of a large group of people within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the various inclinations to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the various inclinations in the following way. For example, just as a large group of people dispersing within an illusory person's dream is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of cessation as related to knowledge of the various inclinations to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the various inclinations in the following way. For example, just as a large group of people finding relief within an illusory person's dream is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of the various inclinations to be a mere convention.

- 1.432 "Householder, the Thus-Gone One correctly understands the knowledge of the faculties in the following way. For example, just as all conventional appearances within the dream of an illusory person are merely conventions, just so the Thus-Gone One correctly understands the entire knowledge of the faculties to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the faculties in the following way. [F.98.a] For example, just as all verbal expressions within the dream of an illusory person are merely conventions, just so the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the faculties to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the faculties in the following way. For example, just as all contradictory statements within an illusory person's dream are merely conventions, just so the Thus-Gone One correctly understands the entire knowledge of cessation as related to knowledge of the faculties to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the faculties in the following way. For example, just as any advice received within an illusory person's dream is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of the faculties to be a mere convention.

1.433 “Householder, the Thus-Gone One correctly understands the knowledge of the powers in the following way. For example, just as all undertakings of an army skilled in magic within the dream of an illusory person are merely conventions, just so the Thus-Gone One correctly understands the entire knowledge of the powers to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the powers in the following way. For example, just as all magical activity taking place within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the powers to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the powers in the following way. For example, just as the dissolution of all magic within an illusory person’s dream is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of cessation as related to knowledge of the powers to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the powers in the following way. [F.98.b] For example, just as the mastery of magical skills within an illusory person’s dream is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of the powers to be a mere convention.

1.434 “Householder, the Thus-Gone One correctly understands the knowledge of diligence in the following way. For example, just as all practices of diligence within the dream of an illusory person are merely conventions, just so the Thus-Gone One correctly understands the entire knowledge of diligence to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of diligence in the following way. For example, just as all meaningful expressions within the dream of an illusory person are merely conventions, just so the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of diligence to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of diligence in the following way. For example, just as the weakening of diligence within an illusory person’s dream is merely a convention, just so, and so forth.... Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of diligence in the following way. For example, just as any gain obtained within an illusory person’s dream is

merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of diligence to be a mere convention.

1.435 “Householder, the Thus-Gone One correctly understands the knowledge of the levels in the following way. For example, just as all detailed knowledge within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the levels to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the levels in the following way. [F.99.a] For example, just as all instructions of the master within the dream of an illusory person are merely conventions, just so the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the levels to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the levels in the following way. For example, just as the death of the master within an illusory person’s dream is merely a convention, just so the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the levels to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the levels in the following way. For example, just as any striving for craftsmanship within an illusory person’s dream is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of the levels to be a mere convention. [B10]

1.436 “Householder, the Thus-Gone One correctly understands the knowledge of concentration in the following way. For example, just as the act of handling gold within the dream of a goldsmith is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of concentration to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of concentration in the following way. For example, just as learning the craft of a goldsmith within a dream is merely a convention, just so the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of concentration to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of concentration in the following way. For example, just as a goldsmith losing his eyesight within a dream is merely a convention, just so, and so forth...Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of concentration in the following way. [F.99.b] For example, just as a goldsmith

evaluating gold with impaired eyesight within a dream is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of concentration to be a mere convention.

1.437 “Householder, the Thus-Gone One correctly understands the knowledge of liberation in the following way. For example, just as a park within a dream is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of liberation to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of liberation in the following way. For example, just as an illusory person frolicking in a park within a dream is merely a convention, just so the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of liberation to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of liberation in the following way. For example, just as absence of recreation within an illusory person’s dream is merely a convention, just so the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of liberation to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of liberation in the following way. For example, just as the result of an illusory person going to the park within a dream is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of liberation to be a mere convention.

1.438 “Householder, the Thus-Gone One correctly understands the knowledge of absorption in the following way. For example, just as cloth being folded within a dream is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of absorption to be a mere convention. [F.100.a] Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of absorption in the following way. For example, just as the knowledge of how to fold cloth within a dream is merely a convention, just so the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of absorption to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of absorption in the following way. For example, just as the knowledge of how to unfold cloth within a dream is merely a convention, just so the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of absorption to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to

cessation as related to knowledge of absorption in the following way. For example, just as the knowledge of the value of cloth within a dream is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of absorption to be a mere convention.

1.439 “Householder, the Thus-Gone One correctly understands the knowledge of equilibrium in the following way. For example, just as a doctor who knows how to balance the elements in a sick person within a dream is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of equilibrium to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of equilibrium in the following way. For example, just as a doctor who knows how to prepare the medicine for a sick person within a dream is merely a convention, just so the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of equilibrium to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of equilibrium in the following way. [F.100.b] For example, just as a doctor who knows how to free a sick person from their disease within a dream is merely a convention, just so the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of equilibrium to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of equilibrium in the following way. For example, just as a doctor who knows how to determine the cure for a sick person within a dream is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of equilibrium to be a mere convention.

1.440 “Householder, the Thus-Gone One correctly understands the knowledge of affliction in the following way. For example, just as the emergence of cloud banks within a dream is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of affliction to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of affliction in the following way. For example, just as the blazing sun rising at dawn after a cold night within a dream is merely a convention, just so the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of affliction to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of affliction in the following way. For example, just as the absence of the darkness of night within a dream is merely a convention, just so the Thus-Gone One correctly understands the knowledge of cessation as related to

knowledge of affliction to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of affliction in the following way. For example, just as a light that shines in the middle of a dark night within a dream is merely a convention, [F.101.a] just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of affliction to be a mere convention.

1.441 “Householder, the Thus-Gone One correctly understands the knowledge of purification in the following way. For example, just as a blind person seeing forms within a dream is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of purification to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of purification in the following way. For example, just as the diagnosis of how to heal a blind person’s eyes within a dream is merely a convention, just so the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of purification to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of purification in the following way. For example, just as lightning that disappears once it has struck within a dream is merely a convention, just so the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of purification to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of purification in the following way. For example, just as the wind blowing the clouds away within a dream is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of purification to be a mere convention.

1.442 “Householder, the Thus-Gone One correctly understands the knowledge of abiding in the following way. For example, just as the perception of the coronation of a crown prince within a dream is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of abiding to be a mere convention. [F.101.b] Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of abiding in the following way. For example, just as the perception of the regalia related to the coronation of a crown prince within a dream is merely a convention, just so the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of abiding to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of abiding in the following way. For example, just as within a dream the absence of a crown prince to be

consecrated as a king of the royal class whose head has been properly anointed is merely a convention, just so the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of abiding to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of abiding in the following way. For example, just as the complete coronation of a king of the royal class whose head has been properly anointed within a dream is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of abiding to be a mere convention.

1.443 “Householder, the Thus-Gone One correctly understands the knowledge of the past in the following way. For example, just as the recollection of smiles, pleasure, frolicking, and enjoyment within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the past to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the past in the following way. For example, just as the assembly of dancers within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the past to be a mere convention. [F.102.a] Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the past in the following way. For example, just as the absence of kinsmen within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the past to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the past in the following way. For example, just as the perception that there are no kinsmen within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of the past to be a mere convention.

1.444 “Householder, the Thus-Gone One correctly understands the knowledge of past existences in the following way. For example, just as the recollection of divine abodes, family classes, enjoyments, meetings with friends, meetings with enemies, and existences in the ocean within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of past existences to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of past existences in the following way. For example, just as the causes for living in places, family

classes, meetings with friends, meetings with enemies, and existences in the ocean within the dream of an illusory person are merely conventions, just so the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of past existences to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of past existences in the following way. For example, just as the absence of the causes for living in places, family classes, [F.102.b] and with friends, enemies, and existences in the ocean within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of past existences to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of past existences in the following way. For example, just as any skill in means within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of past existences to be a mere convention.

- 1.445 “Householder, the Thus-Gone One correctly understands the knowledge of the future in the following way. For example, just as entries into family classes, birthplaces, meetings with friends, meetings with enemies, and lives in the ocean within the dream of an illusory person are merely conventions, just so the Thus-Gone One correctly understands the entire knowledge of the future to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the future in the following way. For example, just as knowledge of the causes that lead to living in places, family classes, being among friends, being among enemies, and living in the ocean within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the future to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the future in the following way. [F.103.a] For example, just as the absence of any causes for engagement within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the future to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the future in the following way. For example, just as the knowledge of the absorption for dwelling in a place, as well as the knowledge of how to attain family classes, meetings with friends, avoidance of enemies, and knowledge of the ocean within the dream of an illusory person are merely conventions,

just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of the future to be a mere convention.

1.446 “Householder, the Thus-Gone One correctly understands the knowledge of death in the following way. For example, just as the knowledge of death in places, or an absence of friends, enemies, and oceans within the dream of an illusory person are merely conventions, just so the Thus-Gone One correctly understands the entire knowledge of death to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of death in the following way. For example, just as the knowledge of the assembled causes that lead to knowledge of death, along with the assembled causes that lead to living in places, living in negative places, meetings with friends, meetings with enemies, and the ocean within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of death to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of death in the following way. [F.103.b] For example, just as knowledge of the absence of causes for living in places, being with friends, abiding with enemies, and existence in the ocean within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of death to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of death in the following way. For example, just as the mental event of living in places, as well as the mental events of meeting with friends, meeting with enemies, and abiding in the ocean within the dream of an illusory person are merely conventions, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of death to be a mere convention.

1.447 “Householder, the Thus-Gone One correctly understands the knowledge of birth in the following way. For example, just as a candle and the knowledge of a candle within the dream of an illusory person are merely conventions, just so the Thus-Gone One correctly understands the entire knowledge of birth to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of birth in the following way. For example, just as a candle and the knowledge of the functions of a candle within the dream of an illusory person are merely conventions, just so the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of birth to

be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of birth in the following way. For example, just as the deterioration of the functions of a candle within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of birth to be a mere convention. [F.104.a] Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of birth in the following way. For example, just as knowledge of the skills of cessation as related to the knowledge of the functions of a candle within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of birth to be a mere convention.

1.448 “Householder, the Thus-Gone One correctly understands the knowledge of the defilement of desire in the following way. For example, just as the knowledge of a great river within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the defilement of desire to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the defilement of desire in the following way. For example, just as a heavy rain within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the defilement of desire to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the defilement of desire in the following way. For example, just as a great river drying up within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the defilement of desire to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the defilement of desire in the following way. For example, just as the skill of knowing how make a great river run dry within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of the defilement of desire to be a mere convention.

1.449 “Householder, the Thus-Gone One correctly understands the knowledge of the defilement of existence in the following way. [F.104.b] For example, just as the knowledge of obtaining a kingdom within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly

understands the entire knowledge of the defilement of existence to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the defilement of existence in the following way. For example, just as the chance to obtain a kingdom within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the defilement of existence to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the defilement of existence in the following way. For example, just as the collapse of a kingdom within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the defilement of existence to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the defilement of existence in the following way, ... and so forth, up to ... a mere convention.

1.450 “Householder, the Thus-Gone One correctly understands the knowledge of the defilement of views in the following way. For example, just as the discovery in the middle of a pitch black night of a chest containing snakes within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the defilement of views to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the defilement of views in the following way. For example, just as the feeling of delighted interest in a chest containing snakes within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the defilement of views to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the defilement of views in the following way. [F.105.a] For example, just as a chest containing snakes that breaks within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the defilement of views to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the defilement of views in the following way, ... and so forth, up to ... a mere convention.

1.451 “Householder, the Thus-Gone One correctly understands the knowledge of the defilement of ignorance in the following way. For example, just as the vision of forms within the dream of a blind person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of

the defilement of ignorance to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the defilement of ignorance in the following way. For example, just as the sound of water being heard within the dream of a blind person is merely a convention, just so the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the defilement of ignorance to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the defilement of ignorance in the following way. For example, just as running out of drinking water within the dream of a blind person who is thirsty is merely a convention, just so the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the defilement of ignorance to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the defilement of ignorance in the following way. For example, just as the absence of darkness within the dream of a blind person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of the defilement of ignorance to be a mere convention.

- 1.452 “Householder, the Thus-Gone One correctly understands the knowledge of exhaustion in the following way. [F.105.b] For example, just as the perception of giving up desire, anger, and delusion within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of exhaustion to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of exhaustion in the following way. For example, just as knowledge of the instructions of the spiritual friend within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of exhaustion to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of exhaustion in the following way. For example, just as the knowledge of wealth being squandered within the dream of a blind person is merely a convention, just so the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of exhaustion to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of exhaustion in the following way. For example, just as the perception of the attainment of light within the dream of a blind person is merely a

convention, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of exhaustion to be a mere convention.

1.453 “Householder, the Thus-Gone One correctly understands the knowledge of no-birth in the following way. For example, just as the perception of no-birth within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of no-birth to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of no-birth in the following way. For example, just as the perception of exhaustion and no-birth within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of no-birth to be a mere convention. [F.106.a] Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of no-birth in the following way. For example, just as the knowledge of gaining a non-gain of wealth within the dream of a blind person is merely a convention, just so the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of no-birth to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of no-birth in the following way. For example, just as the knowledge of no-birth regarding a decrease in wealth within the dream of a blind person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of no-birth to be a mere convention.

1.454 “Householder, the Thus-Gone One correctly understands the knowledge of the Thus-Gone One’s fearlessness in the following way. For example, just as the perception of fearlessness due to an understanding of all perceptions within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of fearlessness to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of fearlessness in the following way. For example, just as the perception of inquiring about the Dharma within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of fearlessness to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of fearlessness in the following way. For example, just as the perception of the disintegration of Dharma in the way that it is apprehended within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly

understands the knowledge of cessation as related to knowledge of fearlessness to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of fearlessness in the following way. [F.106.b] For example, just as the recollection of the Dharma of cessation within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of fearlessness to be a mere convention.

1.455 “Householder, the Thus-Gone One correctly understands the knowledge of the correct understandings in the following way. For example, just as an eloquent and meaningful statement being expressed through an echo in a dream is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the correct understandings to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the correct understandings in the following way. For example, in a dream, with regard to an echo, just as the knowledge of the meaning, the knowledge of the origin as related to knowledge of the meaning, the knowledge of cessation as related to knowledge of the meaning, the knowledge of the path that leads to cessation as related to knowledge of the meaning; the knowledge of phenomena, the knowledge of the origin as related to knowledge of phenomena, the knowledge of cessation as related to knowledge of phenomena, the knowledge of the path that leads to cessation as related to knowledge of phenomena; the knowledge of language, the knowledge of the origin as related to knowledge of language, the knowledge of cessation as related to knowledge of language, the knowledge of the path that leads to cessation as related to knowledge of language; and the knowledge of the correct understanding of eloquence, the knowledge of the origin as related to knowledge of the correct understanding of eloquence, the knowledge of cessation as related to knowledge of the correct understanding of eloquence, and the knowledge of the path that leads to cessation as related to knowledge of the correct understanding of eloquence are merely conventions, just so the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the correct understandings to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the correct understandings in the following way. For example, just as the absence of light in a pitch black night within the dream of an illusory person is merely a convention, [F.107.a] just so the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the correct understandings to be a mere convention. Householder, the Thus-

Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the correct understandings in the following way. For example, just as the perception of the absence of light within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of the correct understandings to be a mere convention.

1.456 “Householder, the Thus-Gone One correctly understands the knowledge of characteristics in the following way. For example, just as the perception of expressions within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of characteristics to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of characteristics in the following way. For example, just as the knowledge that the creation of emanations by the Thus-Gone One is merely a convention, just so the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of characteristics to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of characteristics in the following way. For example, just as the absence of a perception of the emanations of the Thus-Gone One is merely a convention, just so the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of characteristics to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of characteristics in the following way. For example, just as the perception of skills concerning the emanations of the Thus-Gone One is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of characteristics to be a mere convention. [F.107.b]

1.457 “Householder, the Thus-Gone One correctly understands the knowledge of the abodes of the Thus-Gone One in the following way. For example, just as the perception of abiding in love, the perception of abiding in compassion, the perception of abiding in joy, and the perception of abiding in equanimity within the dream of an illusory person are merely conventions, just so the Thus-Gone One correctly understands the entire knowledge of the abodes of the Thus-Gone One to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the abodes of the Thus-Gone One in the following way. For example, just as the realization of the perception that abides in love, the realization of the perception that abides in compassion,

the realization of the perception that abides in joy, and the realization of the perception that abides in equanimity within the dream of an illusory person are merely conventions, just so the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the abodes of the Thus-Gone One to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the abodes of the Thus-Gone One in the following way. For example, just as the cessation of perception within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the abodes of the Thus-Gone One to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the abodes of the Thus-Gone One in the following way. For example, just as the understanding of the knowledge of skillful means within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of the abodes of the Thus-Gone One to be a mere convention.

- 1.458 “Householder, the Thus-Gone One correctly understands the knowledge of the Thus-Gone One’s faculties in the following way. [F.108.a] For example, just as the absence of the faculties of faith, diligence, mindfulness, absorption, and insight within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the Thus-Gone One’s faculties to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the Thus-Gone One’s faculties in the following way. For example, just as the engagement of the perception of pride within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the Thus-Gone One’s faculties to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the Thus-Gone One’s faculties in the following way. For example, just as the absence of control over pride within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the Thus-Gone One’s faculties to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the Thus-Gone One’s faculties in the following way. For example, just as the discovery of a path within the dream of an illusory person is merely a

convention, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of the Thus-Gone One's faculties to be a mere convention.

1.459 "Householder, the Thus-Gone One correctly understands the knowledge of physical actions in the following way. For example, just as knowledge of a moving body within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of physical actions to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of physical actions in the following way. [F.108.b] For example, just as the engagement in actions within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of physical actions to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of physical actions in the following way. For example, just as the perception of an oil lamp that has run dry or been put out within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of physical actions to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of physical actions in the following way. For example, just as knowledge of physical actions within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of physical actions to be a mere convention.

1.460 "Householder, the Thus-Gone One correctly understands the knowledge of verbal actions in the following way. For example, just as lies or truth, divisive talk or harmonious statements, harsh speech or gentle words, and idle gossip or meaningful presentations within the dream of an illusory person are merely conventions, just so the Thus-Gone One correctly understands the entire knowledge of verbal actions to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of verbal actions in the following way. For example, just as the perception of a teaching that is authentically delivered within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of verbal actions to be a mere convention. [F.109.a] Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of verbal actions in the following way. For example, just as knowledge of cessation as related to knowledge of verbal

actions within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of verbal actions to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of verbal actions in the following way. For example, just as the comprehension of what has been enjoyed and what has not been enjoyed within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of verbal actions to be a mere convention.

1.461 “Householder, the Thus-Gone One correctly understands the knowledge of mental actions in the following way. For example, just as a drawing in the sky within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of mental actions to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of mental actions in the following way. For example, just as the knowledge of the art of drawing within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of mental actions to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of mental actions in the following way. For example, just as knowledge of the disappearance of a drawing within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of mental actions to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of mental actions in the following way. For example, just as an instructor teaching within the dream of an illusory person is merely a convention, [F.109.b] just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of mental actions to be a mere convention. [B11]

1.462 “Householder, the Thus-Gone One correctly understands the knowledge of the preceding in the following way. For example, just as what has just happened within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the preceding to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the preceding in the following way. For example, just as the contemplation of past events within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the

knowledge of the origin as related to knowledge of the preceding to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the preceding in the following way. For example, just as a prior death within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the preceding to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the preceding in the following way. For example, just as the perception of a previous accomplishment within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of the preceding to be a mere convention.

1.463 “Householder, the Thus-Gone One correctly understands the knowledge of the subsequent in the following way. For example, just as the perception of someone being awoken within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the subsequent to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the subsequent in the following way. [F.110.a] For example, just as the perception of awakening within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the subsequent to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the subsequent in the following way. For example, just as a survivor within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the subsequent to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the subsequent in the following way. For example, just as the severance of discordant roots within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of the subsequent to be a mere convention.

1.464 “Householder, the Thus-Gone One correctly understands the knowledge of the lack of decay in the following way. For example, just as the complete concoction of an elixir to counter the ingestion of poison within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the lack of decay to be a mere convention. Householder, the Thus-Gone One correctly understands the

knowledge of the origin as related to knowledge of the lack of decay in the following way. For example, just as the attempt to neutralize the toxins in someone who has been poisoned within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of the lack of decay to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the lack of decay in the following way. For example, just as the nonoccurrence of poison within the dream of an illusory person is merely a convention, [F.110.b] just so the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of the lack of decay to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to cessation as related to knowledge of the lack of decay in the following way. For example, just as a diagnosis of the proper cure for someone who has been poisoned within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of the lack of decay to be a mere convention.

- 1.465 “Householder, the Thus-Gone One correctly understands the knowledge of omniscience in the following way. For example, just as a specialist in the production of elixirs, who is learned regarding diseases, the manifestation of diseases, the elements of the patient, and the application of medicines, as well as the way to maintain proper diet, bathing, massage, foot massage, hand massage, sleep, rising, and general activity, in addition to having the skills of diagnosis, timeliness, proper measurement, and the ability to overcome any disease by means of elixirs within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of omniscience to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of omniscience in the following way. For example, just as the knowledge of an emanated being who diagnoses the proper cure within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the knowledge of the origin as related to knowledge of omniscience to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of omniscience in the following way. [F.111.a] For example, just as the knowledge of curing all diseases within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the knowledge of cessation as related to knowledge of omniscience to be a mere convention. Householder, the Thus-Gone One correctly understands the knowledge of the path that leads to

cessation as related to knowledge of omniscience in the following way. For example, just as a diagnosis of the proper cure within the dream of an illusory person is merely a convention, just so the Thus-Gone One correctly understands the entire knowledge of the path that leads to cessation as related to knowledge of omniscience to be a mere convention.

- 1.466 “Householder, this unimpeded wisdom vision is not taught by others and this knowledge does not depend on others. Through that he has attained perfect buddhahood in order to benefit sentient beings. Such is he who will enjoy this temple with its sandalwood courtyard.”³¹

2. The Songs of the Nāga Kings

- 2.1 The householder master builder then asked the superintendent, venerable Pūrṇa, “Pūrṇa, where is the Blessed One residing at present?”

The superintendent, venerable Pūrṇa, replied to the householder master builder, “Householder, to the north of here is the country of Kośala, within which, at the base of the majestic snow mountains, lies the city of Śrāvastī. There one finds the householder Anāthapiṇḍada’s park, a grove that formerly belonged to Prince Jeta, the son of the King of Kośala. That is where the Blessed One resides.”

- 2.2 The householder master builder asked the superintendent, venerable Pūrṇa, “Pūrṇa, how far from here is the city of Śrāvastī?”

“Householder, it is three thousand sixty-four leagues away.”

- 2.3 The householder master builder asked the superintendent, venerable Pūrṇa, [F.111.b] “Pūrṇa, from so far away, how could the Blessed One ever possibly come here?”

“Householder, for the Thus-Gone One there is no near or far. Householder, if the Blessed One so wishes, he can journey to billions of universes, more numerous than the grains of sand in uncountable Ganges rivers, in order to ripen sentient beings. Householder, the Thus-Gone One knows the thoughts and actions of all beings there. He knows them accurately, he sees them, he understands them, they appear directly to him. In the blink of an eye he knows the thoughts and actions of all beings. Householder, if the Thus-Gone One so wishes, he can journey to billions of realms with the mindset of benefiting all beings.”

- 2.4 “Pūrṇa, if I were to invite him to a fine meal in order to acquire roots of virtue, would the Thus-Gone One come here?”

“Householder, even if one is just giving a little, one should still invite the Thus-Gone One to a fresh meal. In order to embrace your roots of virtue, the Blessed One will come here together with his congregation of hearers.”

- 2.5 So the householder master builder, doing what venerable Pūrṇa had advised, fetched flowers, flower garlands, and incense. In the sandalwood courtyard and the roof of the temple he placed flower decorations and sprinkled perfume. He then faced in the direction where the Blessed One was dwelling, draped his shawl over one shoulder, placed his right knee on the ground, and, with palms joined, he said, “Blessed One, please consider me with compassion! Thus-gone, worthy, perfect Buddha, please come here, together with your congregation of hearers, to accept a fine meal! [F.112.a] Blessed One, you who reside in Prince Jeta’s Grove, with your divine, non-human ear may you hear this invitation made by this householder master builder and agree to come here!”
- 2.6 In this way, the householder master builder earnestly invited the Blessed One. He then told all his servants, workers, employees, family members, kinsfolk, and companions, “All of you, listen! I have invited the Blessed One, the thus-gone, worthy, perfect Buddha, together with his congregation of hearers, to a fine meal. You must now do everything you can to assist in this regard—everything that is in your power!”
- 2.7 All his friends, kinsmen, relatives, male and female servants, workers, and employees replied to the householder master builder, “Householder, you have gone mad! Householder, you’re confused! Who can invite the Blessed One for a fine meal without being able to see him? Householder master builder, you should invite the Blessed One properly.”
- 2.8 But the householder master builder told his friends, kinsmen, relatives, male and female servants, workers, and employees, “Friends, the Blessed One has obtained the boundless qualities of a buddha. Thus, he knows my thoughts and therefore he will also accept my invitation.”
- Hearing this, they all felt delighted, joyful, happy, thrilled, and merry, and that very evening they began preparing plenty of the finest food and drink.
- 2.9 That afternoon, as the Blessed One arose from his meditative seclusion, he went into the bamboo courtyard. [F.112.b] At that time the bamboo courtyard was filled with many monks who had assembled there, including venerable Ānanda. The Blessed One then spoke to venerable Ānanda: “Ānanda, go to the city of Śrāvastī and summon all the monks in town back to this gathering place here with me.”
- 2.10 Venerable Ānanda obliged and, doing as the Blessed One had instructed, he went to the city of Śrāvastī, summoning all the monks in town back to the gathering place. When they were all back together with the Blessed One, Ānanda said, “Blessed One, all the monks who were in the city of Śrāvastī are now gathered here. Blessed One, they are all here now.”

- 2.11 So the Blessed One then went to the assembly hall, took his seat, and said to the monks, “Monks, in the city of Transcending Virtue there is a householder master builder who has invited the Buddha and the congregation of monks. I have accepted the invitation, so those monks among you who have miraculous abilities, please go now and fetch your ordination sticks.” At that point there was a group of five hundred monks who picked up their ordination sticks. The Buddha then spoke to them: “Monks, in order to delight others with a display of various miraculous abilities, you should journey there through the sky.”
- “Blessed One, we will do that,” the monks replied, and they listened to the instructions of the Blessed One.
- 2.12 In the early morning when the night had passed, the Blessed One put on his lower garment, dressed in his Dharma robes, [F.113.a] and picked up his alms bowl. He then rose up into the air above Prince Jeta’s Grove and flew toward the city of Transcending Virtue. At that time in Rājagṛha there was a monk known as Valkalāyana, who lived in seclusion under a fig tree on the slopes of the Hill of Sages. During the first and last watch of the night he would never sleep but diligently practice, persevering in the practices related to the thirty-seven factors of awakening as well as the practices of tranquility and insight. As he was there practicing, he saw the Blessed One and the congregation of hearers traveling through the sky, as if they were majestic swans. Folding his hands in the direction of the Blessed One, he bowed down and prostrated to him.
- 2.13 The Blessed One then turned to venerable Valkalāyana and said, “Valkalāyana, come with us!” As soon as venerable Valkalāyana realized what the Blessed One was saying, he jumped right off the cliff into the gorge without any consideration for life and limb. As soon as he leaped into space, he obtained the six superknowledges.
- 2.14 At that point the Blessed One, Valkalāyana, and all five hundred worthy ones proceeded toward the city of Transcending Virtue.
- 2.15 Once there, the monks descended on the sandalwood courtyard and the temple in a display of various miraculous emanations. Some took on the form of lions, some the form of tigers; some were elephants, while others were in the shape of horses, bulls, nāgas, garuḍa kings, universal monarchs, and ministers. Some remained in their usual shape as monks. Some monks radiated blue lights, [F.113.b] while others radiated red, white, and purple lights from their bodies. Some caused a rain to fall, others made the wind blow. Some brought down a rain of gems, while others made it rain with gold, silver, and perfume. Some brought a cool breeze, others carried the ground on their shoulders, while yet others brought clouds with oceans of water. Some arrived in carriages, such as elephant carriages, horse carriages,

nāga carriages, kumbhāṇḍa carriages, yakṣa carriages, and gandharva carriages. Still others performed other miracles, such as letting fires blaze and water pour from their bodies. It was amidst all of these miracles and many others that they descended upon the sandalwood courtyard and the temple.

2.16 The Blessed One assumed his own form adorned with the thirty-two marks and the eighty signs of a great being. He was beautiful, shining, with peaceful faculties and a peaceful mind. He was gentle and possessed a sacred tranquility. He was perfectly gentle and utterly tranquil. Brahmā, who is lord of the Sahā world; Śakra, who is lord of the gods; the four great kings; and thousands of gods from the pure abodes venerated him by bringing down a rain of nectar and māṇḍārava flowers as he descended on the sandalwood courtyard and the temple. In this way the Blessed One along with his assembly of hearers caused all beings there to be overjoyed. The brahmins and householders in Transcending Virtue [F.114.a] all saw the Blessed One and his assembly of hearers descending from the sky and it seemed to them as if they were great majestic swans. Seeing this, tens of thousands of beings purified the eye of Dharma so that it became stainless and free of blemishes. Tens of thousands of beings, who had practiced with previous blessed buddhas, engendered the mind of awakening upon seeing the miraculous manifestation of the Buddha. As soon as they had engendered the mind of awakening, they developed acceptance that phenomena are unborn. The thousands of beings who had not previously engendered the mind of awakening, now did so. Upon seeing the miracles of the hearers, eighty thousand beings, who had previously been tamed by the hearers, now purified the eye of Dharma so that it became stainless and free of blemishes with regard to phenomena. As the tens of thousands of gods witnessed the Blessed One's miracles, they purified the eye of Dharma so that it became stainless and free of blemishes with regard to phenomena. As tens of thousands of gods in the form realm purified the eye of Dharma so that it became stainless and free of blemishes with regard to phenomena, they obtained the result of a non-returner.

2.17 Then Śakra, the lord of the gods, said to a gandharva prince known as Pañcaśikha, "Pañcaśikha, you must pay respect to the Thus-Gone One."

"I shall do so," replied the gandharva prince Pañcaśikha.

2.18 Paying heed to what Śakra, the lord of the gods, had instructed, he and six million other gandharvas paid respect to the Thus-Gone One with song and music. Their tunes and songs caused the nāga kings in the oceans so much joy, pleasure, and happiness that they ventured out from their abodes. As they left their realms, the main elements in the oceans began to churn. The nāga king Sundara and eight hundred million nāgas left the oceans in order to behold the Blessed One. [F.114.b] The nāga king Surasundara and nine

hundred million other nāgas left the oceans in order to behold, venerate, and serve the Blessed One. The nāga king Sāgara and nine hundred million other nāgas left the oceans in order to behold the Blessed One. The nāga king Golden Crown and nine hundred million other nāgas left the oceans in order to behold the Blessed One. The nāga king Utpala Eye and nine hundred million other nāgas left the oceans in order to behold the Blessed One. The nāga king Nanda and nine hundred million other nāgas left the oceans in order to behold the Blessed One. Also to behold the Blessed One came the nāga king Upananda with nine hundred million nāgas; the nāga king Anavatapta with nine hundred million nāgas; the nāga king Elarāvaṇa with nine hundred million nāgas; the nāga king Encompassing Son³² with nine hundred million nāgas; the nāga king Dark Eyes with nine hundred million nāgas; the nāga king Gautama with nine hundred million nāgas; the nāga king Kambala with nine hundred million nāgas; the nāga king Dhṛtarāṣṭra with nine hundred million nāgas; the nāga king Nīlagrīva with nine hundred million nāgas; the nāga king Golden Throat with nine hundred million nāgas; the nāga king Terrifying with nine hundred million nāgas; the nāga king Manasvin with nine hundred million nāgas; the nāga king Vairocana with nine hundred million nāgas; the nāga king Viraja with nine hundred million nāgas; the nāga king Mahāprabha with nine hundred million nāgas; the nāga king Pratāpana with nine hundred million nāgas; the nāga king Bali with nine hundred million nāgas; the nāga king Mahāmegha with nine hundred million nāgas; the nāga king Mahācandra with nine hundred million nāgas; the nāga king Blower of Wind with nine hundred million nāgas; [F.115.a] the nāga king Power Wielder with nine hundred million nāgas; the nāga king Sūryagarbha³³ with nine hundred million nāgas; the nāga king Resilient One with nine hundred million nāgas; the nāga king Reflecting All with nine hundred million nāgas; and the nāga king Causing Downpour with nine hundred million nāgas. Apart from them, there was a further boundless number of quintillions of nāgas, each with a retinue of nine hundred million other nāgas, who rose from the oceans in order to behold the Blessed One.

2.19 These nāgas all stirred the oceans, while on land the monks caused a commotion in the cities, towns, marketplaces, and hillside villages. Then the earth began to quiver, tremble, quake, wobble, rock, sway, vibrate, shudder, and reel.

2.20 At that point the householder master builder personally began distributing bountiful and delicious food and drink to the Buddha and the congregation of monks until they were all pleased.

- 2.21 The Blessed One then warned the monks, “Monks, do not eat these alms! The disturbance by these nāgas has made the city of Transcending Virtue unsuitable.”
- 2.22 Once the Blessed One had accepted his meal, he flew into the sky like a great majestic swan. The Blessed One then discharged the gathering of monks and instead projected a boundless display of hundreds of thousands of emanations. For those nāga kings who wished to see the Blessed One, an emanation of the Blessed One appeared. And in order to ripen those nāga kings who did not have faith in the Blessed One and did not wish to behold him, [F.115.b] he projected a boundless display of quintillions of light rays, so that an infinite number of quintillions of nāgas gained acceptance that phenomena are unborn, and an equal number gained trust in the Buddha. As soon as they had gained trust in the Buddha, they passed away from their nāga existence and were reborn in the higher realms. As the Buddha had now tamed an infinite number of quintillions of nāgas, he partook of the meal offerings and flew again into the sky.
- 2.23 At that point in the area of Samapāṇitalajāta there lived an ascetic called Agnidatta, who witnessed the Blessed One flying through the sky. Seeing this, he felt strong devotion to the Blessed One and called out to him, “Blessed One, please grant me that ability! If you come to stay here with me, I will worship you!” The Blessed One knew the thoughts of the ascetic Agnidatta and, out of love for beings of the future, he put down his feet on a flat rock. Then the Blessed One said to the ascetic Agnidatta, “Priest, in order that you develop a trusting mind, this is a support for your worship.”
- 2.24 Then the Blessed One said to Mahāmaudgalyāyana, “Maudgalyāyana, come! We must go to the lake where Anavatapta resides.”³⁴
- “Certainly, Blessed One,” Mahāmaudgalyāyana replied, thus obeying the request of the Blessed One. They proceeded to the shores of the lake where the nāga king Anavatapta resided.
- 2.25 When the nāga king Anavatapta realized that the Blessed One had arrived together with his community of hearers, he manifested five hundred seats made of the seven precious substances: gold, silver, beryl, crystal, red pearls, coral, and emeralds. [F.116.a] At the center of these five hundred seats he arranged a seat for the Blessed One made of the seven precious substances and covered it in a fine cloth of the nāgas. The nāga king Anavatapta, together with a retinue of nāga maidens, then went before the Blessed One.
- 2.26 When the Blessed One knew that Mahāmaudgalyāyana had finished his meal and washed his alms bowl and hands, he said to him, “Maudgalyāyana, please go and tell the elder Śāriputra that the teacher is asking for him.”

- 2.27 “Yes, Blessed One,” replied venerable Mahāmaudgalyāyana, and he did as the Blessed One had instructed.
- 2.28 As fast as a strong man can stretch out or bend his arm, venerable Mahāmaudgalyāyana left Anavatapta’s lake and arrived back at Prince Jeta’s Grove, right in front of venerable Śāriputra, who was busy stitching his outer robe.
- 2.29 The two of them first paid various compliments to each other before venerable Mahāmaudgalyāyana said, “Venerable Śāriputra, our teacher is calling for you. Since our teacher is fond of you, you must come with me. Our teacher is asking you to go.”
- 2.30 In reply, venerable Śāriputra said, “Venerable Mahāmaudgalyāyana, I should first finish sewing my robe.”
- Venerable Mahāmaudgalyāyana now transformed five of his fingers into needles and began stitching.
- “Venerable Maudgalyāyana, why are you doing that?” asked venerable Śāriputra.
- “We have to stitch your robe quickly!”
- “Very well, then finish the stitching.” [F.116.b]
- 2.31 So venerable Mahāmaudgalyāyana immediately completed the stitching and insisted, “Venerable Śāriputra, come on then, we are leaving now!”
- “But I am not leaving.”
- “If you do not come, I will carry you with my strength.”
- 2.32 “Venerable Mahāmaudgalyāyana, as soon as you can lift this belt with your strength I will know that you can also carry me.”
- In the meantime, venerable Śāriputra had transformed his belt to weigh as much as seven worlds. So when venerable Mahāmaudgalyāyana attempted to lift the belt by means of his magical powers, the entire trichiliocosm trembled, yet he was unable to lift the belt.
- 2.33 At that point many waves appeared on Anavatapta’s lake, which caused venerable Aśvajit to ask the Blessed One, “Blessed One, what is causing this great earthquake?”
- The Blessed One replied to venerable Aśvajit, “It is a manifestation caused by the great hearers.”
- 2.34 Venerable Śāriputra then said to venerable Mahāmaudgalyāyana, “Venerable Mahāmaudgalyāyana, just go ahead! I will come as well.”
- 2.35 When venerable Śāriputra arrived before the Blessed One, he prostrated to the Blessed One’s feet and took a seat. Venerable Mahāmaudgalyāyana arrived later, since venerable Śāriputra had attained miraculous abilities related to travel and therefore was the first to arrive before the Blessed

One.³⁵The story of this playful contest between Mahāmaudgalyāyana and Śāriputra is also found in the narrative known as the *Anavatapta-gāthā*; see [i.14](#) and *The Chapter on Medicines*, [9.1531](#) ff.

2.36 Then, since the Blessed One had caused all this to happen, the nāga kings of the ocean had come to see the Blessed One, and were now also in attendance. At this point the nāga king Sundarānanda said to the Blessed One, “If the Blessed One would grant me the opportunity, I have something to ask of the Thus-Gone One.”

“Sundarānanda, go ahead. For the sake of clarifying your question I will grant an opportunity for all to speak!” [F.117.a]

2.37 Sundarānanda then spoke these verses:

“Let me ask this of the teacher who grants happiness:
When acting, how should one act,
So that through the path of happiness one reaches nirvāṇa?
Well-Gone One, with your generosity, please teach this!

2.38 “Here in the nāga realm of Anavatapta we request you,
Protector and Well-Gone One, please teach.
As a result of virtuous actions you are beautiful.
Through such goodness the Well-Gone One has come about.

2.39 “As you practiced in your previous existences,
You joyfully made all beings happy.
As you did such good deeds,
You have reached nirvāṇa through the paths of happiness.

2.40 “With the words of the teacher, I, Sundara, became happy,
And immediately I knelt on the ground.
With boundless joy I am filled with devotion,
And prostrate to our guide, Light of the World.

2.41 “I prostrate to the teacher’s intelligent learning.
I prostrate to you who leaves all existences behind.
I prostrate to you who has the pure and fearless mind.
I prostrate to the unique words of the Well-Gone One.”

2.42 The nāga king Surasundara then spoke to the Blessed One in these melodious verses:

“Your fine eyes shine with beauty.
Your virtuous mind is freed from disturbing emotions.
Your experience is one of stainless wisdom.

As you carried out activities, how were your perfect lives?

- 2.43 “In order to benefit the world and its gods,
Whatever you did, it was in search of awakening and peace.
Sacred and supreme being, please teach us
About your transcendent mind when you engaged in activity.
- 2.44 “Victorious One, you have overcome all stains and controlled your faculties.
Your mind is free from the ties of desire.
We are followers of your realized mind.
With your peaceful and undisturbed mind, please teach us.
- 2.45 “Learned ones act virtuously,
And do not regress from that, even at the cost of their life.
Whenever you act, you are free of disturbing emotions,
And act virtuously with your body and speech.
- 2.46 “As you carried out good deeds, [F.117.b]
You acted purely toward beings in saṃsāra.
Like a lotus blooming in a lake,
You are unstained, your awakening accomplished.
- 2.47 “The speech of the Well-Gone One,
Has made the nāga Surasundara happy and joyful.
Right now I bow to the ground,
And pay homage to the Buddha, the supreme among men.
- 2.48 “Sage, you benefit the three worlds.
I pay homage to your peaceful intelligence.
I will follow the example of your activities,
And give rise to the mind that never wavers from awakening.
- 2.49 “When practicing for the welfare of others,
I will disregard life and limb.
Bringing an end to suffering, I will become a buddha,
And attain unsurpassed awakening and peace.”
- 2.50 Knowing the thoughts of that nāga,
The Victorious One smiled, having conquered all enemies.
At that point as many buddha realms
As there are sand grains in the Ganges were bathed in light.
- 2.51 As the Well-Gone One smiled,
The gods in the sky called out their approval:

“Amazing! The Victorious One has overcome all stains and mastered the faculties.

He is unequaled and unexcelled!”

- 2.52 Many buddha realms shook,
And the gods in the desire realm were puzzled.
Many assemblies of gods were delighted,
And paid homage to the Victorious One, the able ruler.
- 2.53 The teacher’s hearer who was supreme in miraculous abilities,
Maudgalyāyana, asked the Victorious One,
“Blessed One, that boundless smile of yours,
Blessed Well-Gone One, what are its causes and circumstances?”
- 2.54 When Maudgalyāyana asked in this way,
The Victorious One replied to clear away doubt:
“This nāga who is paying homage to me
Will become a buddha in the future.
- 2.55 “All these realms pervaded by light
Will become a single realm of that victorious one.
Hence, as he becomes such a victorious one,
The name of this guide will be Powerful Victory Banner.
- 2.56 “Limitless quintillions of beings [F.118.a]
Shall be taken across existence by this guide.
That is why I smiled.
Maudgalyāyana, you must know this!”
- 2.57 When the nāga heard this prophecy
He became utterly thrilled.
Hearing this prophecy,
He floated upward to a height of eighty palm trees.
- 2.58 Floating in space, he surveyed the pure buddha realms in the ten directions,
And beheld countless excellent buddhas.
Seeing these buddhas, who are supreme among men,
He praised the victorious ones in this verse:
- 2.59 “Victorious ones, you benefit others and have conquered the enemy.
You have controlled faculties and your speech is impeccable.
I salute you, radiant speakers of the truth!
I salute you, well-gone ones who speak words without confusion!”

- 2.60 At that point the nāga king Sāgara addressed the Blessed One in these melodious verses:
- “I pay homage to you who relieves fear and has liberated speech!
When engaged in activity, whatever you have done
Has been free from fear, so that you liberate others.
Please teach me that path that relieves fear!
- 2.61 “Guide, your being is free from fear,
And you liberate others from fear as well.
When I hear your well-spoken words,
I will become insatiable in acting them out.”
- 2.62 As the nāga Sāgara, the Great Sea,
Made this request to the teacher for the good of all,
He was timid and respectful,
As he sat before the lord of men.
- 2.63 The Guide, who knew his thoughts,
Was fearless in whatever he did.
Thus, to free others from fear,
He taught in a voice that possesses eight qualities.
- 2.64 Without any sticks or swords, he taught beings
The activities of awakening and what must be done.
Again and again he granted them fearlessness
From the threats of water, deserts, and warfare.
- 2.65 As he carried out these good deeds,
He was fearless and had reached awakening.
With a loving mind in composure,
He terrified even the most powerful and horrifying demon. [F.118.b]
- 2.66 With his knowledge of the ten powers he delighted Sāgara,
Who immediately knelt on the ground.
Peaceful and free from fear,
He saluted the Well-Gone One with joined palms:
- 2.67 “I salute the lord of existence!
I salute the one who is free from anguish and fear!
I also will liberate beings from anguish and fear.
I also will become a thus-gone one, a master free from anguish.”
- 2.68 Then the nāga king Golden Crown addressed the Blessed One in these melodious verses:

“Great sage, you have virtuous eyes and your senses are controlled.
You have crossed the ocean of existence and reached the other shore.
You have reached dry land and become a perfect being who has dried up
craving.
For the sake of beings, I request you to teach!

- 2.69 “No matter what, I will become a well-gone one,
And abide by the teaching of the victorious one.
Not even a thousand demons shall wear me out.
Please teach us what must be done!”
- 2.70 The Buddha sat unmoving,
As the leaders of the nāgas made such requests of the Guide.
Knowing the thoughts of the leaders of the nāgas,
He taught while his mind had abandoned all affliction:
- 2.71 “With a good motivation one surely comes to possess the Dharma.
Certainty must be gained with regard to the empty object.
Do not waver from the teaching that is victorious over existence,
And aspire to immeasurable awakening!”
- 2.72 When the nāga Golden Crown, who possessed great miraculous abilities,
Heard the Buddha’s words, he had no doubt.
He developed an unflinching resolve for awakening,
And praised the one who has transcended all fears:
- 2.73 “You have crossed the ocean of existence and arrived at dry land.
You have no doubt and you have obtained an unmoving and stable state.
Within existence, you sit firm with your retinue,
Like the divine abodes on the king of mountains.
- 2.74 “I take refuge in this steadfastness,
And pledge to become myself like an unmoving mountain.
At that point, I will be beyond shaking,
But rest like an unmoving mountain.”
- 2.75 The exalted one, who read his mind,
Uttered this prophecy in a sweet-sounding tune: [F.119.a]
“In the future, after eighty thousand eons,
You will become a buddha.
- 2.76 “You will become a victorious one through a pleasant path.
Your name shall be most beautiful: Valgudarśanā.
You will liberate billions of beings,

And establish them on the cool, pleasant, and peaceful path.”

- 2.77 When the nāga heard the Buddha’s words,
He felt a limitless joy and inspiration,
Which cleared him of all disturbing emotions.
He then prostrated to the exalted guide of beings.
- 2.78 Then the nāga king Utpala Eye addressed the Blessed One in these
melodious verses:

“Perfect being, tamer of others, boundless splendor!
Your mind is peaceful and you have perfected peace.
In your liberation, you possess the peaceful qualities of tranquility.
Skilled in peace, your speech is that of a well-gone one.
- 2.79 “Whatever your offspring, the bodhisattvas, do,
They delight in tranquility, rely on tranquility,
And become skilled in tranquility.
Omniscient one, quickly, destroy my doubt!”
- 2.80 When that nāga had addressed the Victorious One,
The Victorious One offered a teaching to King Utpala Eye:
“Bodhisattvas train in beautiful tranquility,
Which is virtuous karma.
- 2.81 “Therefore, a skilled bodhisattva
Does not get distracted when engaged in activities.
By relying on tranquility for millions of eons,
One gains sacred awakening and becomes a buddha, the perfect hero.
- 2.82 “Realizing awakening with a peaceful mind,
The guide brings beings to peace.
As his mind is peaceful and undisturbed,
He causes the afflictions of beings to settle and become peaceful.”
- 2.83 When the nāga Utpala Eye
Heard the well-spoken words of the victorious one,
All afflictions disappeared and his mind became peaceful,
And he engendered the mind set on supreme awakening.
- 2.84 Basing his mind on tranquility,
He engendered the mind of awakening and praised the Victorious One:
“Thanks to you, I have realized tranquility!
With a mind perfectly at ease, I will become a buddha!” [F.119.b]

2.85 Then the nāga king Nanda addressed the Blessed One in these melodious verses:

“Well-Gone One, you have realized tranquility.
Victorious One, perfect being, I ask you:
Since you abide in perfect awakening,
Perfect being, how should one practice special insight?”

2.86 So Nanda asked the leader, who has his being under control.
Perceiving the past existences of that nāga,
He understood that the nāga had accumulated virtuous karma.
Thus, the leader, who has his being under control, replied:

2.87 “In order to search for sacred wisdom, perfect awakening,
One must give, unstintingly and without miserliness,
One’s wealth and grains, and other bountiful objects,
Including one’s spouse and even oneself.

2.88 “Performing such wholesome actions,
One must bear great hardships.
Then one will master sacred wisdom and become a victorious buddha.
That is the result of practicing insight.”

2.89 Then the nāga king Upananda addressed the Blessed One in these melodious verses:

“I ask the guide of all beings,
Through what actions should your offspring, the bodhisattvas,
Practice the equality of tranquility and insight,
And attain the awakening of peace without disturbance?”

2.90 Thus the nāga asked the guide,
Who knows the genuine practice of tranquility and insight.
Since the guide had become unimpeded in this practice,
He delivered this teaching of the well-gone ones:

2.91 “When bodhisattvas are engaged in activity,
They must rely equally on the strength of both of these practices.
In that case, for the sake of others, they will purify equally
A quintillion realms.

2.92 “After many millions of eons they will awaken,
And take their seat in perfect realms.
This result will be praised for millions of eons,
Uninterruptedly by millions of buddhas.”

- 2.93 At that point, as the nāga king Upananda
Heard this praise of the equality of the vehicles,
A boundless joy and happiness arose in him,
And he engendered the mind set on perfect awakening.
- 2.94 For the benefit of the world, the Buddha then gave a prophecy of awakening:
“In the future you will be a buddha, [F.120.a]
And your name shall be Victorious Guide with All-Seeing Eyes.
You will liberate billions of beings.”
- 2.95 Then the nāga king Anavatapta addressed the Blessed One in these
melodious verses:

“Well-Gone One, please teach how your offspring should act,
As they strive to be of help for others’ sake,
And work untiringly to attain the highest awakening.
Perfect and sacred man, please teach this!”
- 2.96 Thus the leader of men was asked by the nāga.
Knowing the nāga king’s mind,
The sage was not shy to speak of past endeavors,
And thus he addressed the doubts of the nāga king:
- 2.97 “If one wishes to engage in peaceful awakening,
One’s actions must be gentle and unimpaired.
One must be free from harming both oneself and others,
And be generous without miserliness—such is a victorious one.
- 2.98 “If one can act in such a fine way,
One will be gentle and compassionate to any being
Who longs for pleasure in saṃsāra.
By giving wealth to others, that summarizes the practice.
- 2.99 “If one can act in such a fine way,
One will never feel any suffering of birth,
But always joyfully bring happiness to others.
One will be free from negativity and join the abodes of peace.”
- 2.100 When the teacher had inspired the nāga in this way,
The nāga’s mind was filled with perfect happiness and joy.
Immediately he knelt on the ground,
And praised the Victorious One in these verses:
- 2.101 “Gautama, you are unequaled in all worlds!
You outshine others; Well-Gone One, you are resplendent.

- Everyone, including the gods, admires your face.
With my palms joined, I take refuge in you.
- 2.102 “I engender the mind set upon supreme awakening.
Well-Gone One, just as you have wisdom,
And, Teacher, just as you have cleared away all doubts,
May I hear your teaching and clear away all the world’s doubts!”
- 2.103 Then, considering immeasurable awakening,
His teacher said with a joyful mind,
“To benefit the world you will become a guide—
A supreme being known as Great Ruler.”
- 2.104 Then the nāga king Elarāvaṇa addressed the Blessed One in these
melodious verses: [F.120.b]
- “You are the supreme refuge in endless worlds!
Victorious One, I ask you the following to clear away my doubt:
Through what activity will a bodhisattva
Truly come to meet the Buddha?”
- 2.105 When the nāga king asked this of the protector of the world,
The guide gave this teaching to benefit the world:
“One should know the afflictions in others,
And also the gentle mind.”
- 2.106 “Then, develop compassion to benefit others,
And act for the sake of supreme awakening.
Thinking, ‘How will I meet the Victorious One?’
One must be skilled in means.
- 2.107 “When victorious ones and well-gone ones pass into nirvāṇa,
One must make boundless offerings at their relics.
With a mind set upon liberation, one must make aspirations.³⁶
- 2.108 “If one is able to engage in such fine activity,
One will always meet the Buddha.
By worshiping the Victorious One,
One will reach the luminous joy of awakening.”
- 2.109 Upon hearing the well-spoken words of the Buddha,
The nāga Elarāvaṇa was delighted.
With limitless joy, he was delighted,
And with a trusting mind he praised the Buddha:

- 2.110 "Leader who tames beings, I prostrate to you!
You clear away my uncertainty and doubt.
I will engender this mind for the sake of awakening.
In order to end suffering, I will become a buddha!"
- 2.111 The lord of men, who knew the thoughts
Of that nāga king, then gave a prophecy of his awakening:
"After eight hundred forty million eons of being engaged in activity,
You will become a buddha.
- 2.112 "The name of this supreme being will be Liberator of All.
He will liberate billions of beings.
He will leave many relics,
And many beings will go to the higher realms."
- 2.113 When the nāga heard the teacher's words he was delighted,
And praised the guide who benefits the world:
"You benefit beings greatly!
I prostrate to the Buddha who brings an end to suffering!" [B12]
- 2.114 Then the nāga king Encompassing Son asked the Blessed One in these
melodious verses: [F.121.a]

"For the sake of everyone, including the gods,
I ask of the guide who benefits beings:
In the course of training, what deeds led you
To realize what was not realized and become a victorious guide?"
- 2.115 Encompassing Son inquired thus of the Victor,
Who, having dispelled all afflictions, replied,
"Virtuous deeds lead to pleasant results.
Having subdued the afflictions I am known as 'victorious.'
- 2.116 "With utter admiration for all living beings
And the Buddha, I came to understand the mind.
When then I followed through in my actions,
I became a victor, an eternal being."
- 2.117 When he heard the Victor's words
He felt faith in all beings and prayed,
"Just as he was virtuous at that time,
And formed aspirations, may I become the same."
- 2.118 The protector of the world then prophesied:
"You will become a buddha, supreme among men.

As you then liberate billions of beings
And carry out your activity, you will be praised as a victor.”

2.119 Delighted by what the Teacher had said,
The nāga developed faith in the Buddha and praised him:
“Homage to the Buddha who liberates beings!
Homage to the inconceivable Well-Gone One!”

2.120 Next the nāga king Kāla³⁷ asked the Blessed One in these melodious verses:

“O great sage, unfathomable, supreme refuge,
You are flawless and have attained supreme qualities,
You thwart with the menace of your ten powers,
And you dwell in your expertise in awakened peaceful action. I ask of you:

2.121 “How do the gentle ones dispel the afflictions?
How does one train in the excellence of the victors?
How to abandon the domain of evil?
How to engage in the domain of the buddhas?”

2.122 The nāga asked the Blessed One thus,
To teach what he clearly understood of the two paths:
How to engage in the domain of the well-gone ones
And how to abandon the domain of evil.

2.123 As the nāga lord had inquired in this way,
The Teacher was aware of his thoughts and replied,
“The unwise who entertain the idea of ‘beings’
Are in the domain of kinship with darkness. [F.121.b]

2.124 “Those whose minds do not so dwell, for whom there are no beings,
Are engaged in the domain of the all-seeing state.
They conquer the kinsmen of darkness
And achieve the peaceful state of unexcelled awakening.”

2.125 Delighted by the Teacher’s words,
The nāga soon abandoned the domain of evil.
Pursuing the domain of the all-seeing buddhas,
He swiftly became victorious.

2.126 Next the nāga king Gautama presented a question to the Blessed One in
these melodious verses:

“Eminent helmsman, I ask you:
How, Guide, should your child practice

In order to cut off rebirth as a nāga, and instead
Produce the sprout of the way of the buddhas?"

- 2.127 When the nāga had asked this, the Well-Gone One,
Who was aware of his thoughts, responded,
"The Victor's children act although there are no beings.
They never dwell in the mind of awakening.
- 2.128 "That is the realization of emptiness.
The wise give up signs and wishes.
The sagacious dwell without reference point.
This is how to produce the sprout of the buddha's higher knowledge."
- 2.129 The Guide's words delighted the nāga,
Who then dwelt without reference point,
And cut the tight cord of evil that bound him.
The nāga then abided by the way of the buddhas.
- 2.130 The Sage of the World then prophesied his awakening:
"In the future you will become a buddha,
Your name, Victorious Liberation, renowned everywhere.
You will liberate beings under evil influence."
- 2.131 The Guide's words pleased the nāga,
Who brought his palms together and paid the Buddha homage:
"Since you have taught the path, I will follow the Buddha.
Homage to you, liberating field, supreme among men!"
- 2.132 Then the nāga king Kambala asked the following of the Blessed One in these
melodious verses:

"Powerful and immaculate as moonlight,
I ask you, O self-arisen, supreme man,
How should a child of the Guide practice
So as to engage with and be born into altruism?" [F.122.a]
- 2.133 "If he pursues emptiness and absence of wishes,
Becomes free of the aggregates devoid of marks,
And comprehends the space-like Dharma,
The child will follow in the father's footsteps."
- 2.134 Delighted by the Teacher's explanation,
He engendered a mind-state free of reference point.
Then the Sage of the World prophesied his awakening:
"Practicing in this manner

- 2.135 “And purifying supreme realms,
In the future you will become a buddha
Who is more famous than the moon,
And liberate beings who roam in existence.”
- 2.136 When the awakening of the nāga named Kambala
Was thus prophesied by the wise Son of the Śākya,
He became thrilled and overjoyed,
And praised the liberator of all beings:
- 2.137 “Great sage, I take you as my refuge.
I have no doubt that you are a buddha.
You hold the lamp for those in darkness
And show the way for the sightless.”
- 2.138 Next the lord of nāgas named Dhṛtarāṣṭra asked the Blessed One in these
melodious verses:

“O Guardian, great sage, doctor who gives sight
To the eyes of blind beings, I ask you:
Please say, O lord of humans, what allows one to traverse the path
Of freedom from the world, and reach the state of peace?”
- 2.139 The teacher of the path to liberation who possesses the strength of the ten
powers,
The guardian of the world and lord of humans, then replied,
“He who calms the path of suffering that has so long been tread,
And pacifies cyclic existence, will clearly reach nirvāṇa.”
- 2.140 When the nāga king heard of the peaceful path from the Teacher,
He felt genuine compassion for those who are suffering.
The nāga king gained a deep yearning for awakening,
And said, “I will become a guardian of beings and gain the strength of the
ten powers.”
- 2.141 He who possesses the qualities of the ten powers then prophesied of the
nāga lord:
“You will become a lion among men, an adversary of extremists.
With the sublime words of the Well-Gone One, you will guide and liberate
An infinite, unfathomable number of beings wandering in cyclic existence.”
[F.122.b]
- 2.142 When the nāga king heard the Teacher’s sublime words
He joyfully brought his ten fingertips together,

And out of respect for the lord of men, the protector of the world, the great
sage,

He praised him with these unmistakable words:

- 2.143 “Supreme refuge, with your extraordinary mind, apex of peerless wisdom,
You are aware of the infinite thoughts of beings,
Their virtuous deeds, and the duration of that virtue—
Thus, lord of men, you are renowned throughout the world.”
- 2.144 Next the nāga king Golden Throat inquired thus of the Blessed One in these
melodious verses:
- “You who has the strength of the ten powers and possesses the power of
great strength,
Your virtuous mind, radiant, illuminates and is bereft of any evil.
Victorious over existence, with superior intellect you truly understand
beings—
O Victor, please explain what immaculate, virtuous practice is.
- 2.145 “You who is flawless and supreme among men, how should your child
practice
To gain the realization of the undisturbed, unshakably wise,
The knowledge of the unfathomably many flawless victors,
And the eyes of realization with which the Victor’s heirs benefit beings?
- 2.146 “Your intelligence is unfathomable; you are the master of learned gods and
humans,
Surrounded by unfathomable millions of victors.
O wise one, please think at this time of the benefit for countless beings.”
The nāga thus requested the master of the ten powers.
- 2.147 “With a mind that is mistaken and pure, carefully analyze this.
My supreme children follow the Victor and achieve the end of old age and
death.
The victors serve them and they are flawless and immaculate.
They understand the suffering of unfathomably many beings, and free
them.”
- 2.148 When the lord of nāgas heard about the cessation of old age and death,
Spoken of by the master with the intelligence of the ten powers, he was
delighted.
With his mind set on awakening and helping beings, he praised the supreme
Victor,
The one who benefits beings with the mind-set of a guide:

- 2.149 “You eliminate so many beings’ darkness, clouded vision, and cataracts,
Eradicating their suffering. Thoroughly dispelling their darkness,
Clouded vision, and cataracts with the ambrosial path,
With your flawless vision you teach virtue throughout the ten directions.
[F.123.a]
- 2.150 “You have come to a house similar to the nāga lord’s gold and silver
mansion.
Extremely realized, you possess boundless qualities.
The eyes on your face shine with intelligence, like a thousand light rays.
Your great splendor of knowledge is unconfused, undisturbed, and
irreproachable.
- 2.151 “I praise you who has the light of the ten powers, with the words of beings.
Supreme Victor, I will awaken to blissful buddhahood
And then dispel the limitless suffering of wandering beings
Stricken by the invisible sufferings of aging and death—I will free them!”
- 2.152 “Clearing away bliss, peace, and immense and immaculate peace,
I will awaken by following the path of peace.
As realized by one hundred victors, I will immobilize
The force of Māra and engage with those who do not know.”
- 2.153 Then the nāga king named Nīlagrīva asked of the Blessed One in the form of
a song in verse:

“Supreme Teacher, steersman for the untamed, I ask you:
O Guide, how should your child practice
To become free of unwholesomeness, at peace, stainless,
And free of affliction, and awaken to true buddhahood?
- 2.154 “When, O hero, your progeny hears
What the Guide says for the sake of beings,
I will become free of unwholesomeness, and both I and others
Will become buddhas, as doubts about awakening withdraw.”
- 2.155 When the nāga Nīlagrīva asked this question
He whose mind is without attachment to the entire world,
Who attained the power of not being afraid of anything,
And who is steadfast in the speech of a guide, replied,
- 2.156 “My children have no attachment for the three realms;
They carry out actions to benefit beings.
They are not born for the sake of the desire realm,

Nor the form or formless realms.

- 2.157 “The realm of nirvāṇa, immeasurable and unconditioned—
It ends and ceases the suffering of all.
Upholding this, they are not polluted by the world.
They meditate on the victorious lord of victors.
- 2.158 “As they carry out such positive actions,
They act without pollution or fear, [F.123.b]
Living without harming themselves or others,
Until they fully awaken to unexcelled buddhahood.
- 2.159 “Such ripening is in tune with the initial actions:
Through immense hardships they awaken to buddhahood.
Yet this is invisible to sentient beings
Like gods, nāgas, humans, and rākṣasas.”
- 2.160 The mighty nāga Nīlagrīva
Was delighted by the omniscient Buddha’s words.
He brought together his ten fingers and bowed his head
In homage to the Guide, the lamp of the world:
- 2.161 “I thus take refuge in the foremost of humans.
This child will follow after his father,
Reach the end, triumphant, awaken to buddhahood,
And liberate beings by destroying their suffering with the Dharma.”
- 2.162 The World Adept then prophesied his awakening:
“In the future, you will awaken.
Your name, All-Seeing, will be renowned in all directions.
You will liberate beings from wandering existence.”
- 2.163 Then the nāga king Terrifying asked the Blessed One in the form of a song in
verse:

“Incredible steersman for the untamed,
O Teacher, I ask you what deeds you performed
Such that when the Victor surveys the land,
Countries appear before you?”
- 2.164 The Victor with his conviction in the Dharma, replied.
With his omniscient wisdom, aware of his thoughts,
Giving rise to an extraordinary mind-set,
The foremost of humans then explained,

- 2.165 "By carrying out actions that lead to happiness,
And by bringing the past to mind again and again,
I know what comes from their ripening;
In that vision appear places."
- 2.166 Upon hearing the Victor's sublime words,
The nāga king was overjoyed,
Felt the spiritual delight of the noble ones,
And, overcoming his pride, paid homage to the Buddha.
- 2.167 Then the nāga king Manasvin asked the Blessed One in the form of a song in
verse:

"You who show the way for those who have lost their path,
Guide who benefits the world, I ask you:
What actions did you constantly carry out before, [F.124.a]
That you can remain in tranquility according to your wish?"
- 2.168 The Victor and Guardian of the World responded.
The time for the nāga to be tamed had come,
So in order to benefit all beings,
And having vanquished the force of Māra, the Guide explained,
- 2.169 "When I was training in the past
I never had thoughts that were improper or unfriendly,
And always remained in tranquility,
Practicing that way for a long time.
- 2.170 "Similarly, at reliquaries of the victors
I arranged and offered garlands and jewels.
Carrying out such positive actions,
I never dwelled in afflicted mind-states.
- 2.171 "For ten billion eons
I never even harmed another being.
These actions of mine, when ripened, led me
To be able to remain tranquil as long as I wish."
- 2.172 Hearing the words of the great sage,
Manasvin the nāga was delighted.
In a state of immeasurable happiness, he joyfully sat
In front of the Teacher and praised him in verse:
- 2.173 "You pacify the afflictions that arise in beings
And teach them how to calm their minds.

O Sage, you engage with the world while free of affliction.
I bow to the one whose mind is calm as moonlight.”

2.174 Then the nāga king Vairocana asked the Blessed One in the form of a song in verse:

“What actions did you perform in the past,
O Sage, that made your body so untainted?
Please explain these matchless and astounding things—
Once I’ve heard, I’ll practice virtuous deeds!”

2.175 Thus Vairocana, a nāga in pursuit of virtue,
Asked the Guardian of the World,
Who replied, with sweet and pleasant words
With eight qualities, to remove all afflictions:

2.176 “When I was pursuing awakening in the past,
I never had an improper thought.
I never thought anything wicked,
But over and over acted out of utmost love.

2.177 “Because I did such virtuous things,
When I reached unexcelled awakening, [F.124.b]
My body as the foremost human, victor, and sage,
And even my clothes, have never been blemished.”

2.178 Hearing how the Victor had gathered virtuous actions,
Vairocana the nāga was delighted.
Bringing his ten fingers together, he bowed
His head to the Victor’s feet.

2.179 “Excellent! O Victor, you have already gone to the end.
You benefit in a vast and infinite way.
You liberate every being who is stricken with suffering
And who takes pleasure in existence.

2.180 “You are the doctor of knowledge for poisoned beings,
Providing the remedy to cure beings’ poison,
Eventually bringing them to nirvāṇa as if putting out a fire.
Thus do I bring my palms together and take refuge.”

2.181 Then the nāga king Haughty One³⁸ asked the Blessed One in the form of a song in verse:

“O Guide, what deeds did you perform

- So that you gained such firm and utterly flat feet?
To hear an answer will bring me joy,
So please tell me, foremost of humans.”
- 2.182 Thus did the nāga king Haughty One ask
The Guide and Knower of the World.
Then the nāga king was delighted
By this beautiful verse:
- 2.183 “I achieved utter discipline in my conduct.
I also trained in utter discipline in conduct.
Because I performed such virtuous deeds,
I touch the ground with flat feet.”
- 2.184 Thus did the Omniscient One then explain.
The nāga Viraja was delighted,
His mind filled with immeasurable joy.
He then paid homage to the foremost of humans:
- 2.185 “Excellent! Luminous Victor, you have overcome flaws,
And vanquished afflictions and the habits for them.
Just like an eclipse consuming the moon,
You have conquered the enemy and illuminated all directions.”
- 2.186 Then the nāga king Mahāprabha asked the Blessed One in the form of a
song in verse:
- “In order to aid the whole world including the gods,
I ask you, O Guide, with your supramundane speech: [F.125.a]
What deeds did you perform, most sublime of humans,
That led you, O Guide, to achieve knowledge of what is impossible?”
- 2.187 “When I was practicing in the past,
I carried out deeds that led to happiness
With my body, my speech, and even my mind.
None of my actions ever led to pain.
- 2.188 “With pleasure, saturated by virtue,
I refined away all faults of the path of what is impossible
With the path of the ten virtuous actions,
And conquered all afflictions related to the impossible.”
- 2.189 Because the Guide performed these deeds, when passing from that life,
He went to the Heaven of Making Use of Others’ Emanations.
Then upon reaching the world of humans, he transcended,

And achieved unsurpassed knowledge of what is impossible.

- 2.190 This knowledge of what is impossible
Could never be disturbed even by one quintillion demons.
Mind and afflicted concepts being liberated,
The Thus-Gone One fully knows all beings.
- 2.191 When the Guide had answered,
Mahāprabha the nāga felt joy and delight.
Thrilled, in a state of unfathomable elation,
He paid homage to the One with Transcendent Qualities:
- 2.192 “You with calm mind who has conquered doubts,
Who has crossed the swamp and reached dry land,
And as a great sage crossed over, now liberates beings.
Just as the sun dispels the darkness,
- 2.193 “Shines on, and illuminates forms,
So too does the Guide’s mind, liberated,
Put an end to beings’ abundant suffering—
I bow to the physician who grants eyesight!”
- 2.194 Then the nāga king Pratāpana asked the Blessed One in the form of a song
in verse:
- “Golden Victor, what deeds did you perform
That led you to steadfastly penetrate knowledge of the three times?
I ask you this, you who have space-like wisdom—
Guide of beings, please explain this to me.”
- 2.195 The one with unhindered knowledge, his mind free of attachment,
Who had cut through apprehension and eliminated doubt,
The self-arisen victor was utterly aware [F.125.b]
Of his thoughts, and bestowed a reply:
- 2.196 “Because I always applied myself to remembering virtue,
And carried out definite actions, I became happy.
Moreover, I always led others to understanding.
As much as I knew, I shared without greed.
- 2.197 “As I carried out deeds with such expertise,
When my body perished, I went to Others’ Emanations.
I stayed there among the gods who revel in the desire realm
Before descending and ending up as a human.

- 2.198 “I sported in knowledge of the three times,
Knowing myself as well as others,
And so I gained fine skin and intelligence.”
Thus did the Well-Gone One unobstructedly explain.
- 2.199 The great nāga felt fervent joy
As he heard the teaching given by the one with supreme intelligence,
And he became stable in unfathomable awakening.
With genuine tribute, he praised the Victor, the foremost of humans:
- 2.200 “You perceive the three times as having the same character,
And you understand karma and its ripening.
You understand beings’ unique types of happiness.
I pay homage to the Well-Gone One who gave up everything!”
- 2.201 Then the nāga king Bali asked the Blessed One in the form of a song in verse:

“Foremost of humans, you who have supreme and infinite knowledge,
Flawless guardian, your mind utterly pure,
In order to quickly dispel my apprehensions and swiftly
Slay my doubts, will the Well-Gone One explain:
- 2.202 “What deeds did you perform in the past as a god and human?
How did you gain such knowledge?
How did you achieve unsurpassed awakening?
I present you my doubts—please do explain!”
- 2.203 As the nāga asked the Victor, the definite embodiment
Of the knowledge of the ten powers, he promptly replied,
“I first thought, ‘How should I engage in human behavior
And with a virtuous outlook pursue awakening?
- 2.204 “ ‘How can I practice with a joyful mind?
How can I understand the way all beings are affected by suffering,
And how they end up falling to the lower realms,
Blackened by myriad afflictions?’
- 2.205 “I then developed compassion for sentient beings from the core of my heart,
And I thought, ‘I will free these beings from suffering, [F.126.a]
I will set them on the supreme path to liberation,
I will close off the negative paths to the lower realms.
- 2.206 “ ‘I will teach the peaceful, supreme path,
And grant them peaceful awakening via the joyful path.
I will teach the supreme path of the ten powers,

And for a long while I will fulfill people's aims.'

- 2.207 "Thus did I engender compassion in a steadfast way.
Then the Great Sage trained as a novice,
Giving away my head, eyes, and flesh,
Heroically traversing the path of the well-gone ones.
- 2.208 "When I was practicing as a human in the past,
I understood things to be like a dream.
Aware of these virtues as a human,
I exerted myself in venerating the one with the ten powers.
- 2.209 "Feeling immeasurable faith in the Guardian,
I wondered how I too could become a guardian of all beings.
How could I lead these destitute beings
Onto the path taught by the one with ten powers?
- 2.210 "With these roots of virtue as a basis,
I trained in the deeds carried out by the guides.
Over one quintillion eons
I taught the supreme path to those who were lost.
- 2.211 "Training thus in the practices of great beings,
I perceived my past actions as a human.
Aware that actions are performed like in a dream,
I kept that in mind and also taught it to others."
- 2.212 When he heard the words of the one with ten powers,
The mighty nāga was delighted.
Bringing together his ten fingers at his crown, he bowed down
And praised the Victor in order to achieve peaceful awakening:
- 2.213 "Arousing faith in the Guide,
I will perform the activities of the ten powers!
I will make it so that beings who are lost
And in the darkness reach peaceful awakening."
- 2.214 Then the nāga king Mahāmegha asked the Blessed One in the form of a song
in verse:

"You with ten powers who liberates beings,
Self-arisen Guide, I ask you this:
How should a child of the Teacher strive
To reach peaceful, flawless, supreme awakening?" [F.126.b]

- 2.215 The Great Sage who has limitless qualities
And supreme wisdom, then explained to his son
How a bodhisattva achieves unexcelled awakening
Through the power of effortful diligence:
- 2.216 “Let me describe briefly how in the past,
When I was practicing for awakening,
I applied diligent force for the sake of beings
And through the force of diligence reached awakening.
- 2.217 “In the past when I was a human,
The lord of the human world was named King Power Holder.
He had the seven precious things, and children
Numbering one million who were his offspring.
- 2.218 “At that time this world was flourishing,
And there was a buddhafield called Lord of Rabbits,
In which there was a self-manifest supreme human
Whose name, Glorious Jewel, was known throughout the world.
- 2.219 “The supreme human’s community of hearers
Numbered eighty million.
The supreme Well-Gone One’s descendent followers
Were free of afflictions such as hatred and arrogance.
- 2.220 “The supreme human’s bodhisattvas
Then also numbered eighty million.
They had practiced with unfathomably many victors
And were to attain awakening for the sake of beings.
- 2.221 “One of the Guide’s bodhisattvas
Was named User of Evil.
He was a great sage who conquered the force of evil
And served as chief of the community.
- 2.222 “At that time there was also a god
Named Obstinate Force of Evil, who made obstacles
For the Guide and foremost Victor when he was about to
Attain supreme awakening, so that he would not reach it.
- 2.223 “Throughout the whole earth with all its qualities,
Including the oceans, he manifested many women—
Fine, replete with sublime qualities,
They spoke in a charming and beautiful way.

- 2.224 “They had gorgeous eyes and walked in a lithe and careful way.
Their arms were even, the color of an elephant’s trunk.
For a long time they had upheld religious conduct.
Their breasts were firm and lovely.
- 2.225 “‘Their voices were sweet, their eyes like lotus flowers,
Their teeth were lined in marvelous rows,
Their lips were gorgeous, the color of coral,
Their faces and cheeks were beautiful. [F.127.a]
- 2.226 “‘The color of their faces was stolen from the flawless moon;
They smiled and uttered pretty words.
Their way of walking was beautiful, like supreme elephants in rut.
They were modest and had forsaken foolishness.
- 2.227 “‘With firm breasts and lithe limbs
Their bodies were like those of the antelope king,
Excellent bodies, slender and smooth,
And led others like the king of antelopes.
- 2.228 “‘They had flat feet that slid as they walked,
These tantalizing maidens.
Whatever Māra did anywhere,
Accompanied by these crimson damsels,
- 2.229 “‘Māra would be in front displaying his evil noose.
While Obstinate Force of Evil created these temptations,
Attempting to frighten User of Evil,
The kinsmen of darkness could not affect
- 2.230 “‘Or create obstacles for him.
Then ten million terrifying rākṣasas
Verbally abused him,
As countless, incredibly innumerable emanations
- 2.231 “‘With bodies of infinite proportions reviled him:
‘Shoot him with spears and lances!’
‘Quick—smash his brains under a mountain!’
‘Steal the life force right from his heart!’
- 2.232 “ ‘We will soon make you pass on and de cease!’
‘We will not let you live a moment longer!’
‘Once you savor these sensual delights,
You will not harm our dominion!

- 2.233 “ ‘Hear our honest words
And do not spread the Victor’s teachings!’
Then magically emanated donkeys appeared,
Some with one head and some with two,
- 2.234 “And rākṣasas howling blaringly.
Some were holding spears and lances,
Some carrying mountains,
And others irately brandishing snakes.
- 2.235 “They all made loud noises in front of him.
Some manifested in the form of yakṣas,
With single or double bodies and three arms,
Or quadruple bodies with one arm.
- 2.236 “Then some manifested with one body, [F.127.b]
Then some manifested with four heads,
Then some manifested with single bodies,
Terrifying, with faces
- 2.237 “Of donkeys, goats, cats, and tigers,
Each making its own sound.
The donkey heads bleated like goats;
The goat heads brayed like donkeys,
- 2.238 “Some goats roared like elephants or neighed like horses.
Certain donkeys made all sorts of sounds.
Some goats made all types of sounds as well;
Countless terrifying sounds were cried.
- 2.239 “Then in an attempt to approach the Well-Gone One,
Elephant heads shouted countless insults,
While other elephants made donkey sounds,
As did horses and elephants.
- 2.240 “Although they made a plethora of sounds,
Not a pore on the Well-Gone One’s body moved.
Horses roared like elephants,
And monkeys neighed like horses.
- 2.241 “Although monkeys made countless sounds,
Not a pore on the Well-Gone One’s body flinched.
Lions barked like foxes,
Donkeys mooed, and birds neighed.

- 2.242 “But they could not affect the Guide,
 Or even make a pore on his body flinch.
 Then tigers squealed like pigs,
 And cows and birds hissed like snakes.
- 2.243 “But they could not affect the Guide,
 Or even make any disturbance for him.
 Bulls roared like lions;
 Cats and foxes squealed like pigs.
- 2.244 “And although buffaloes growled like tigers,
 They could not disturb the Knower of the World.
 Cows made tens of millions of infinite
 Sounds of different animals.
- 2.245 “Yet they could not affect the Guide,
 Or even create any disturbance for him.
 Tigers lowed like bulls,
 Brayed like donkeys, and neighed like horses.
- 2.246 “Although bears roared like lions,
 Not even a pore on the Benefiter of the World flinched.
 Hyenas cried like garuḍas,
 While elephants neighed like horses.
- 2.247 “But they could not affect the Guide,
 Or even create any disturbance for him.
 Garuḍas cooed like cuckoos, [F.128.a]
 While certain parrots bawled like calves,
- 2.248 “And others made real parrot calls.
 Jīvaṃjīvaka birds sang their songs,
 Kalaviṅka birds made their own cries—
 In the darkness of night came words of deference.
- 2.249 “Lovely peacock calls were heard,
 As were the cries of Cañcā.
 Calves spoke in tones of reverence,
 And kalaviṅka birds made lovely calls.
- 2.250 “Wolves³⁹ howled their harsh cries—
 Still, the Victor’s mind was not distracted.
 Snakes roared like elephants,
 And elephants hissed like snakes.

- 2.251 “And yet they could not affect the Guide,
Or even cause him any disturbance.
Geese roared like lions,
Chickens screamed like hawks,
- 2.252 “But they could not affect the Guide,
Or even cause him a disturbance.
Horses brayed like mules,
And Cañcā made the sounds of eagles.
- 2.253 “But they could not affect the Guide,
Or even cause him any disturbance.
Elephants shrieked like owls, called like Cañcā,
And made sounds of birds, bulls, and storks.
- 2.254 “Vultures cried like jṛmbha birds,
Birds and bulls made sounds of kettle drums,
Geese made all types of sounds,
Cuckoos made all different sounds of yakṣas.
- 2.255 “Kumbhāṇḍas made all sorts of sounds.
Certain beings made all types of sounds with a single mouth.
They made the respective sounds with a single mouth,
In a single instant making infinite sounds.
- 2.256 “But they could not affect the Guide,
Or even cause him a disturbance.
Nāgas let down a rain of stones from their mouths
And a fierce shower of weapons,
- 2.257 “But they could not affect the Guide,
Or even cause him any disturbance.
Yakṣas rained down stones from their mouths
As well as a blazing shower of fire
- 2.258 “And a rain of mountains and dust,
But they could not disturb the Well-Gone One.
Kumbhāṇḍas rained down arrows,
And showers of blazing flames and weapons.
- 2.259 “But they could not affect the Guide, [F.128.b]
Or even cause him any disturbance.
Then the evil Māra took on
A terrifying appearance and made threats.

- 2.260 “But arousing his limitless power of perseverance,
He withstood the force of the demons and realized awakening.
The Self-Manifest One intimidated the demon horde
And sat cross-legged at the base of the supreme tree without leaving.
- 2.261 “Like chaff carried off by the wind, he vanquished them,
And reached supreme awakening, understanding all lives.
Then the earth shook in six ways.
The menacing hordes looked for safety,
- 2.262 “Like birds carried off by a storm,
Conquered by the Well-Gone One’s brilliance.
Then the variety of faces manifested
By those nāgas, yakṣas, and rākṣasas—
- 2.263 “All the sounds they made with their mouths
Were all destroyed by the brilliance of the power of User of Evil.
As I was able to vanquish the demonic maidens,
I also made the maidens become old.
- 2.264 “In that way the Obstinate Force of Evil, manifested on his own,
Was conquered by the power of User of Evil.
The barrage of emanations the god sent at the supreme Well-Gone One
Was overpowered by the Guide of the World.
- 2.265 “User of Evil led to awakening
All eight hundred thousand divine maidens;
Tamed, they remained unwavering in awakening.
Then the troublemakers felt in pain,
- 2.266 “Until User of Evil appeared and said,
‘I will liberate these beings.
So, I will muster diligence
And conquer these obstinate demons.
- 2.267 “ ‘Having pursued the immaculate, supreme peace of awakening,
My descendants will train in the same way.
I will strive for many millions of beings
And never for happiness for myself.
- 2.268 “ ‘With no other thought, like someone whose hair is on fire
Strives to put it out, I shall persevere.
Thus in pursuit of supreme peace,
Put your thoughts to this!’ ”

2.269 Then the nāga king Mahācandra asked the Blessed One in the form of a song
in verse:

“Helmsman and Teacher of humans and gods,
Guide of all beings including the gods,
I ask you: how did the Well-Gone One, [F.129.a]
Self-born and mindful, attain unsurpassed awakening?”

2.270 The sagacious guide who has conquered existence,
The Victor and supreme person, explained
How the self-born Guide, the Well-Gone One,
Tricked Māra and reached nirvāṇa:

2.271 “If you remain mindful of the applications of mindfulness,
Unwholesome migration in cyclic existence will cease.
Whatever ignorant beings become attached to,
They experience no happiness and instead meet pain.

2.272 “I brought to mind the suffering in cyclic existence
Of the unmindful who lack understanding of cyclic existence;
Confused, they do not know the way to liberation,
And take pleasure in the realm of affliction and evil.

2.273 “In their wrong, misguided state of mind,
They take the impermanent to be permanent, suffering to be pleasure,
That which lacks a self to have one, and the impure to be pure.
They are never free from the realm of affliction and evil.

2.274 “Recognizing how they migrate because of their errors,
And understanding the path of the applications of mindfulness,
When I was training, for the sake of beings,
I applied mindfulness to becoming awakened.”

2.275 When the nāga heard about the application of mindfulness,
He felt yearning for immeasurable awakening.
The nāga Mahācandra then praised the helmsman of the untamed,
The Victor who applied mindfulness:

2.276 “Homage to the guide of unmindful beings,
The one who abides by the power of mindfulness!
Having felt yearning for immeasurable awakening,
He has taught the way to unwaning mindfulness.

2.277 “Having felt yearning for immeasurable awakening,
I will reach the abode of mindful awakening.

I will vanquish and forsake the force of evil and the legions of evil.
I will liberate beings bound tightly by evil.”

- 2.278 With his wisdom of applying mindfulness,
The Victor was aware of what the nāga was thinking.
In order to benefit beings, the Guide prophesied
The nāga Mahācandra’s unfathomable awakening:
- 2.279 “O nāga lord, in the past you served
Eight hundred million previous buddhas.
In the future you will serve one hundred million buddhas
In pursuit of the peace of awakening.
- 2.280 “Eventually you will reach unfathomable awakening.
Your name as a victor will be Sublime Moon. [F.129.b]
You will weaken the force of evil immensely,
And transmute the force of evil into the way of the victors.”
- 2.281 When they heard the Buddha’s marvelous words,
Ten million nāgas were introduced to supreme awakening,
Penetrating awakening with their minds as never before.
They delighted in the Buddha’s marvelous speech.
- 2.282 Then the nāga king Gatherer asked the Blessed One in the form of a song in
verse:
- “Victor who took birth,
How can one practice with mind undeluded
To conquer the force and legions of Māra,
And achieve the peace of unexcelled awakening?”
- 2.283 “Never waver from a happy attitude,
Forsake afflictions and the force of Māra,
And carry out the practice of the victors, resting in equanimity—
Then will you swiftly achieve the peace of awakening.”
- 2.284 The nāga was delighted with this answer,
Set his resolve on the awakened state of the victors,
Escaped from the realm of Māra in equanimity,
And praised the Guide in terms of concentration:
- 2.285 “You know the proper from the improper domain.
Anyone you teach, O Guide of the World,
Becomes free from the domain of Māra.
Homage to you whose mind is free from attachment!

- 2.286 "From this day forward, I will engage in the domain
Of the victors and forsake the domain of Māra.
I will liberate beings from the domain of Māra,
And lead them to the domain of the Blissful."
- 2.287 Aware of the nāga lord's thoughts,
The supreme person prophesied his awakening,
And a full ten million nāgas involved with affliction
And the domain of Māra reached the state of full abiding.
- 2.288 Then the nāga king Power Wielder asked the Blessed One in the form of a
song in verse:

"How can people who train in insight
Practice non-attachment to sense pleasures,
To vanquish Māra's ten powers and his legions,
And achieve unfathomable, flawless awakening?"
- 2.289 "Those who know that everyone is illusory
Are no longer bound by the ropes of evil. [F.130.a]
Yet seeing beings still bound by Māra,
They feel compassion and engage in the supreme austerities."
- 2.290 Hearing the Teacher's words, the nāga was delighted,
His mind elated with immeasurable joy.
He praised the Victor for his wisdom,
And roused his mind to strive for awakening.
- 2.291 Aware of the nāga lord's thoughts,
The Guide prophesied his supreme awakening.
Ten million nāgas set themselves on supreme awakening,
And the Knower of the World prophesied them all to awaken.
- 2.292 Then the nāga king Sūryagarbha asked the Blessed One in the form of a
song in verse:

"O skilled Guide, please tell me—
What method can a bodhisattva
Employ in practice to not regress from awakening?
Foremost of humans, please explain this to me!
- 2.293 "O Well-Gone One, supreme person, when people
Hear from you how to keep their mind from regressing,
They will venture to become skilled in methods,
And will carry out their practice undauntedly."

- 2.294 "Have compassion for ignorant beings
Who are degenerate and enter onto bad paths;
Exert yourself, for the sake of beings,
In the teaching of the perfect Buddha, forsaking the self.
- 2.295 "When you understand the identity of things,
You will forsake the self and become undaunted.
When you know phenomena to be unmoving,
You can teach that understanding to others.
- 2.296 "Do not be afraid or apprehensive
To relinquish your wife, sons, or daughters.
Then, without dwelling on anything,
You will abide by the perception of the absence of self.
- 2.297 "Revealing the absence of self in the aggregates,
You will attain sublime happiness, which is transcendent."
At that moment innumerable tens of millions of beings
Came to maturity, feeling joyful and dauntless.
- 2.298 Overjoyed by the Teacher's words, the nāga
Took refuge in the Buddha sincerely,
Formed the resolve in his heart for awakening,
And the Knower of the World prophesied his awakening.
- 2.299 Then the nāga king Ungraspable [F.130.b] asked the Blessed One in the form
of a song in verse:

"Well-Gone One, how should your child practice
To easily achieve awakening to buddhahood?
Please tell me how to advance to the unfathomable
Just as the Sage swiftly did."
- 2.300 The Victor and foremost human, definitively awakened
By means of his self-manifest wisdom, replied,
"If you practice for awakening properly,
You will never meet with the suffering of beings.
- 2.301 "If you act altruistically out of love, no matter where you are,
Your loving attitude will never be bewildered.
In love, no suffering will occur,
And you will not waver from the practice of subduing faults.
- 2.302 "As you practice, you will also teach all beings:
'Cultivate love!' 'Don't be distracted!'

- ‘Conquer your faults with a tranquil mind!’
You will pursue tranquility to help sentient beings.
- 2.303 “Engaging in wholesome actions,
As you carry out your training, you will not suffer.
You will swiftly reach boundless awakening,
And your whole following will be in harmony.”
- 2.304 Delighted by the Teacher’s words,
The nāga gave up wrongdoing with a tranquil mind,
Subdued wrongdoing with love in his heart,
And formed the resolve to awaken.
- 2.305 The Victor, who knew the past and future, was aware
Of his thoughts—how he had tamed his afflictions with pure intention
And utterly established himself in purity—
And prophesied the nāga’s supreme awakening:
- 2.306 “Eighty quintillion eons from now,
Due to your loving kindness, you will be a victor
Known as Pure Mind, your senses subdued,
Venerated by gods and men.”
- 2.307 Overjoyed, his mind elated,
He bowed his head at the feet of the Victor,
And praised the Victor with these verses:
- 2.308 “In your utterly pure mind all faults are totally subdued.
You have conquered delusion and vanquished Māra.
You have the compassion to benefit all sentient beings,
And you have forsaken the poison of wrongdoing—homage to you!”
- 2.309 Then the nāga king Totally Haughty asked the Blessed One in the form of a
song in verse: [F.131.a]
- “What method should one use when practicing
So as not to fall under the sway of the realm of Māra,
But be protected by all the buddhas?
O Well-Gone One, great sage—O Buddha, I ask this of you!”
- 2.310 The Victor was aware of his thoughts,
And so with his all-seeing wisdom free of attachment,
His hundred marks of merit, and his altruistic compassion,
The Buddha, skilled in power, replied,

- 2.311 “If you constantly apply mindfulness,
 You will not fall under the sway of affliction and Māra.
 If you constantly practice mindfulness with purity of mind,
 Then you will not be led into the influence of Māra.”
- 2.312 Hearing the Victor’s excellent speech,
 The nāga was delighted by the Teacher’s words.
 He praised the Well-Gone One with a clear mind
 And pure and irreproachable language:
- 2.313 “You have conquered birth in existence and are full of love.
 Perceiving how beings are following bad paths,
 You eliminate doubt and with a joyful mind
 Lead beings onto the path prescribed by the victors.
- 2.314 “Hearing these words, I vow
 To practice in pursuit of the Victor’s teachings.
 I will conquer the forces and legions of Māra,
 Become free from the phenomena of suffering, and reach buddhahood.”
- 2.315 Then the nāga king Causing Downpour asked the Blessed One in the form of
 a song in verse:
 “Supreme and loving refuge of beings,
 All-seeing, compassionate, eminent Victor,
 How should one practice toward flawless awakening?
 With your assemblage of ten powers and wisdom, I beseech you:
- 2.316 “O Protector of the World, please extinguish my doubts!”
 Aware of the thoughts of all beings,
 The Well-Gone One delighted the nāga, saying,
 “To understand your mind, train in steady diligence,
- 2.317 Just as the Well-Gone One has taught.
 To understand your mind, gain conviction.”
 Hearing of the path taught by the Victor, he remained there,
 His mind elated, having removed all doubt.
- 2.318 With joy he knelt on the ground
 And praised the Guide who benefits the world:
 “Having eliminated all affliction, you are unsurpassed. [F.131.b]
 There is no one like you, let alone superior.
 You delight the minds of beings irreproachably—
 Well-Gone One, homage to your tremendous awakening!”

2.319 The Blessed One was aware of the thoughts of all these nāga kings. He understood their karma and he understood their aspirations. Having benefitted the whole world including gods, humans, and demigods greatly, he then said to the monks, “Behold, O monks. After these nāga kings heard the Discipline⁴⁰ from the Thus-Gone One, they display signs of discipline. They display signs of kindness, signs of adherence, signs of being guides, signs of leadership, and signs of reaching the end. They have altruistically set their intentions on unexcelled and perfect awakening. All these nāga kings will benefit beings and pass beyond suffering by means of the vehicle of unexcelled and perfect awakening.”⁴¹

3. The Past Causes of Knowledge

· KNOWLEDGE OF WHAT IS POSSIBLE ·

- 3.1 ⁴²Venerable Mahāmaudgalyāyana then addressed the Blessed One. “From the Thus-Gone One’s correct knowledge of the ripening of beings’ karma, up to the Blessed One’s great miraculous powers and right up to the Blessed One’s great majesty—all of these qualities are truly amazing. Blessed One, what action was it whose ripening led the Blessed One to attain the knowledge of what is possible? Blessed One, please consider all beings kindly and grant a reply. When the bodhisattva great beings hear what the Blessed One declares, they will take joy, pleasure, and delight in carrying out the practices of unexcelled and perfect awakening. Then they will engage in such practices.”
- 3.2 The Blessed One said to venerable Mahāmaudgalyāyana, “Excellent, Maudgalyāyana, excellent. [F.132.a] Maudgalyāyana, your intention in asking this question to the Blessed One is to help many beings, to bring about many beings’ welfare, and because you care for beings. You asked in order to help, benefit, and bring about the well-being of multitudes of beings. It is excellent that you had the thought to ask this question to the Thus-Gone One. Maudgalyāyana, listen well then, and take to heart what I am about to say.”
- 3.3 “Of course,” venerable Mahāmaudgalyāyana replied to the Blessed One. He listened attentively to the Blessed One, who proceeded: “Maudgalyāyana, when in the past I was engaged in the practice of a bodhisattva, in order to know what is possible, I served and asked questions to countless thus-gone ones. You should understand, Maudgalyāyana, the amount of roots of virtue I created in doing so, through the following story.
- 3.4 “Long ago, Maudgalyāyana, in the distant past there appeared in the world a thus-gone, worthy, perfect buddha named Flower Bearer; he was learned and venerable, a well-gone one, a knower of the world, a steersman who guided beings, unexcelled, a teacher of gods and humans, a blessed

buddha. This thus-gone, worthy, perfect buddha called Flower Bearer had a community of nine hundred sixty million hearers. At that time there was a brahmin named Blue Lotus Eyes, who was similar to a great sal tree. He offered a monastery to the blessed thus-gone Flower Bearer and his community of hearers. While doing so, he made an aspiration: 'By the root of virtue from having provided a dwelling for the Blessed One and his community of hearers, O Blessed One, may I gain knowledge of what is possible.'

"The thus-gone Flower Bearer then showed his approval to me, saying, 'Excellent. Excellent, Blue Lotus Eyes. By this root of virtue, Blue Lotus Eyes, [F.132.b] in the future you will gain knowledge of what is possible.' And so it was through that root of virtue that I achieved knowledge of what is possible."

3.5 The Blessed One then spoke this verse:

"By the root of virtue
Of offering a monastery
And a home for meditators,
I gained knowledge of what is possible.

3.6 "When I had created this root of virtue, I then formed the resolve: 'I rejoice in the merit of all beings in the worlds throughout the ten directions who have brought about the roots of virtue for the knowledge of what is possible; I dedicate the merit from this act of rejoicing as well toward unexcelled and perfect awakening.' It was due to that root of virtue that I came to gain knowledge of the origin as related to knowledge of what is possible."

3.7 The Blessed One then proceeded to utter these verses:

"In order to know what is possible,
I rejoiced in the actions of anyone
Who practiced without indolence.
With my attention unwavering

3.8 "I rejoiced in virtue,
And bearing in mind the deeds
Of such lords among men, rejoiced.
This is how I achieved knowledge of the origin.

3.9 "I constantly and continuously rejoiced in what roots of virtue had been formed, without any attachment to the three realms in my mind. By the root of virtue of having no doubt about their ripening, I realized the knowledge of cessation as related to knowledge of what is possible. I did not reach such

realization by being lazy; I was diligent on this path. Through such roots of virtue I realized the knowledge of the path that leads to cessation as related to knowledge of what is possible.”

3.10 The Blessed One then proceeded to utter these verses:

“Knowledge of what is possible,
As well as of origin, cessation,
And the path to achieve these—
The supreme among humans understands them.

3.11 “In order to help all beings,
The fearless bodhisattvas
Who possess such knowledge
Guide and liberate them.”

· KNOWLEDGE OF WHAT IS IMPOSSIBLE ·

3.12 “Maudgalyāyana, I also created an unfathomable amount of roots of virtue for the purpose of knowledge of what is impossible. [F.133.a] Long ago in the limitless cycle of existence, Maudgalyāyana, in the distant past there appeared in the world a thus-gone named Non-Abiding Action. The thus-gone Non-Abiding Action had a gathering of sixty-eight thousand hearers. At that time there was a householder named Listening Practice, who supplied the thus-gone Non-Abiding Action with all his belongings and then made the prayer: ‘By this root of virtue, may I achieve the non-abiding Dharma.’ At the same time, he did not form any aspirations to gain any wealth thereby. Because of forming such roots of virtue, I have now fully overcome the basis for further existence, transmigration, death, or rebirth. It is due to this root of virtue that I realized knowledge of what is impossible.”

3.13 The Blessed One then proceeded to utter this verse:

“He who rallied beings,
While applying the powers of discipline and patience
With a mind that did not rely on anything,
Achieved knowledge of what is impossible.

3.14 “I brought countless sentient beings to knowledge of what is impossible, thereby creating roots of virtue; I then rejoiced in those roots of virtue. Due to those roots of virtue I accomplished knowledge of the origin as related to knowledge of what is impossible. Moreover, I dedicated those roots of virtue exclusively toward unexcelled and perfect awakening, and never toward

manifesting aggregates. It was through those roots of virtue that I accomplished knowledge of cessation as related to knowledge of what is impossible.

3.15 “I also created countless roots of virtue toward the purpose of achieving knowledge of the path. Long ago in the limitless cycle of existence, Maudgalyāyana, in the distant past there appeared in the world a thus-gone named Extractor of Thorns, with a full hundred thousand hearers. At that time there was a brahmin, who was similar to a great sal tree, named Indradatta. [F.133.b] He supplied the thus-gone Extractor of Thorns as well as his community of hearers with all their necessities for ten thousand years. Maudgalyāyana, in case you may think that at that time Indradatta, the brahmin similar to a great sal tree, was anyone else, do not think so. Because in those days I was Indradatta, the brahmin similar to a great sal tree. Therefore, Mahāmaudgalyāyana, bodhisattvas who seek knowledge of the path that leads to cessation as related to knowledge of what is impossible should create virtue, and then conscientiously dedicate it toward knowledge of the path that leads to cessation as related to knowledge of what is impossible.

3.16 “Maudgalyāyana, when the Thus-Gone One was training in the practices of a bodhisattva in the past, I made use of the higher training in discipline—applying it and training in it to a great extent. As the karma from doing so ripened, my lifespan became stable, my body came to possess the major marks of a great being, my hands became superb, and I gained the minor marks as well. In addition, I gained the knowledge of what is impossible. I caused numerous beings to uphold the application of the higher training in discipline, and then by those roots of virtue, I gained knowledge of the origin as related to knowledge of what is impossible. [B13]

3.17 “If I may extol my application of the higher training in discipline, it is due to the ripening of the karma associated with it that I gained knowledge of cessation as related to knowledge of what is impossible. I also inspired numerous multitudes of beings to genuinely apply the higher training in discipline as well. It is due to the ripening of the karma associated with that that I gained knowledge of the path that leads to cessation as related to knowledge of what is impossible. Thus I realized the state of being utterly dependable. Maudgalyāyana, I have never broken the promises I made in the past when I was in training as a bodhisattva—I followed through with my promises exactly as I made them.

3.18 “Long ago, Maudgalyāyana, long before even the distant past there was a patron-king named Śrīgarbha, who reigned over numerous regions, which were under the single umbrella of his command. [F.134.a] He was true to his

promises and never went against them. At this time there was also a brahmin named Brahmadeva, who paid a visit to King Śrīgarbha and sang to him this verse:

“ ‘Lord Śrīgarbha, you’ve become victorious,
Ruling the land and seas with your virtues.
Please grant me your daughter for a wife—
O King, please help make my wishes bear fruit.’

3.19 “The brahmin was an ascetic, his body emaciated. He had blond hair and bared a set of revolting teeth. His eyes were like glass and looked hideous, and his hair was tied up in braids. Seeing him the king was shocked, scared, disgusted, and had goose bumps. He even fell into a state of panic, as he thought, ‘If I don’t give him my daughter, he’ll surely put a curse on me. Nonetheless, I have vowed to serve all sentient beings and shall not go against my word.’ His daughter, whose name was Janapadakalyāṇī—‘Good Lady of the Land’—was beautiful and lovely and she bore all the special features of royalty. He continued to reflect, ‘I have vowed to fulfill the wishes of all sentient beings. Yet this ascetic is too ugly for my daughter, who is so ravishing. I would not be happy if he had her for himself, and therefore I must break my vow.’ He stayed for some time pondering this, absorbed in his thoughts. Eventually his daughter came to him and spoke this verse:

3.20 “ ‘Father, consider and consider well!
Please don’t refuse the brahmin’s request.
Even my own parents who created me
Do not have authority to do that, so please let us marry.’

3.21 “When King Śrīgarbha heard what she said, he was pleased, [F.134.b] delighted, and overjoyed. Feeling joyful, elated, and happy, he offered his daughter Janapadakalyāṇī to the brahmin. The brahmin then took the girl with him and departed. They had a son who also took a wife and had a son, and then took ordination. The root of virtue the king created in fulfilling the brahmin’s wishes led him to be reborn like an ascetic among the gods who make use of others’ emanations. When he had reached the end of the life span of the six classes of desire realm gods, he was again born as a human and attained all of the inalienable qualities. Maudgalyāyana, at that time King Śrīgarbha was none other than me; I was King Śrīgarbha then. Due to that root of virtue I achieved knowledge of what is impossible, never to be caught again in any of the nooses of evil.

3.22 “Therefore, Maudgalyāyana, when I was involved in the trainings of a bodhisattva, I led limitless sentient beings to adopt the roots of virtue. It was due to the roots of virtue from doing so that I achieved knowledge of the origin as related to knowledge of what is impossible. Without a doubt those roots of virtue came to ripen, and when the karma came to ripen I gained realization of the knowledge of cessation as related to knowledge of what is impossible, as well as the perfect major and minor marks. When I formed such roots of virtue, I also led others to such roots of virtue, and felt limitless joy in doing so. Due to the roots of virtue from having done so, I achieved knowledge of the path leading to cessation as related to knowledge of what is impossible. With such knowledge I can accurately discern, for both myself and others, the knowledge of the path that leads to cessation as related to knowledge of what is impossible.”

3.23 The Blessed One then proceeded to utter this verse:

“By the power of knowledge of what is impossible,
Including the causes, as well as ascertaining cessation,
The path, and sentient beings’ actions and thoughts,
I have come to know all, both concept and discernment.”

· KNOWLEDGE OF THE PAST ·

3.24 “Maudgalyāyana, [F.135.a] when I, the Thus-Gone One, was training in the practices of a bodhisattva, I always maintained utter mindfulness. For a long time I dwelled by means of the faculty of mindfulness without speaking. Long ago in the limitless cycle of existence, Maudgalyāyana, in the distant past there appeared in the world a thus-gone named Fear-Proclaiming Master; he was learned and venerable, a well-gone one, a knower of the world, a steersman who guided beings, unexcelled, a teacher of gods and humans, a buddha, a blessed one. The thus-gone Fear-Proclaiming Master had as his principal attendant a monk named Pleasant. For six hundred million years he attended to the thus-gone Fear-Proclaiming Master and pleased him, never displeasing him. He memorized his teachings and never pursued his own interests. In that eon, in that buddha realm alone there were twelve thousand buddhas, and the monk Pleasant was the principal attendant to all of them. At some point later there was a thus-gone one named Achiever of the Strength of Power; the monk Pleasant was his principal attendant as well. By these roots of virtue he was reborn in the divine and human states.

3.25 “Maudgalyāyana, in case you may think that at that time the monk Pleasant was anyone else, do not think so. In those days the monk Pleasant was me. Due to those roots of virtue I achieved knowledge of the past, and

also led many beings to take up knowledge of mindfulness. Moreover, I happily rejoiced in others' roots of virtue, and the roots of virtue from doing so led me to achieve knowledge of the origin as related to knowledge of the past. I dedicated those roots of virtue and that knowledge by the very same knowledge, and due to the roots of virtue from having done so, actualized knowledge of cessation as related to knowledge of the past. Whatever methods I applied in practice, I inspired multitudes of beings toward knowledge of them. Due to the roots of virtue from having done so, I gained knowledge of the path leading to cessation as related to knowledge of the past."

· KNOWLEDGE OF THE FUTURE ·

- 3.26 "Maudgalyāyana, in the past when I was training as a bodhisattva, I underwent many hardships in order to understand the future. [F.135.b] While doing so, I thought, 'By facing these hardships may I in the future gain insight into unobscured wisdom.' Long ago in the limitless cycle of existence, Maudgalyāyana, in the distant past there appeared in the world a thus-gone one named Luminous Wisdom Lamp. The thus-gone Luminous Wisdom Lamp had a following of one hundred thousand hearers. Once when he was teaching his hearers on the topic of the future there was in the audience a monk named Always Diligent, who thought to himself, 'How amazing! In the future may I attain insight into unobscured wisdom!' With that thought in mind he tossed a large golden flower toward the thus-gone Luminous Wisdom Lamp, and made a prayer: 'How amazing—in the future may this wisdom dawn in me!' Due to that root of virtue I achieved knowledge of the future. Also due to that root of virtue I came to understand dependent origination. Furthermore, due to that root of virtue I achieved knowledge of the origin as related to knowledge of the future. In general, if the causes and conditions are present, one will accomplish knowledge of the origin as related to knowledge of the future, while such understanding will not come about if those causes are absent. Due to such roots of virtue, I achieved knowledge of cessation as related to knowledge of the future. With great delight I taught the bodhisattva great beings, and due to the roots of virtue from such gladness and utterly pure discipline, I achieved knowledge of the path leading to cessation as related to knowledge of the future."

· KNOWLEDGE OF THE PRESENT ·

3.27 “Furthermore, Maudgalyāyana, I also created numerous roots of virtue in order to achieve knowledge of the present. Long ago in limitless cyclic existence, Maudgalyāyana, in the distant past there appeared in the world a thus-gone, worthy, perfect buddha named Limitless Sight; he was learned and venerable, a well-gone one, a knower of the world, a steersman who guided beings, unexcelled, a teacher of gods and humans, a buddha, a blessed one. Once he was teaching on the topic of the present while surrounded and revered by a retinue numbering into the hundreds of thousands. [F.136.a] Among those present at the time was a brahmin named Buddhimat, who was similar to a great sal tree. The brahmin Buddhimat, who was similar to a great sal tree, heard the Blessed One teach the Dharma with unlimited eloquence on the topic of the present. Moreover, upon hearing it he felt unfathomable wonder at being in the Thus-Gone One’s presence, and thought to himself, ‘It is amazing how the Thus-Gone One teaches the Dharma with such unhindered eloquence on the topic of the present. How marvelous!’ Feeling such wonder to be in the Thus-Gone One’s presence, he tossed a flower made of a precious substance toward the Thus-Gone One and made a prayer: ‘How amazing! May I fully awaken to unsurpassed and perfect buddhahood, and thereby teach the Dharma to achieve such unhindered eloquence!’ Due to the ripening of that action, he did not fall into degeneration for eight hundred million eons. Maudgalyāyana, in case you may think that at that time the householder of the brahmin caste named Buddhimat, who was similar to a great sal tree, was anyone else, do not think so. In those days the householder of the brahmin caste name Buddhimat, similar to a great sal tree, was me. Due to that root of virtue I developed unhindered wisdom with regard to the present. I also inspired many beings toward knowledge of the present, thereby creating roots of virtue that led me to accomplish knowledge of the origin as related to knowledge of the present. Moreover, I actualized knowledge of the present and then taught it genuinely, so that many other beings actualized it as well. Due to the roots of virtue that came from that, I actualized the knowledge of cessation as related to knowledge of the present.

3.28 “In order to actualize the path that leads to cessation as related to knowledge of the present, when I was training as a bodhisattva, I served and asked questions to trillions of buddhas. [F.136.b] Long ago in the limitless cycle of existence, Maudgalyāyana, in the distant past there appeared in the world a thus-gone, worthy, perfect buddha named Limitless Vision; he was learned and venerable, a well-gone one, a knower of the world, a steersman who guided beings, unexcelled, a teacher of gods and humans, a buddha, a blessed one. The thus-gone Limitless Vision had a community of seven billion hearers. Once, in the midst of his community of

hearers, he was teaching the Dharma on the topic of the path that leads to cessation as related to knowledge of the present, explaining, 'You should understand how the present is through this path....'

3.29 "In the audience at that time was a man of the warrior caste, who was like a great sal tree, named Viśākhamitra, who addressed the blessed thus-gone Limitless Vision, saying, 'Please, O Blessed One, I request to hear a Dharma teaching by the Blessed One particularly on the path—the path that leads to cessation as related to knowledge of the present, which treats the various intentions and afflictions that sentient beings are involved with.'

3.30 "The blessed thus-gone Limitless Vision replied to Viśākhamitra of the warrior caste, who was like a great sal tree, 'Viśākhamitra, for a long time you have been immersed in the profound Dharma and the way of profound practice, and serving the buddhas of the past. It is excellent that you have asked about these profound points with the intention to help numerous beings, excellent indeed. Listen well then, Viśākhamitra, and keep what I am about to say in your heart.'

Viśākhamitra of the warrior caste, who was like a great sal tree, replied to the Blessed One, 'Of course, of course!' and he listened attentively as the Blessed One had directed.

3.31 "The Blessed One continued, 'Viśākhamitra, the remedy for sentient beings involved in desire toward the physical form is uncleanness. The remedy for sentient beings involved in desire toward sounds is the principle of impermanence. The remedy for sentient beings involved in desire toward scents is emptiness. [F.137.a] The remedy for sentient beings involved in desire toward tastes is the idea of the unpleasant. The remedy for sentient beings involved in desire toward textures is the idea of suffering. The remedy for sentient beings involved in desire toward objects of thought is the absence of identity. Viśākhamitra, here I have explained the remedies for beings no matter what they are involved with. Furthermore, Viśākhamitra, there is a path, and practice related to that path, that applies to all sentient beings, an indisputable medicine: that is to perceive all worlds with aversion. Viśākhamitra, the path on which all sentient beings have an indisputable practice, the foremost path of practice for all sentient beings, the path that leads to right abandonment, is the gateway to the liberation of absence of marks. Viśākhamitra, not mentally engaging with any marks is the path of indisputable practice for all sentient beings; it cuts away all fetters. Viśākhamitra, in order to achieve this knowledge, I served trillions of buddhas in the past. In doing so, I created roots of virtue, and due to those roots of virtue I achieved knowledge of the path that leads to cessation as related to knowledge of the present.'

3.32 “Maudgalyāyana, then Viśākhamitra of the warrior caste, who was like a great sal tree, tossed and scattered flowers made of every precious substance toward the blessed thus-gone Limitless Vision, and then prostrated his entire body to the Blessed One. Maudgalyāyana, in case you may think that at that time Viśākhamitra of the warrior caste, who was like a great sal tree, was anyone else, do not think so. In those days Viśākhamitra of the warrior caste, who was like a great sal tree, was me. Due to those roots of virtue, I truly realized the knowledge of the path that leads to cessation as related to knowledge of the present.”

3.33 The Blessed One then proceeded to utter these verses: [F.137.b]

“Due to the roots of virtue from serving the victorious savior
Who had vision of all, I perfected my knowledge of the present.
Without those roots of virtue, I would never have seen everything.
Due to these roots of virtue, I perfected my knowledge of the present.
Since there is nothing that I do not know,
I will free sentient beings’ minds from the fetters of Māra.

“Therefore, Maudgalyāyana, bodhisattvas ought to have an inquisitive disposition. Maudgalyāyana, bodhisattvas with an inquisitive disposition swiftly and completely awaken to unsurpassed and perfect buddhahood.

3.34 “Long ago in the limitless cycle of existence, Maudgalyāyana, in the distant past there appeared in the world a thus-gone one named Instructor; he was learned and venerable, a well-gone one, a knower of the world, a steersman who guided beings, unexcelled, a teacher of gods and humans, a buddha, a blessed one. In his time, this world was sixty thousand leagues wide and perfectly square—it was exactly as wide as it was long. It was decorated with a beautifully emanated and extremely ornate checker design, covered entirely by a golden parasol, and entirely flat like the palm of a hand. In those times I was the king of the world, a devout Dharma king named Jayasena who had one thousand children. The eldest of these, named Prince Śāntamati, had served innumerable buddhas. He was familiar with all the teachings of bodhisattvas and was dedicated to emptiness. He was accepting of the profound teachings and dedicated to the vast. He did not dedicate himself to the lower teachings, and on the contrary disparaged them. His intellect was extremely refined.

3.35 “One day King Jayasena had the thought, ‘This prince is both smart and devout—I should help him fulfill his wishes.’ So he said, ‘Prince, what are your goals?’

“ ‘Father,’ he answered, ‘if you will be so kind, I would like to compare the teachings of learned mendicants and brahmins. I have doubts about the teachings, Father. If I could ask questions, I’d be able to overcome my

doubts about the Dharma. I beseech you.' [F.138.a]

3.36 "Hearing Prince Śāntamati's words, King Jayasena proceeded to summon to his own gardens the learned mendicants and brahmins throughout the land who were suitably intelligent and who had impeccable conduct as well. Then Prince Śāntamati went to the gardens along with the learned mendicants and brahmins. All together, Prince Śāntamati staged a Dharma debate between the knowledgeable and discerning mendicants and brahmins. He first asked, 'Noble ones, what is harmful in the world?'

3.37 "Some said, 'Poverty is harmful in the world. Those beings afflicted with poverty are entirely dependent on something else, thinking it will bring them happiness.' Others said, 'Abuse is harmful in the world. Beings who are abused, wishing to be free from such abuse, are entirely dependent on something else.' Some said, 'To be without a voice is harmful in the world. Beings who cannot speak are entirely dependent on something else, thinking it will bring them happiness.' Some said, 'To lack intelligence is harmful in the world. Those who lack intelligence do whatever they can to gain intelligence, and thus are dependent on something else, thinking becoming intelligent will provide them with happiness.' Some said, 'Failure is harmful in the world. Beings who have not reached their goals are entirely dependent on something else, thinking it will help them overcome their lack of success.' Others said, 'Being apart from your loved ones is harmful in the world. Beings who are apart from their loved ones are entirely dependent on something else, thinking it will provide them with happiness.' Some said, 'Having no knowledge of craftsmanship is harmful in the world. Beings who lack knowledge of craftsmanship are entirely dependent on something else, thinking it will provide them with happiness.' [F.138.b] Some said, 'Lawlessness is harmful in the world. If the kingdom falls into disorder, everyone associated with the king will suffer.'

3.38 "Others said, 'Mistreating the king brings suffering, and so does mistreating the royal ministers.' Others said, 'Disrespecting one's wife is harmful. Quarrels within a couple can lead to murder.' Others said, 'Sleeping with someone else's wife is harmful in the world. People who have affairs with others' wives bring about trouble, so sleeping with someone else's wife is harmful in the world.' Others said, 'Discontent is harmful in the world. People who are discontent take up rods, spikes, and canes and, overcome with attachment, sneak into others' houses to steal their wealth, causing trouble.'

3.39 "Still others said, 'Ungratefulness is harmful in the world. People who are ungrateful have no regard for the help offered to them. They don't think about the help they've received and are heedless of the help offered to them in the past. They don't think about the benefit they received from help in the

past and ruin the help they've been given. Consider this story I heard. A man was traveling through a forest when dark clouds formed. Lacking any protection or shelter, a bear saved him and took him into his den. There they survived on fruits and roots for seven days. Thinking the man must be suffering from the cold, the bear cradled the man in his arms. After the seven days passed and the storm cleared, they emerged from the den and the bear sent the man off. However, the man disregarded the help that was given to him and led a hunter to the bear so that it was killed. [F.139.a] In this way ungratefulness brings suffering in the world. This shows the many different types of suffering.'

3.40 "Prince Śāntamati then addressed the whole group of learned mendicants and brahmins, saying, 'Venerable sirs, I rejoice in hearing your descriptions of sufferings and harm. I myself recognize three things that harm the world, things that harm sentient beings and bring them suffering. What are these? The harm that comes from aging, the harm that comes from sickness, and the harm that comes from dying. These three things affect all beings living in the world, including demons and even including Brahmā. And yet, how to gain release from them I truly do not know.'

"Out of midair a voice was heard, saying, 'a thus-gone one called Instructor has appeared in the world. He teaches a Dharma that truly transcends birth, aging, sickness, and death. Come meet him, all of you. Let's go together before the Blessed One and ask about what is harmful in the world. Whatever the Blessed One then says you should take the meaning to heart.'⁴³

3.41 "Then Prince Śāntamati along with sixty million other beings went before the thus-gone Instructor, bowed their heads at the blessed Thus-Gone One's feet, and then waited off to one side. There each of the sixty million beings sat cross-legged. From his place off to one side, Prince Śāntamati then sang a question to the Thus-Gone One in verse:

" 'Instructor of the world including the gods,
Your mind immaculate, I ask of you:
Which of beings' behaviors are harmful?
Please tell me this, you who see everything.

3.42 " 'What attachments are harmful to beings?
Please tell me out of your care and altruism.
If I and other beings hear the answer,
We will set ourselves to become free.' [F.139.b]

3.43 "So outstanding were the prince's words,
That when Instructor, the guide who had realized
All the teachings of the Victor, heard his question,

In order to help beings he replied:

- 3.44 “ ‘What is harmful to beings:
Harmful it is to age, become sick, die,
Have pain, and suffer in its many forms.
Yet beings are not aware of their afflictions.
- 3.45 “ ‘As soon as they are born, due to previous karma,
They quickly begin chasing after good or bad.
Thus are they born in high or low castes.
If special, they are born with an excellent appearance.
- 3.46 “ ‘Otherwise, they are born with a bad or good form;
As a female or male, or neuter;
In the brahmin, warrior, merchant,
Or peasant caste; either poor or rich;
- 3.47 “ ‘Without any defect in their faculties
Or otherwise with some disability—
Any rebirth and existence is harmful.
To age, become sick, and die is destructive.
- 3.48 “ ‘Forsaking anger leads to a beautiful form,
While anger leads to a form that is ugly.
Being proud leads to being mistreated;
Forsaking pride leads to being respected.
- 3.49 “ ‘Killing beings leads to a short life,
While saving lives leads to long life and longevity.
Hurting beings leads to migration in the lower realms,
And when human, to contract illness.
- 3.50 “ ‘The karma of saving lives in the human world
And comforting those who are suffering direly
Leads to leaving behind the state of a human
And living in pleasure in the realms of the gods.
- 3.51 “ ‘After dying as a god, again one becomes human—
Happy, healthy, and mindful.
One will never experience pain in one’s life,
And will be lovely for gods and humans to behold.
- 3.52 “ ‘If a man sleeps with another’s wife, after dying,
He will leave the human realm and end up in the lower realms
Where sharp thorns of metal trees

Will pierce him and cause him pain.

- 3.53 “ ‘When the wrongdoer’s karma in hell is exhausted, [F.140.a]
And he eventually achieves a rare human life,
He will have no control over his own wife,
And will suffer, not understanding his karma.
- 3.54 “ ‘The one who restrains himself from others’ wives,
Who pays no heed to others’ wives,
After leaving behind this human life
Will live in pleasure in the higher states.
- 3.55 “ ‘He will always possess the intellect of the god realms
And even when back in the human realm
He will be wise and find a respectful wife,
And students of similar mind-set will follow him.
- 3.56 “ ‘Those who have no caution in their speech
And respond to questions with falsehoods
Will end up in the lower realms after dying
As a human, and there face horrible suffering.
- 3.57 “ ‘They might later die there and become human again,
Gaining a human life, so difficult to attain,
And yet face false slander about things not true
During a life of hardship in the human realm.
- 3.58 “ ‘Those who are careful with their words,
Remain honest, and tell no lies,
After dying in the human realm will travel
To the splendid god realms and have pure conduct.
- 3.59 “ ‘Once the karma of purity and learnedness is exhausted,
Their divine life will end and again they will be human.
Whatever they say will be valid and true;
All outcomes will be pure and never disharmonious.
- 3.60 “ ‘Those who speak divisively,
Those who provoke discord,
After losing their human life
Will have pain to endure in the lower realms.
- 3.61 “ ‘When later they die and again becomes human,
Achieving a human life so difficult to gain,
They will be separated from loved ones who will not stay,

Like dewdrops on the tips of blades of grass.

- 3.62 “ ‘If they reconcile people not getting along,
After death they will live in pleasure in the higher states,
Where they will be honored in the divine realms
And revered by hosts of gods as beings who are wise .
- 3.63 “ ‘When later they die, they will return here as a human, [F.140.b]
Find an excellent spouse with a harmonious attitude,
And faithful and loyal companions who do not leave them,
Even when living in a bad environment.
- 3.64 “ ‘Those who speak harshly and tactlessly,
Recklessly inflicting pain on others,
After losing their life as a human
Will end up in the lower realms and feel pangs of anguish.
- 3.65 “ ‘Once the agonies endured in the lower realms are over
They will die and return to life as a human
Where their mind will be constantly disturbed
By hearing angry, unpleasant words.
- 3.66 “ ‘Those who speak kindly
Make others’ minds happy.
Once they die and lose their human life
They will live in pleasure in blissful states.
- 3.67 “ ‘After such virtuous beings die in the higher realms
And acquire a human body once more,
They will perpetually hear beautiful speech
So that their mind is forever joyful.
- 3.68 “ ‘Those who speak meaninglessly and inopportunistly
Say things that are disagreeable.
After they lose their life as a human,
They will end up in the lower realms to endure their suffering.
- 3.69 “ ‘Once their negative karma has finished ripening,
They will die and return to life as a human,
Where their words will seem repugnant
And unwise, and will never be honored.
- 3.70 “ ‘Those who say meaningful, significant,
And opportune things make people happy.
After they lose their life as a human

They will live in bliss and pleasure in the god realms.

- 3.71 “ ‘Once they die there they will return to human life
Where the perfectly measured words of these great beings
Will be as well-received
As water drunk by the thirsty.
- 3.72 “ ‘Those who are possessed by malice
Are not at peace as poisonous defects come forth.
When they lose their human life, they will end up
In the lower realms to face their suffering.
- 3.73 “ ‘Once they die in the lower realms, and the suffering
They must bear there is over, they will become human,
But with a horrible physical appearance,
With glaring eyes they will look at others. [F.141.a]
- 3.74 “ ‘Those who hold no malice for others
Quell the emergence of poison-like faults.
When they die and lose their life as a human,
They will live in pleasure in the higher realms.
- 3.75 “ ‘When such wise ones’ virtue to be in the god realms
Is finished, they will achieve a rare human life,
Pleasing and beautiful to behold,
With kind eyes as they look at others.
- 3.76 “ ‘Those who covet someone else’s possessions
And makes others’ happiness into suffering,
After losing their human life will end up
In the lower realms to face suffering.
- 3.77 “ ‘When they die there, they will return to this human life
Destitute and with little dignity,
Dejected in the face of others’ taunts,
Like an exhausted elephant sinking in mud.
- 3.78 “ ‘Those who hold no malice toward others,
Who help to bring others abundant happiness,
After losing their human life are reborn as a god,
Attaining the ten attributes of gods:
- 3.79 “ ‘Longevity, fine complexion, fame, power,
Form, sound, scent, taste, and texture.
As the focus of rituals for gods in the Brahmā realms,

The gods will supplicate and worship them.

- 3.80 “ ‘When they die there and return to human life,
They will be dignified and resplendent with grandeur.
Their splendor will be as sublime
As the sun, which transcends scrutiny.
- 3.81 “Those who, confused about the ripening of karma,
Claim things create themselves or emanate from God,
Or that happiness and suffering have no cause,
Or think that actions have no consequences,
- 3.82 “With such wrong ideas about how karma ripens
Will misbehave in physical action and speech.
When they lose their life as a human, they will end up
In the lower realms to face degeneration and suffering.
- 3.83 “ ‘When they die there and return to human life,
They will be dumb, dull-witted, and unintelligent.
They will not understand karma as taught by the guides,
And even if a thousand buddhas try to free them, they will not act. [F.141.b]
- 3.84 “ ‘Those who are knowledgeable about the ripening of karma,
Certain that karma is what annihilates beings,
Cannot be guided by anyone except the Leader.
Creating positive karma, after they die
- 3.85 “ ‘They will live in pleasure in the higher realms.
After dwelling in the god realms, when they die there
They will live in the human realm again and be worshiped,
Forever honored as those who are wise.
- 3.86 “ ‘They will never become involved with afflictions,
They will never have a negative perspective,
And they will always embrace the practice of the sublime Dharma.
They will teach about beings’ karma—what is bad,
- 3.87 “ ‘What is harmful, and what afflictions are.
They will teach how to turn others around to virtue.
They will teach the path to purification and the higher realms,
And how to escape all the causes of birth,
- 3.88 Which lead to involvement in so much suffering.
If they do not know how to renounce these,
And yet seek to quell them so they do no harm,

- How can they avoid going to another karmic realm,
- 3.89 “ ‘Or returning from that realm again?
Understand that the Buddha’s teachings are immutable,
And that the consequences of actions do not just disappear.
There is no doer or deed whatsoever;
- 3.90 “ ‘No result to be experienced is attained.
Things come about because of causes—
If you grasp at absence you are setting yourself up to suffer.⁴⁴
- 3.91 “ ‘The victors have transcended the past
And see everything like a moon’s reflection—
You should regard phenomena in essence like that.
Just like a mirage is not essentially there,
- 3.92 “ ‘There is nothing whatsoever, whether real or unreal.
Just like the contents of a dream are unreal,
Or like the reflections of clouds in water are unreal,
So too phenomena are insubstantial.
- 3.93 “ ‘Like stars in the sky above,
Entities are devoid of some other concrete essence,
Just like someone in the intoxication of a dream
May feel pleasure, which is not there after waking.
- 3.94 “ ‘The whole of what was dreamed was insubstantial,
And yet is recalled by the person who wakes up in the night,
And seen by the person in the dream.
So too are entities insubstantial.
- 3.95 “ ‘If someone is enraged in a dream,
Being a dream, there is no real anger, [F.142.a]
And when the wise awaken, they sees no malice.
So too are entities devoid of substance.
- 3.96 “ ‘Like those who drink wine in a dream
Are aware they have become drunk from the wine,
And yet there is no real wine or intoxication,
So too are things unreal.
- 3.97 “ ‘It is just like a man who in a dream sees the face
Of a woman who is lovely and adorned.
He desires her while in the dream state,
Yet after waking no longer sees her face.

- 3.98 “ ‘The woman in the dream is not there—
Likewise with desire, women, and pleasures.
After waking, desire, women, and pleasures
Are nowhere to be seen—so too with substantial things.
- 3.99 “ ‘Those who are unwise and unaware
Do not understand what is harmful to beings.
Those who are wise regarding what is harmful to beings
Do not have desire for things.
- 3.100 “ ‘This, O Prince, is the nature of learnedness.
Always understand that things are like in a dream;
Like healing from disease or being hurt,
So too can all things be explained.’
- 3.101 “Maudgalyāyana, in case you may think that at that time Prince Śāntamati
was anyone else, do not think so. In those days Prince Śāntamati was me.
Therefore, Maudgalyāyana, those who seek my knowledge, who seek to
liberate sentient beings from suffering, should practice to gain knowledge of
the present.
“Maudgalyāyana, I persevered in understanding the present, fearlessly
risking life and limb, creating the roots of virtue that come from risking life
and limb. What provided the causes and conditions for accomplishing
knowledge of the present, you may ask? It was the way I served and asked
questions to the learned mendicants and brahmins.
- 3.102 “Long ago in the limitless cycle of existence, Maudgalyāyana, an amount
of eons in the distant past that is even beyond countless, [F.142.b] this very
world, Endurance, was a world system known as Layers of Jewel Flowers.
This very continent, Jambūdvīpa, was a great continent known as Golden
Light. It was beautifully formed in a square shape, sixty thousand leagues
wide and sixty thousand leagues long, perfectly proportioned and
symmetrical. It was as bountiful, for instance, as the current northern
continent, Kuru. The great continent Golden Light had a king named Expert
Annihilation. At the same time there appeared in the world a thus-gone one
named Vimalanetra who was learned regarding the causes and conditions of
all phenomena. Once, King Expert Annihilation had gathered in his court a
number of extremist parivrājaka practitioners, who were engaged there in a
discussion regarding what the causes and conditions for accomplishing
knowledge of the present were. At some point the extremist parivrājaka
practitioners went before King Expert Annihilation and addressed him,
saying, ‘May you be victorious, O Great King. If Your Royal Highness will
permit us, we have something to ask you.’

3.103 “King Expert Annihilation replied to the extremist parivrājaka practitioners, ‘Venerable ones, please ask whatever it is you may have doubts about. If I am capable of giving an answer, I will. If I am not able, I will tell you the means by which you venerable men might come to understand the matter.’

“They proceeded: ‘Your Majesty, what are the causes and conditions for actualizing knowledge of the present?’

“The king replied, ‘This is something I cannot answer. However the thus-gone, worthy, perfect buddha Vimalanetra [F.143.a] is now staying nearby in the Park of Flowers. There is nothing that the thus-gone Vimalanetra does not know, does not perceive, and does not realize. Ask him, and take heed of his answer.’

3.104 “The venerable men went to see the thus-gone Vimalanetra. King Expert Annihilation went as well, and bowed his head at the Blessed One’s feet and then sat off to one side. The extremist parivrājaka practitioners exchanged all sorts of pleasantries and humorous remarks with the thus-gone Vimalanetra and then sat off to one side as well. From their place off to the side, the extremist parivrājaka practitioners presented their questions to the thus-gone Vimalanetra in a song:

3.105 “ ‘What deeds lead to happiness?
Please—what is the way to know the present?
What leads to attaining supreme wisdom?
Please answer these; no need to say more.’

3.106 “Having vanquished the afflictions, the Victor knew
Minds unimpededly and possessed all-seeing vision.
So, realizing their thoughts with his unhindered wisdom,
The guide Vimalanetra explained:

3.107 “ ‘Look at beings with loving eyes;
Feel compassion for them with the pain in their hearts,
Then help others to have such loving kindness.
Have equanimity toward the constituents of the afflictions.

3.108 “ ‘If you carry out such excellent deeds,
You will understand causes; knowledge will dawn.’
Upon hearing such a fine explanation,
They felt a boundless desire to awaken.

3.109 “ ‘The one who liberates beings, including gods,
Achieves the unfolding of knowledge of the present.
I who have knowledge without attachment

Have freed beings from the phenomena of harm and suffering.

- 3.110 “ ‘If you carry out such excellent deeds,
You will understand how to know the present. [F.143.b]
The one who knows the minds of beings
Also understands the Victor’s path to tame the senses.’
- 3.111 “What do you think, Maudgalyāyana? Maudgalyāyana, in case you may think that at that time King Expert Annihilation was anyone else, do not think so. In those days King Expert Annihilation was me. Due to those roots of virtue I gained knowledge of the origin as related to knowledge of the present. Maudgalyāyana, I inquired about, came to understand well, and eventually actualized the exhaustible and changing nature of that knowledge of the present—the knowledge of the origin as related to knowledge of the present.
- 3.112 “Long ago in the limitless, immeasurable cycle of existence, Maudgalyāyana, long before even the distant past there appeared in the world a thus-gone one named One Who Makes No Promises; he was learned and venerable, a well-gone one, a knower of the world, a steersman who guided beings, unexcelled, a teacher of gods and humans, a buddha, a blessed one. At that time there was a brahmin named Utterly Scrutinized Conduct, who was like a great sal tree. Whatever endeavor he set himself to, he carried it out only after much scrutiny. He was also highly altruistic. One night he woke up in such an altruistic mind-set as dawn was breaking, and as soon as he did so, he heard a voice in the sky saying, ‘Anything that originates also ceases.’ When morning came and he roused himself and got out of bed, he felt distaste for his house. He did not bathe or apply lotions. He did not feel like eating breakfast, playing games, amusing himself, or enjoying anything. He just stayed by himself, unhappy and lost in thought. Eventually his parents, friends, family members, and relatives gathered around him and said, ‘Child, what is making you so unhappy, downcast, and preoccupied?’
- 3.113 “He replied to his parents, friends, family members, and relatives, ‘Father, Mother, this morning I awoke at the break of dawn, and heard a voice in the sky saying that [F.144.a] it is the nature of everything that originates to come to an end. Hearing those words made me upset, as I no longer can enjoy anything that is conditioned, inferior, and transitory. Father, find me something that will not end.’
- “His parents retorted, ‘Are you confused? Afraid? Frightened? Have you been harmed by a demon or a ghost? Son, there is nothing that does not come to an end. Think, for example, son, of how there is nothing that can

block or overcome space. Just like that, son, there is nothing that does not come to an end.'

3.114 "The boy told his parents, 'Father, Mother, if something is not born, it will not die. What is born will die. Something that is not born will not die. Whoever has a child, has a child that is bound to die, and yet for those who have no child, there is no child that will die. Moreover, if one's child also has a child, that child is also bound to die. Therefore, if a child is born it must die. If a child is not born, it will not die. Everyone who has appropriated, has clinging; therefore those who do not appropriate will not suffer. Reflecting on this, I think there must be a course of action, a method by which the blemish of clinging will not come about. I conclude that the blemish of clinging consists of grasping. When grasping is absent, there is no blemish of clinging. So what can I do to take care of all sentient beings and prevent them from grasping? I conclude that sentient beings cannot stop the blemish of clinging because they are not aware of it. Thus they are marred by the blemish of clinging because they do not prevent it. I will take all sentient beings under my care and train them. [F.144.b] Moreover, I will fully comprehend the blemish of clinging. How will I do this, you may ask? Without clinging, and without awakening, I will develop compassion for these sentient beings. I will care for beings without clinging, and I will stop producing the blemish of clinging.'

3.115 "What do you think, Maudgalyāyana? Maudgalyāyana, in case you may think that at that time the brahmin Utterly Scrutinized Conduct, who was like a great sal tree, was anyone else, do not think so. In those days the brahmin Utterly Scrutinized Conduct, who was like a great sal tree, was me. By closely scrutinizing my conduct, I soon fully awakened to unexcelled and perfect buddhahood. And in the same way, so have people of the warrior caste that are like great sal trees, householders that are like great sal trees, as well as kings, ministers, and their children. Maudgalyāyana, practicing in a similar manner, they have soon fully awakened to unexcelled and perfect buddhahood.

3.116 "Maudgalyāyana, in pursuit of unexcelled and perfect awakening, I have undergone a number of trials and deprivations. Long ago in limitless cyclic existence, Maudgalyāyana, in the distant past there was in the east a world known as Unshakeable. In that world there appeared a thus-gone, worthy, perfect buddha named King Apex of Flawless Vision; he was learned and venerable, a well-gone one, a knower of the world, a steersman who guided beings, unexcelled, a teacher of gods and humans, a buddha, a blessed one. Maudgalyāyana, the buddha realm of the thus-gone called King Apex of Flawless Vision was an indescribably vast trichiliocosm. The thus-gone King Apex of Flawless Vision had an inexpressibly large community of one

hundred billion hearers. The chief attendant of the thus-gone King Apex of Flawless Vision was named Siṃhamati. [F.145.a] He had been the chief attendant to the thus-gone King Apex of Flawless Vision for seventy-six quintillion years, and for that long had obeyed his every wish. He even came to be known as ‘the one who never disobeyed,’ and never did anything toward his own ambitions.

3.117 “Over the course of those seventy-six quintillion years, he requested the thus-gone King Apex of Flawless Vision to explain the knowledge of the path that leads to cessation as related to knowledge of the present. The Blessed One agreed, and so he said, ‘Please teach me the knowledge of the path that leads to cessation as related to knowledge of the present.’

“The Blessed One replied, ‘What I have myself heard about knowledge of the path leading to cessation as related to knowledge of the present, I will explain.’

3.118 “And so, aside from times they were eating, drinking, and sleeping, for seventy-six quintillion years the thus-gone King Apex of Flawless Vision taught on knowledge of the path leading to cessation as related to knowledge of the present. He said, ‘This is how to understand what is possible regarding the present. This is how to understand knowledge of the origin as related to knowledge of the present. This is how to understand knowledge of cessation as related to knowledge of the present. Similarly, this is how to understand knowledge of the origin as related to knowledge of what is impossible. This is how to understand knowledge of cessation as related to knowledge of what is impossible, and how to understand the path leading to cessation as related to knowledge of what is impossible. Furthermore, this is how to understand the present in relation to knowledge of omniscience. This is how to understand knowledge of the origin in relation to knowledge of omniscience, and knowledge of cessation in relation to omniscience regarding the present. And this is how to understand knowledge of the path leading to cessation in relation to knowledge of omniscience regarding the present.’

3.119 “What do you think, Maudgalyāyana? Maudgalyāyana, in case you may think that at that time the bodhisattva and chief attendant named Siṃhamati was anyone else, do not think so. In those days [F.145.b] the chief attendant Siṃhamati was me. Therefore, Maudgalyāyana, those bodhisattva great beings who wish to fully awaken to unexcelled and perfect buddhahood should assiduously serve as attendants to the blessed buddhas, and at whatever cost to life and limb, not hesitate to give whatever anyone might ask of them.

3.120 “Maudgalyāyana, I remember that I once gave up a kingdom in order to gain knowledge of the path leading to cessation in relation to the present. Long ago in the limitless cycle of existence, Maudgalyāyana, in the distant past there lived a king named Brahmadatta who gave up everything he owned and sought the sublime teachings. Whatever any beggar asked him for, he gave without holding anything back. Once, Maudgalyāyana, King Brahmadatta went with Her Majesty the Queen and the crown prince to the dining hall. Once there, a hideous piśāca demon arrived. It sat cross-legged in midair in the middle of the dining hall where the king was sitting, and spoke to him: ‘O great lord of the land who seeks the sublime teachings, may you be victorious! I have an excellent instruction I heard from thus-gone ones in the past—if you are interested you may have it.’

3.121 “King Brahmadatta then replied to the piśāca demon, ‘O great ghost, I do want the teaching. Whatever you wish is my command!’

“The demon answered, ‘O great lord of the land, if you give me the three things most dear to you—you yourself, your wife, and your son—I will then give you this sublime teaching.’

“ ‘What will you do with us?’ asked the king.

“ ‘I will eat you, but I shall also give you a teaching.’ [F.146.a]

3.122 “King Brahmadatta then glanced to both sides, seeing his wife on his left and his dear son on his right. They told him, ‘Your Majesty, you should give us up immediately, and hear whatever teaching there is that has the capability of liberating from cyclic existence.’

“Maudgalyāyana, the piśāca demon was aware of their noble intention, and so granted them a sublime teaching in verse:

“ ‘If you seek happiness for yourself
And others, do not do anything harmful.
Fools who do harmful things seeking happiness
Will face the consequence of each one.’

3.123 “Then King Brahmadatta thought to himself, ‘What an amazing verse of sublime teaching! I would sacrifice as many of my own bodies as there grains of sand in the Ganges for this verse. Having sacrificed that many bodies, one should seek out this verse.’ Standing up, he took his wife with his left hand and his son with his right, and told the piśāca demon:

“ ‘This verse is of immense benefit to me.
Whatever pleases you, you shall enjoy it.’

3.124 “Maudgalyāyana, the form of the piśāca demon then vanished and its true form was revealed. It then spoke in verse to King Brahmadatta:

“ ‘I commend your courage in giving—
You have overcome the sin of stinginess.
Your gifts are accepted;
May your wishes be fulfilled.’

- 3.125 “King Brahmadata then asked the ghost, ‘My friend, who exactly are you?’
“He replied, ‘Friend, I am Śakra, lord of the gods. Whatever is the foremost thing you desire, Your Majesty, please ask me.’

“King Brahmadata then said, ‘O Lord of the Gods, if you will consent to bestowing the most supreme thing of all, please grant that supreme thing which is not born, does not age, does not become sick, does not die, does not feel pain, does not lament, does not suffer, does not experience unhappiness, and is never disturbed.’

“ ‘Your Majesty,’ replied Śakra, ‘I do not possess such a thing. [F.146.b] However, the Blessed Buddha does possess such a perfect thing. Please request some other supreme thing you desire.’

- 3.126 “King Brahmadata then addressed Śakra, lord of the gods: ‘You may be lord, but yet you are powerless—all I see is a fool.’

“Śakra became dejected, disgraced like an elephant who has sunk in the mud.

“Maudgalyāyana, in case you may think that at that time the one known as King Brahmadata was anyone else, do not think so. In those days King Brahmadata was me. Maudgalyāyana, due to those roots of virtue I gained knowledge of the path leading to cessation as related to knowledge of the present. Thus, Maudgalyāyana, those bodhisattva great beings who want to fully awaken to unexcelled and perfect buddhahood, and who moreover wish to achieve knowledge of the path leading to cessation as related to knowledge of the present, should train in giving up all they own, and practice generosity without hesitation.” [B14]

· KNOWLEDGE OF KARMA ·

- 3.127 “Maudgalyāyana, I also underwent countless trials and deprivations in order to understand karma. Long ago in the limitless cycle of existence, Maudgalyāyana, in the distant past there was a brahmin named Descendant of Bharadvāja. Once he was traveling to visit someone. He was resting along the way when untimely storm clouds formed in the sky and it began to rain. The brahmin Descendant of Bharadvāja took shelter under a tree without anything to eat, while it continued to rain for seven days. In the hollow of the tree trunk there happened to live an extraordinary rabbit. It came out of its hollow and licked the foot of Descendant of Bharadvāja, who then took the rabbit onto his lap and held it there for the week he was there, petting it

with his hand. He looked at the rabbit with affection in his heart and caressed its body. [F.147.a] With loving gestures he stroked it and with love in his voice and in his heart, he spoke to it, uttering for instance these verses:

- 3.128 “ ‘Rabbit, it is well that you live here in the forest,
To be righteous and follow a virtuous teacher.
But, how are you able to live here in this forest?
Please grant a reply to my question.
- 3.129 “ ‘Are you not afraid to be here with me?
Are you not also hungry and thirsty?
Do you eat grass, or otherwise
How do you survive out here in the forest?’
- 3.130 “The rabbit replied:

“ ‘O human brahmin, please hear what I say.
Look, O Dharma practitioner, around this forest—
There is no grass or anything to drink,
But to see a sage like you brings me delight.
- 3.131 “ ‘Seeing the virtuous, one practices disciplined conduct
And becomes glad and joyful at such happiness in the world.
Tell me, what deeds have you performed to enter the human realm?
And what deeds lead to rebirth as an animal?

“ ‘I would be overjoyed to hear about this.
Please choose your words well and tell me.’
- 3.132 “The rabbit continued:

“ ‘In a past life I listened to a Dharma teaching,
But then hurt the Dharma teacher—
Due to that I ended up as an animal.’
- 3.133 “The brahmin said:

“ ‘I have been here a while, so I must go.
Be patient, little one—quench your thirst
And eat some grass, you will not die here.’
- 3.134 “The rabbit continued:

“ ‘I am not interested in water,
I don’t want grass, and I don’t need speeches.
Brahmin, don’t forsake me or go away

But look after me and stay here in the forest.'

3.135 "The brahmin retorted:

" 'But, little one, what could I eat here?
There is nothing to drink, nor place to dwell,
So how could a brahmin
Make a home in this forest?'

3.136 "The rabbit responded:

" 'O sage, since you've asked:
There is no food, nor anything to drink,
Not even sesame seeds or rice.
I do not have a mat or bedding.

3.137 " 'So I'll give myself to you, O sage— [F.147.b]
You can wear my skin with pleasure, O sage.
You will then find pleasure in this visible world.
Wearing my skin, please stay here in my forest.'

3.138 "The brahmin decided to test him, saying:

" 'I will eat you today and make my home in the forest.
Please kill yourself and give your body to me—
Once I've eaten you, I can stay here contentedly.'

3.139 "The rabbit replied:

" 'I will throw myself in the fire without hesitation;
Today you will wear my skin.
Once I die you will be happy
And the wise will rejoice.'

3.140 "To continue to test him,
The sage gathered grass and wood
And started a fire, then told the rabbit,
'Roast yourself so I can stay in the forest.'

3.141 "The rabbit saw the fire; then, full of faith
And without a second thought,
It jumped into the flames
As if diving into a pool of cool water.

3.142 "The sage was pleased and lovingly
Grabbed the rabbit and saved it.

‘Little one, may you live in this forest an eon.
I will stay in the forest to help you.’

- 3.143 “Remaining there in the forest,
The sage gave the rabbit helpful advice,
So that it did countless good deeds
And found happiness in the higher realms.
- 3.144 “What do you think, Maudgalyāyana? Maudgalyāyana, in case you may think that at that time the rabbit was anyone else, do not think so. In those days the rabbit was me. And what do you think, Maudgalyāyana? In case you may think that at that time the sage was anyone else, Maudgalyāyana, do not think so. In those days the sage was Śāriputra. Due to those deeds and roots of virtue, I gained knowledge of karma. Therefore, Maudgalyāyana, those bodhisattva great beings who wish to fully awaken to unexcelled and perfect buddhahood should train in knowledge of karma and not mix up the principles of karma. They should also dedicate their merit toward unexcelled and perfect awakening. Maudgalyāyana, [F.148.a] in this way should bodhisattva great beings understand the knowledge of karma.
- 3.145 “Maudgalyāyana, when I was training as a bodhisattva in the past I created countless roots of virtue and underwent countless trials and deprivations in order to gain knowledge of the origin as related to knowledge of karma. Long ago in cyclic existence, Maudgalyāyana, long before even the distant past there was a patron-king named Aśokaśrī, who reigned over numerous regions under the single umbrella of his command. At that time there appeared in the world a thus-gone named Defeater of the Force of Evil. The blessed thus-gone Defeater of the Force of Evil had a community of nine hundred million hearers, all worthy ones whose defilements had ended.
- 3.146 “Once, sitting in the midst of his nine hundred million hearers, the thus-gone Defeater of the Force of Evil gave a Dharma teaching on the topic of knowledge of the origin as related to knowledge of karma. Present in the audience on that occasion was a bodhisattva great being named Dispeller of Suffering. He stood up from his seat, draped his shawl over one shoulder, and then he knelt on his right knee. With his palms together he bowed toward the blessed thus-gone Defeater of the Force of Evil, and supplicated him in the form of a song:
- 3.147 “ ‘Lord of men, your mind rich with virtue,
Self-manifest guide, I ask of you:
Protector, how should heirs of the Guide
Understand the causes of good actions?

- 3.148 “ ‘How can their conduct become pure and detached?
How can they follow virtue with pure conduct?
What should they do to achieve pure action?
O Guide, please tell the causes of pure action!
- 3.149 “ ‘How can we achieve purity of action?
How can beings make their actions pure?
How can we remember the causes of pure actions?
O Guide, foremost helmsman, please explain this! [F.148.b]
- 3.150 “ ‘Lord of men, once your heirs hear your immaculate words
On the attitude of pleasant, wholly virtuous conduct
And pure, peaceful action, the enactment of impartial conduct,
O Guide, they will be well founded in awakening.’
- 3.151 “Maudgalyāyana, then the thus-gone Defeater of the Force of Evil replied to the bodhisattva Dispeller of Suffering, ‘Dispeller of Suffering, you act to help many beings, to bring about many beings’ welfare, and because you care for beings. It is excellent that you have the thought to ask this question to the Thus-Gone One. So, noble son, listen well and keep what I am about to say in your heart.’
- 3.152 The bodhisattva Dispeller of Suffering assented and listened carefully as the Blessed One had directed. The Blessed One then proceeded: ‘Noble son, those bodhisattva great beings who want to fully awaken to unexcelled and perfect buddhahood should train in giving up pride. They should apply themselves to being an object of all beings’ reverence. They should correctly understand the joy of the Dharma. They should never forsake the mind of awakening. They should please their spiritual guides. They should be indefatigable in their pursuit of the Dharma. They should exert themselves in extensive learning. They should seek out scriptures that are well scrutinized. They should train in discernment. They should also train in discerning individual tenets. They should be skilled in ritual service. They should respect their teachers. They should never be discourteous to their teachers. They should never go against their teachers’ words. They should seek out significant scriptures and shun the other ones that are insignificant. Immersing themselves in the vehicle of bodhisattvas, they should shun all the Lokāyata scriptures; treatises on criminal punishment, sorcery, linguistics, and demonology; the scriptures of Jambhaka; [F.149.a] works on children’s games, cooking, gambling, acrobatics, magic, commerce, butchery, bartending, sex, and travel; works demonstrating ignorance regarding livelihood; works on sleep or paralysis; treatises that create confusion; works

on snake catching; and otherwise any treatises that are at odds with liberation and simply cause more confusion. Why is this, you may ask? Because these types of works are an obstruction to liberation.

3.153 “ ‘Furthermore, Dispeller of Suffering, bodhisattva great beings who want to fully awaken to unexcelled and perfect buddhahood should exert themselves in being generous, disciplined, and restrained. They should make themselves worthy of attracting sentient beings. Their speech should in all cases be agreeable, and never in the slightest amount or manner be disagreeable, or spoken inopportune. Thus they should utter words that are appropriate for the occasion.’

3.154 “Maudgalyāyana, once there were two friends, one named Dark Joy and the other called Guru. Both belonged to the king’s court. One served the king—that was Guru—and the other, Dark Joy, chased after prostitutes. Guru, the assistant who served the king, spoke in an opportune and appropriate manner, while the one who chased after prostitutes, the assistant Dark Joy, always spoke inopportune and inappropriately. When the prostitutes knew he had imbibed too much wine and become drunk, they would carry him out on a straw mat [F.149.b] and dump him on a street corner. Being so different from Guru, that young man uttered inopportune and inappropriate language, which led to him becoming further disturbed. What do you think, Maudgalyāyana? In case you may think that at that time the assistant Guru was anyone else, Maudgalyāyana, do not think so. In those days I was the assistant named Guru. And what do you think, Maudgalyāyana? In case you may think that at that time the assistant Dark Joy was anyone else, Maudgalyāyana, do not think so. In those days the assistant named Dark Joy was Devadatta. He became disturbed from using language that was inopportune and inappropriate. The origin of the happiness I feel lies in the fact that at that time I spoke opportune and appropriately. The cause that led to the karmic ripening by which Devadatta undergoes so much suffering lies in the inopportune and inappropriate language he uttered.

3.155 “Therefore, Maudgalyāyana, bodhisattvas should exercise themselves in knowledge of the origin as related to knowledge of karma.⁴⁵ Maudgalyāyana, those bodhisattva great beings who live by opportune speech carry out the practice of mindfulness. Maudgalyāyana, bodhisattvas who live by the strengths can be said to be conscientious. They will never decline in the qualities of a bodhisattva. Maudgalyāyana, what are the qualities of a bodhisattva I refer to? They are what a bodhisattva should never allow to decline, namely the six perfections: the perfection of generosity, the perfection of discipline, the perfection of patience, the

perfection of diligence, the perfection of concentration, and the perfection of insight. Maudgalyāyana, these are qualities of bodhisattvas. Bodhisattvas should never let them decline.

3.156 “Bodhisattvas who live by mindfulness [F.150.a] train in remembering to give. In this way they perfect the meritorious activity of generosity and thus counteract stinginess. Those who counteract stinginess uphold generosity. They have no concerns of possessing anything, and those who have no concerns of possessing anything cut their fetters. Those who cut their fetters are liberated, and those who are liberated are free. Those who are free are beyond observation and pass beyond suffering within the field of nirvāṇa free from any remainder of the aggregates. Maudgalyāyana, these are the qualities of bodhisattvas: bodhisattvas are bound by nothing and never regress. Maudgalyāyana, because bodhisattvas never regress, they should be regarded as teachers by the whole world including gods, and all other beings such as demons, Brahmā, mendicants, and brahmins. They should be regarded as guides, leaders, lamps, illuminators, and similarly as clarifiers, mentors, instructors, soothers, and peacemakers. They should be regarded as beings who bring joy, who enrich, who take the lead, who lead the way, and who bring things to an end. They should be regarded as liberated, as perfected, as illuminators, and as those who bring happiness. They should be regarded as a foundation, a protection, a refuge, as perfected, and as those who bestow fearlessness.

“Why is this, Maudgalyāyana? Because bodhisattvas derive their great compassion from these sentient beings, as they think, ‘Alas! These sentient beings have no protector. Some of them wish to escape suffering and gain the pleasure of desire. Others wish to escape suffering and gain the pleasure of equilibrium. Thus they deviate from the path and go astray, ending up on inferior paths.’ [F.150.b]

3.157 “Long ago in the limitless cycle of existence, Maudgalyāyana, in the distant past there was a teacher known as Practicing Detachment. He was someone who led sentient beings to freedom and emancipation from the harm of sense pleasures and regarded that state as pure. He led numerous beings to that state and when they became detached from sense pleasures, he would assert that in that moment they had reached nirvāṇa. Thus he was able to establish many of them fully in detachment from sense pleasures. A number of them would then have the idea, ‘I am now perfectly detached from sense pleasures.’ When beings had become detached from sense pleasures, they were told they had achieved nirvāṇa, and that they would never take on a physical form again. He established eighty million beings in this state of acceptance, and they all thought they were liberated. In such a frame of mind, after they died they were reborn in the realm of Brahmā.

Witnessing that happen, they concluded, ‘This so-called nirvāṇa is a perverted doctrine. The path leading to this so-called nirvāṇa is a perverted path. Any mendicants or brahmins who espouse such a doctrine of nirvāṇa are preaching falsehoods.’ In fact, after they were born there, although they did see Brahmā’s celestial palace, it immediately vanished and they instead became beings in the great hells. This shows that while other paths may claim to lead directly to liberation, emancipation from sense pleasures is not liberation.

3.158 “Some mendicants and brahmins hold that liberation can take place through the bliss of concentration. Long ago in the limitless cycle of existence, Maudgalyāyana, in the distant past there was a sage named Inferior Class. He perceived sense pleasures to be fetters and so renounced them. He took ordination and eventually achieved the first absorption level, with both conception and discernment. Then he thought, ‘No matter what I direct my conception and discernment toward, I am not completely at peace. [F.151.a] There must be something more tranquil and magnificent than this.’ With that in mind, he achieved a non-conceptual state of meditation. Then he thought to himself, ‘There is no longer any conception or discernment—this must be nirvāṇa. It is so tranquil and magnificent. Without conception or discernment there is no need to continue to reincarnate—there is no longer the slightest appropriation, and so I have passed into nirvāṇa in the realm without remainder.’ Emerging from his state of absorption, he went on to establish six hundred thousand beings in the same state of acceptance. Each of them also thought, ‘Now that I am rid of conception and discernment, there will be no more rebirth. With no need to continue taking rebirth, I have achieved nirvāṇa.’ So pleased with their state of acceptance and experiences, luminous celestial palaces manifested before them. Beholding those palaces, however, they had the thought, ‘This so-called nirvāṇa is a fallacy. Those mendicants and brahmins who preach about nirvāṇa are misguided. Why? Because there cannot be a celestial palace in the state of nirvāṇa.’ In fact, as soon as they beheld them, the celestial palaces disappeared, and they fell into the great hell realms.

3.159 “At this time there was a brahmin known as Possessor of Myriad Knowledges who had the five superknowledges as well as extraordinary vision. He could see those beings who had ended up in the great hell, and thought to himself, ‘Alas, the state of this world is really in decline. These beings’ misconceptions have landed them in the great hell.’ With this in mind he rested in a state of absorption, and by the miraculous powers created by his equilibrium, all those beings in the great hell were cooled. They also heard a voice saying, ‘Listen, all of you! There is a nirvāṇa—you have just not heard about it. You have come to take something that is not

nirvāṇa to be nirvāṇa—this is why you were reborn in hell. [F.151.b] You all must totally give up these ideas! If you do, you will achieve nirvāṇa!’ When the beings heard these words, they gave up their ideas and again conceived of nirvāṇa. As soon as they did so, they died within their existence in the great hell and were transported into the presence of the teacher Possessor of Myriad Knowledges.

“Maudgalyāyana, in case you may think that at that time the teacher Possessor of Myriad Knowledges was anyone else, do not think so. In those days I was the teacher Possessor of Myriad Knowledges. Maudgalyāyana, for long sentient beings have been deceived by misconceptions. Therefore, Maudgalyāyana, bodhisattvas should rid themselves of observing distorted conceptions. They should apply effort to understand the essential characteristics of phenomena. They should also seek out spiritual guides.

3.160 “Maudgalyāyana, the ‘awakening’ of bodhisattvas happens in association with a spiritual guide. Maudgalyāyana, bodhisattvas should not follow the vehicle of the hearers; neither should they follow the vehicle of the solitary buddhas. Why is this, you may ask, Maudgalyāyana? Faulty discipline and wrong views are not a bad influence on bodhisattvas compared to the negative influence that the vehicles of the hearers and solitary buddhas have on them. Why is this? Faulty discipline cannot ruin a bodhisattva’s discipline, nor can wrong views ruin a bodhisattva’s view. Why is this, you may ask? Faulty discipline cannot make a bodhisattva’s discipline faulty, nor can wrong views distort a bodhisattva’s view. [F.152.a] However, the adherents of the vehicle of the hearers and the vehicle of the solitary buddhas cannot lead bodhisattvas to undefiled knowledge. It is for this reason that adherents of the vehicles of hearers and solitary buddhas are a bad influence for bodhisattvas.

3.161 “Moreover, for those who are well founded in the vehicle of the bodhisattvas, it is permissible to fraternize with people with faulty discipline and distorted ideas, while this is not the case for the vehicles of the hearers and solitary buddhas. Bodhisattvas have distanced themselves from faulty discipline and distorted ideas. Followers of the hearers and solitary buddhas should be viewed as murderers, since they terminate the presence in the vehicle of the bodhisattvas. Those bodhisattvas who are grounded in the vehicle beyond analysis become unable to pursue it. In view of this, bodhisattvas should not fraternize with followers of the vehicles of the hearers and solitary buddhas. It is incongruous for lions to keep company with foxes. In that sense, all followers of the vehicles of the hearers and solitary buddhas should be regarded like foxes, whereas those who are grounded in the vehicle of bodhisattvas should be considered analogous to lions. Why is that?

3.162 “Hearers are involved with benefiting themselves, while bodhisattvas are involved in helping both themselves and others. Hearers only know their own path, while bodhisattvas understand fully the paths of all sentient beings as well as their own. Hearers only purify their own minds, while bodhisattvas purify all sentient beings’ minds as well as their own. Hearers and solitary buddhas pacify their own afflictions, while bodhisattvas pacify others’ afflictions as well as their own. Hearers use their one path to escape, while bodhisattvas traverse the great path. Hearers and solitary buddhas abandon the afflictions but not the habits for them, [F.152.b] while bodhisattvas, upon fully awakening to buddhahood, abandon not only the afflictions but also the habits to which they are connected. Hearers attain nirvāṇa via a path taught by someone else, while bodhisattvas attain nirvāṇa by means of a path that is self-manifest. The sublime Dharma of the hearers does not last, while the sublime Dharma of the bodhisattvas remains after they awaken to unexcelled and perfect buddhahood. Hearers and solitary buddhas lack the excellent powers, while bodhisattvas gain the excellent ten powers upon fully awakening to buddhahood. Hearers and solitary buddhas lack the excellent types of fearlessness, while buddhas master the excellent types of fearlessness. Hearers and solitary buddhas lack the thus-gone ones’ correct understanding, while the thus-gone ones possess extraordinarily correct understanding. Hearers and solitary buddhas all lack the marks, while the thus-gone ones possess extraordinary marks.

3.163 “Those who train in the thus-gone ones’ correct understanding can be described by means of the following analogy. They can be compared to people who are ignorant of the great trichilocosm, which causes their minds to be entirely enmeshed in limitless negativity and non-virtue, but who later gain the same qualities as a buddha. Those who cultivate these qualities of bodhisattvas realize this path and thus cannot be deluded by anyone in the world, including the gods. Thus, when bodhisattvas die in this life, they are irreversible from unexcelled and perfect awakening, and have the thought, ‘Alas! How pointlessly and blindly these sentient beings immerse themselves in all that is the opposite of virtue. Controlled by negativity, whenever they encounter a desirable sight, sound, smell, taste, or texture, they become inharmonious and dreadful. [F.153.a] They lack correct understanding of deliverance.’ For instance, if someone is bitten by a venomous snake, they will think to attack the snake rather than trying to remove the poison. Similarly, foolish ordinary beings become unhappy thinking about the sense pleasures of the gods instead of trying to remove their own afflictions. Why is this, you may ask? It is because they do not correctly understand the cause of suffering. Therefore bodhisattva great

beings who want to benefit sentient beings and counteract what does not benefit them should understand precisely how the afflictions serve as the causes of karma.

3.164 “Maudgalyāyana, I have explained how to understand and recognize that afflictions lead to the appropriation of karma, just as I have explained how the end of defilements is not understood or perceived. How is this cognized and perceived, you may ask? Through correct mental engagement and incorrect mental engagement. What is incorrect mental engagement? It refers to the three ways of darkness. What is correct then? The three gateways to liberation: emptiness, absence of marks, and absence of wishes. Once one has a basis in emptiness, there is no longer any doubt or reservation about there being a self, something that is ‘mine,’ or something that is permanent, stable, tranquil, or eternal. Once one has realized this with certainty, one overcomes any darkness and confusion regarding the absence of self and something being ‘mine,’ just as daylight eliminates darkness. Similarly, once one has certainty about emptiness, one will no longer be threatened by the darkness. This is how the Blessed One gains knowledge, and how the Thus-Gone One’s ten powers are revealed. This can be said about knowledge of what is possible, knowledge of the origin as related to knowledge of what is possible, knowledge of cessation as related to knowledge of what is possible, knowledge of the path leading to cessation as related to knowledge of what is possible, and so on, all the way through to knowledge of the path leading to cessation as related to knowledge of omniscience.

3.165 “Therefore, Maudgalyāyana, those noble sons and daughters [F.153.b] who are well grounded in the vehicle of the bodhisattvas and who wish to fully awaken to unexcelled and perfect buddhahood should have knowledge of the three ways of dark confusion. Moreover, they should correctly understand the three gateways to liberation and aspire toward the ten powers. They should develop compassion for sentient beings who are obscured by the transitory collection and darkness, and practice for the sake of revealing what sentient beings’ darknesses are.”

· KNOWLEDGE OF THE PATHS THAT LEAD TO ALL DESTINATIONS ·

3.166 “Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the far distant past there was an impressive sage named Hiraṇyavātī who possessed magical powers and the five superknowledges. He had attained knowledge of past existences. He gained accomplishment in any absorption in which he rested, and thereby was able to recall the identities of his former selves. In one particular past life he was a universal monarch

named Mahāprabha, endowed with the seven royal treasures. From a sage named Intense Splendor, who possessed the five superknowledges, he learned that those who kill follow a course to the lower realms, that those who forsake killing follow a course to the higher realms, and that those who bring an end to the afflictions follow a course to omniscience.

3.167 “Hearing these teachings, he wondered, ‘What knowledge will allow me to understand the migrations of all beings? It would be so excellent and outstanding if I could know the paths that lead to all destinations.’⁴⁶ He also wondered, ‘What are the causes of the knowledge of the paths that lead to all destinations?’ Thinking further, he realized, ‘The causes that create the paths that lead to all destinations lie in the formation of karma. But what are the causes that lead to the formation of karma? The causes that lead to the formation of karma are the afflictions of desire, anger, and ignorance. But what are the causes of desire, anger, and ignorance? The causes leading to karma and the afflictions lie in distorted mental engagement. [F.154.a] Distorted mental engagement produces afflictions, which in turn lead to the formation of physical, verbal, and mental karma. Prompted by distorted mental engagement, the six sense faculties are formed, on the basis of which more afflictions come about. Then again afflictions lead to the formation of karma, and that karma ripens into further formation of the six sense faculties. This immense amount of past suffering is what is not understood. What have sentient beings failed in and what is it they do not correctly understand? What knowledge will lead to the end of suffering and how can it be achieved?’ To this he told himself, ‘One who has no afflictions will understand correctly. Without afflictions then, no karma will be created. When no karma is created, the six sense faculties will not be formed. When no karma is created, that is nirvāṇa. To be distorted is cyclic existence, while to be undistorted is nirvāṇa. What is undertaken by distortion is undone through being undistorted. By distortion one revolves in the wheel of cyclic existence, while by being undistorted one turns the wheel of Dharma. One is bound by distortion and freed by being undistorted. Whoever understands this becomes free from the paths of cyclic existence, eradicates their associated suffering, and achieves the path of nirvāṇa.’

3.168 “Once Mahāprabha attained knowledge of the six sense faculties as the ripening of all karma, he entered among the multitudes of beings. Due to his roots of virtue he then came to understand all of the topics of knowledge. First he practiced all types of craftsmanship. Then, as a way of taking care of all sentient beings, he taught the science of medicine to treat their physical ailments. Having formed the wish that sentient beings stay healthy, in order for them to acquire some resources, he next taught them conventional modes of prudent conduct. Then he taught them archery so that they might gain

further wealth and protect it. [F.154.b] After that he taught them astrology so that their goals would be accomplished. Finally, he taught them to understand how to become liberated so that they might overcome suffering and gain happiness. Thus he taught a variety of skills and crafts to eliminate sentient beings' suffering.

"Maudgalyāyana, in case you may think that at that time the sage named Hiraṇyavati was anyone else, do not think so. In those days I was the sage Hiraṇyavati. Endeavoring to help all sentient beings, I taught them knowledge of every type of skill and vocation."

3.169 The Blessed One then uttered these verses:

"At that time, as Hiraṇyavati the sage,
I was a strict ascetic.
In order to help sentient beings,
I taught them various vocations.

3.170 "First medicine,
Then archery,
Astrology, the removal of sorrow,
And the characteristics of each.

3.171 "Then also the past, the present,
As well as the future;
What has been, what is now,
And what is still to come;

3.172 "And language arts, communication,
Farming, the ripening of elements,
And forestry—
All these types of supreme knowledge

3.173 "I taught sentient beings to help them,
And to provide for their well-being.
Out of my wish to benefit them,
I helped them to know the three times.

3.174 "Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there appeared in this world one named Lord Samudradeva. Nearby him there lived a sage named Vikrāntagāmin who lived off fruits. One day Vikrāntagāmin the sage went off into the forest looking for fruit. In the forest he found a fruit tree replete with an abundance of fruit. At the base of the tree, though, was a poisonous snake. It could propel venom with its breath and, [F.155.a] once airborne, the poison would incinerate everything within its field of vision. When the sage approached,

the poisonous snake was fast asleep, but he thought, 'If this poisonous snake were to wake up, it would torch everything in sight. I'll use my magical powers to cast it into the pond that keeps the world's poisonous snakes.' And so with his magical powers he hurled the poisonous snake into the pond. As soon as it landed in the pond of poisonous snakes it died and the other snakes devoured it. Then the sage Vikrāntagāmin said to his students, 'Young brahmins, the more afflictions there are being formed and produced at present, the greater the suffering that is being assumed. Just look here. I can see that this poisonous snake died in the pond of venomous snakes. This poisonous snake was in fact formerly a human. He did nothing to counteract his faults, and so he incurred the fault of hatred, which escalated and now he suffers from that very same fault.'

3.175 "Therefore, Maudgalyāyana, one must counteract one's present faults. All the misfortune that sentient beings fall into happens because they have done nothing to counteract their afflictions in the present. All the suffering they underwent in the past happened because of doing nothing to counteract those present afflictions. In just the same way, mendicants and brahmins have gone through suffering in the past. Those sentient beings who experienced happiness in the past did so as a result of the contemporaneous positivity they fostered in the past. Whatever happiness sentient beings will experience in the future—it is all due to fostering positivity in the present that one experiences happiness in the future. Whatever suffering sentient beings undergo in the present, it all occurs because they do nothing to counteract their present afflictions. Whatever happiness sentient beings experience in the present, [F.155.b] it all occurs because they counteract their present afflictions. Therefore, Maudgalyāyana, one must train in eliminating one's present afflictions. Maudgalyāyana, those noble sons and daughters who are well grounded in the vehicle of the bodhisattvas should train in this way. Whatever happiness sentient beings experienced in the past, it all occurred due to the good qualities they fostered in that moment. Whatever happiness sentient beings will experience in the future, it will occur due to the good qualities they foster in that moment. And just the same, whatever happiness sentient beings experience in the present, it is all caused by the good qualities they foster in the present. Even right now in the present, they immediately experience happiness.

3.176 "Accordingly, the cause of present suffering lies in the cause of the present. Thus, one must understand and analyze anything that functions as such a cause. Through the thorough comprehension of non-virtue we arrive at what is called the *imputed cause*, while proper mental engagement with

virtue is known as the *enacted cause*.⁴⁷ These make up the causes of cyclic existence and nirvāṇa. Bodhisattvas must counteract the causes of cyclic existence and foster the causes of nirvāṇa.

3.177 “Maudgalyāyana, I formed numerous roots of virtue for the purpose of understanding the paths that lead to all destinations. Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a magician named Gatherer of Myriad Creations who was well versed in magical creations. He exhibited a variety of magical creations in front of large audiences, whether it was the forms of elephants, horses, bulls, or persons. There was no one who caught on to his tricks.

“What do you think, Maudgalyāyana? In case you may think that at that time the magician was anyone else, Maudgalyāyana, do not think so. In those days I was the magician. In those days [F.156.a] I performed numerous magical illusions for sentient beings, just like now I teach beings that everything is like a magical illusion. Just as a magician performs a variety of magical illusions, I cause the perception of others to realize the paths that lead to all destinations, and in their perception I make them train on the path to nirvāṇa. Therefore, Maudgalyāyana, bodhisattvas should train in such perceptions.

3.178 “Maudgalyāyana, I created innumerable roots of virtue in order to gain knowledge of the origin as related to knowledge of the paths that lead to all destinations. Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there appeared in the world one named Sandalwood Heir who had served past victors, and who had limitless faith in as well as limitless fondness for the Thus-Gone One. He saw that in order to attain the buddhas’ wisdom, the paths that lead to all destinations must cease. He thought to himself, ‘Complete awakening to buddhahood does not take place through the knowledge of the noble ones, nor can it happen on the basis of any other knowledge. What is the reason for this? It is because such knowledge grasps to something as being real, whether that grasping is to the path, or to nirvāṇa. Complete awakening to buddhahood can only take place when there is no longer the slightest bit of grasping to anything as real. Thus, one must not fixate on knowledge of the paths that lead to all destinations. It is like the analogy of traveling in a boat: once you reach the other shore, you leave the boat behind. In the same way, after attaining complete awakening, you must leave behind the knowledge of the paths that lead to all destinations. As we must, without clinging, regard all phenomena as lacking a concrete essence, so too we must, without any observation, give up knowledge of the paths that lead to all destinations. In this sense we should regard the teachings as like a boat.’ [F.156.b]

“What do you think, Maudgalyāyana? In case you may think that at that time Sandalwood Heir was anyone else, Maudgalyāyana, do not think so. In those days I was Sandalwood Heir. Thus, Maudgalyāyana, bodhisattvas should have no observation of anything.

3.179 “Maudgalyāyana, I created countless roots of virtue for the sake of gaining knowledge of cessation as related to knowledge of the paths that lead to all destinations. Long ago, Maudgalyāyana, long before even the distant past there was a gandharva named Realized by All Beings. He was incredibly skilled at the lute—in fact just by plucking one string of his lute he could make it sound like a flute, a lute, a *nakula*, a beautiful voice, cymbals, a drum, or the sound of ten million other instruments. He was similarly skilled in lyrical composition and embellishment, not to mention at playing the lute itself. He performed before large audiences, and no matter what he played, the audience loved it. His lute never malfunctioned, and he was able to delight his audience with every song he played. As much of an expert as he had become in the art of lute-playing, he found himself going off to a solitary place and reflecting, ‘Alas! How beguiled these beings are by the sound of my lute! And yet they fail to understand that such a sound is transient. Those who understand appearances and realize all that can be seen are called “noble ones.” Just to come to a correct understanding of this on a relative level is to achieve acceptance that phenomena are unborn.’ Achieving such acceptance himself, he went on to lead untold hundreds of billions of beings to the irreversible stage.

3.180 “Maudgalyāyana, in case you may think that at that time the gandharva named Realized by All Beings was anyone else, do not think so. Why? [F.157.a] Because in those days I was the gandharva named Realized by All Beings. Therefore, Maudgalyāyana, bodhisattva great beings should think as follows: ‘Alas, the sound of a lute is entirely transitory. As it arises, it does not come from anywhere nor, as it ceases, does it go anywhere. While on a relative level it can be said to begin and end, fundamentally it is not anything that can be apprehended. Anything whose nature is to originate and cease, such cessation is said to be merely on a relative level.’ One should become skilled in the practice of engagement. Those bodhisattvas who are skilled in the practice of engagement will never fall from the path of omniscience.

3.181 “Maudgalyāyana, when I was training in the practices of a bodhisattva, I created countless roots of virtue for the sake of gaining knowledge of the path that leads to cessation as related to knowledge of the paths that lead to all destinations. Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a king named Unfathomable Banner. In that era, the world had six hundred million cities. The world was

forty thousand leagues wide and flat as the palm of a hand, and there were many trees but none of them had thorns. It had everything that this present Sahā world does, except that it was free of any defects. At that time there appeared in the world a thus-gone, worthy, perfect buddha named Defeater of Darkness; he was learned and venerable, a well-gone one, a knower of the world, a steersman who guided beings, unexcelled, a teacher of gods and humans, a buddha, a blessed one. The thus-gone Defeater of Darkness lived to be six hundred trillion years old. It happened that at that time in his buddhafiield, every sentient being that was born suffered sickness and ailments. Besides those beings who remained healthy, and those who eventually died of natural causes at the end of their human life, the others died along with their physical aggregates and were reborn with the same fortune as the gods of Making Use of Others' Emanations. Due to their aspirations, moreover, the majority of those beings were irreversible from unexcelled and perfect awakening. [F.157.b] Those who so desired traveled to various realms, only one life away from fully awakening to unexcelled and perfect buddhahood.

- 3.182 “Meanwhile, King Unfathomable Banner had heard that a thus-gone had appeared in the world, and so went to visit him. Once he arrived, he bowed at the Blessed One's feet. He then invited the Blessed One together with his retinue, the community of monks, to have every type of service and happiness. His mind overtaken by great compassion, he was fully committed to the cause of awakening. Maudgalyāyana, in case you may think that at that time King Unfathomable Banner was anyone else, do not think so. In those days I was King Unfathomable Banner.”

· KNOWLEDGE OF THE SEVERAL ELEMENTS ·

- 3.183 “Maudgalyāyana, in the past when I was training in the practices of a bodhisattva, I created countless roots of virtue for the sake of gaining knowledge of the several elements. Long ago in limitless cyclic existence, Maudgalyāyana, long before even the distant past there was a brahmin named Bearer of Victory, who was like a great sal tree. He was wise, bright, prudent, knowledgeable, well informed, intelligent by nature, and introspective. Once, when thinking about good qualities and faults, he settled his mind in a disengaged state and began to wonder, ‘Where did the basis of faults come from? And where did the basis of good qualities come from?’ Pondering that, without anyone else's assistance, knowledge welled up from within himself, and he concluded, ‘We become afflicted because we do nothing to counteract the various afflictions happening in the present. If we do counteract the afflictions happening in the present, we will not

become afflicted. If we obstruct the wholesome qualities happening in the present, we will not foster goodness. If we foster the good qualities happening in the present, we will foster goodness.’ [F.158.a]

3.184 “As the brahmin Bearer of Victory, who was like a great sal tree, then learned to discern with precision his wholesome qualities that were occurring from his unwholesome qualities to be counteracted, he was able to foster the wholesome qualities that were occurring and reject the unwholesome qualities that were occurring. As he abandoned his unwholesome qualities and utilized the wholesome ones, he achieved absorption. He achieved such an absorption that he was able to permanently eliminate all unwholesomeness and develop wholesome qualities. He continued to practice in that way through to completion, mastery, and total assimilation, such that for eight million eons he avoided falling into misfortune.

3.185 “Maudgalyāyana, in case you may think that at that time the brahmin Bearer of Victory, who was like a great sal tree, was anyone else, do not think so. In those days I was the brahmin Bearer of Victory who was like a great sal tree. In order to counteract the causes of cyclic existence and foster the causes of nirvāṇa, in the interim period I served and asked questions to many quintillion buddhas. Due to those roots of virtue, I have now abandoned the afflictions including the links of their habitual tendencies, and achieved wisdom that is unobscured in relation to phenomena.”

3.186 Then venerable Maudgalyāyana said to the Blessed One, “Blessed One, it is amazing the way the Blessed One, without ever being discouraged, donned the great armor so well and became unsurpassedly and completely awakened for the sake of others.”

The Blessed One then replied to venerable Maudgalyāyana, “Yes, Maudgalyāyana, the thus-gone ones don this great armor to bring sentient beings caught in the current to safety. Maudgalyāyana, if you do not protect yourself, you cannot help others. This way you can help others by paying no heed to risks to life and limb. [F.158.b] [B15]

3.187 “Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a man named Chief Water God, who was the chief of a region of peaceful villages, cities, and towns. He was rich, wealthy, prosperous, had many resources, many possessions, was endowed with numerous assets and goods, and owned jewels, pearls, beryl stones, conch shells, crystals, coral, silver, and gold. He was also wise, bright, prudent, and compassionate; he had the wish to help all sentient beings.

“At that time the king who ruled over these peaceful towns and cities was a spiritually-minded Dharma king named Bandhumat. He was rivaled by a powerful king named Severe God who commanded a large army and,

unsatisfied with the extent of his kingdom, had his mind set on invading other territories. Organizing the four divisions of his army, he advanced toward the territory of King Bandhumat to conquer it.

3.188 “At that point King Bandhumat addressed his ministers, saying, ‘O village chiefs, this King Severe God, being unsatisfied with his own kingdom, is now advancing with his troops, forces, and armies to take over mine. Please think about what we can do, O village chiefs.’

“Some responded, ‘We need to muster courage! If we are brave they can be repelled!’ Others answered, ‘We should donate our wealth to protect the kingdom. That way we can properly guard the kingdom and the kingdom can flourish!’ Others said, ‘We should leave it to the ministers and cabinet ministers. The cabinet ministers should take charge!’ Still others said, ‘We should gather our forces and use military action to defend ourselves!’

3.189 “Finally, King Bandhumat approached the city chief Water God and said to him, ‘Water God, you must know—King Severe God [F.159.a] is dissatisfied with his own kingdom and so is now coming to conquer my land. What should be done?’

The city chief Water God then replied to King Bandhumat, ‘Your Highness, whatever I am capable of, I will do. Whatever wealth I possess, I will donate. You may try to use magical spells, but spells will not be enough to stage a defense—the army will still advance. So to succeed, you could send a messenger and offer an elephant. However, that also will not be enough to repel them—their army will still advance.’

3.190 “King Bandhumat then dispatched a messenger to the rival king to say, ‘I beg you: Let’s both just be satisfied with our own kingdoms—I with mine and you with yours. Let us form a truce—I implore you to retreat.’ Continuing, he said, ‘Your livelihood will soon be passed on to others. My friend, you should therefore understand how to sustain yourself with just one meal, with just one set of clothes, and with just one bed, and to stay with just one wife. Why is this, you may ask? The wise do not get caught up in quarrels with others, for one is not able to sustain multiple world systems. Someone may own a whole mountain of gold and yet still not be satisfied, but desire to gain even more. Please reflect on this, my friend, and be generous. Why? Because wise people should learn contentment. When acting in this agreeable manner, you will not be overtaken by those more overcome by desire. If you kill me, the kingdom will be yours, though if I kill you, the kingdom will be mine.’ Such was the letter that he sent with the messenger.

3.191 “King Bandhumat then thought, [F.159.b] ‘There are so many worldly elements, and it is due to our attachment to the elements that we experience suffering. Whenever there is an element, there is a need for people’s material

things; if there were no elements, there would be no need for people's material things. Since taking on elements in the past, though we pursue material things, we just suffer more. Why should we suffer due to the elements? If I continue to create this, I will only continue to suffer.' Reflecting in this way, he gave up his kingdom and took ordination. Developing in the four abodes of Brahmā, he then took rebirth in the realm of Brahmā. Maudgalyāyana, in case you may think that at that time King Bandhumat was anyone else, do not think so. In those days I was King Bandhumat. At that time I gave up the defects of the several elements. Since I still now perceive the faults of the several elements, I am free from appropriation. Therefore, Maudgalyāyana, bodhisattvas should come to see the faults of the manifold elements and go beyond attachment.

3.192 "Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a king named Brahmadeva who was both wise and spiritually inclined. Once he wondered, 'What is this self that governs as the lord of humans? By which human name does the self govern as the lord?' He then concluded, 'It must be the eighteen elements. What is the origin and basis of these eighteen elements of human beings?' Concerning this he concluded, 'They are created by karma, which is itself of three types: the type born out of desire, the type born out of anger, and the type born out of ignorance. Karma born out of desire leads to the formation of the realms of five classes of beings: the hells, the animal realm, the realm of the Lord of Death, the human world, and the god realm. Karma born out of anger leads to [F.160.a] the formation of the realms of three classes of beings: the hells, the animal realm, and the realm of the Lord of Death. Karma born out of ignorance also leads to the formation of the realms of five classes of beings: the hells, the animal realm, the realm of the Lord of Death, the human realm, and the god realm. How is this? Desire functions via five senses, while anger functions via three, and ignorance functions via five. How, exactly? Any locus of our desire is likewise a locus of ignorance. Anger is only a locus of the lower realms. Thus, they are referred to as "the several elements."

3.193 " 'Presented with visible forms, my eyes are formed. Without any anger, my form element is created. Presented with consciousness, my visual consciousness is formed. Presented with pleasant words, my ear element is formed. Presented with the sounds of music, my sound element is formed. Taking joy in the sound of music, my ear consciousness element is formed. Presented with scents, my olfactory element is formed. Presented with pleasant scents, my scent element is formed. Presented with a mixture of scents, my olfactory consciousness is formed. Presented with delicious tastes, my tongue element is formed. Presented with superior tastes, my taste element is formed. Presented with a mixture of tastes, my taste

consciousness is formed. As the mind is constrained, my body element is formed. Presented with soft clothing, my texture element is formed. Due to delight in that clothing, my tactile consciousness is formed. Presented with something pleasant, my mind element is formed. Presented with mental objects, my mental object element is formed. Through the endurance of cognition of mental objects, my mental consciousness element is formed. These are the causes and conditions for the eighteen elements to be formed.'

3.194 "Pondering in this way, he arrived at a correct perspective. [F.160.b] Due to those roots of virtue, he achieved certainty beyond doubt that in every mode of rebirth, afflictions lead to karma, and karma leads to the elements. Maudgalyāyana, in case you may have any doubts or hesitations so as to think that at that time King Brahmadeva was anyone else, do not think so. In those days I was King Brahmadeva. Therefore, Maudgalyāyana, bodhisattva great beings should be knowledgeable regarding karma and afflictions, not to mention knowledgeable regarding the ways they ripen.

3.195 "Maudgalyāyana, I created limitless roots of virtue in the past when I was training in the practices of a bodhisattva in order to gain knowledge of the origin as related to knowledge of the several elements. In pursuit of unexcelled and perfect awakening, I also observed chastity and thus gave up hundreds of thousands of beautifully adorned women. This was not for some personal benefit—rather, wanting to fulfill the wishes of sentient beings, I gave up trillions of perfectly adorned women.

3.196 "Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a king named Bṛhaspatideva. He had magical powers as a result of karmic ripening and served as overseer of the kingdom. In that capacity, heretics were subdued and the land was free of barbarians. There were bountiful harvests, and the land filled with beings. Everyone conducted themselves virtuously, and the land was adorned with beings. There were no poisonous plants, but an abundance of ambrosial plants. The land was as flat as the palm of a hand, and filled with all kinds of tantalizing fruit trees. In this manner it was similar to the Heaven of the Thirty-Three.

3.197 "Once, King Bṛhaspatideva found himself pondering, 'I have this vast, immaculate kingdom, excellent in every respect; indeed there are not even any beggars. All of this I have created. Now that I have been born in this human realm, I should train in the path leading to the attainment of the higher realms. [F.161.a] I should seek out the companionship of a noble being. Moreover, I should perform an extraordinary offering ceremony.'

"He told his court chaplain, 'O brahmin, I want to perform a suitable offering ceremony that will subdue those who oppose the Dharma, agitate spiritual adversaries, cast out the spiritual barbarians, and bring every type

of material necessity. Since I wish to perform such a ceremony, please show me how.'

3.198 "The brahmin replied, 'Your Majesty, please perform the offering ceremony accordingly. Your Majesty, as you perform this offering ceremony, keep in mind there are a variety of beings. Some are of a constitution dominated by wind, others have a nature marked by bile, and yet others are of a disposition dominated by phlegm; still others are of mixed disposition. Your Majesty, you should provide specific kinds of appropriate food to each of these groups.'

3.199 "King Bṛhaspatideva listened carefully to what his court chaplain said, and then gathered the offerings accordingly. Eight hundred thousand brahmins assembled to take part in the offering ceremony and each had his wishes fulfilled. Each had his heart's content of vegetables, while attendants carried out the ceremonies to fulfill everyone's wishes. The immense offerings were mostly distributed inside dishes of gold. Each brahmin was offered an appropriate dish, while the majority of the offering ceremony was arranged on a golden platform, and women carried out the distribution of gifts. A different woman distributed a gift to each brahmin, with each woman making a particular offering to each brahmin. They were allowed to accept what they liked or leave what they did not. Each enjoyed to the utmost whatever he liked and could refuse whatever he did not like. The immense offering ceremony went on for ten thousand years, and for the entirety of those ten thousand years this suitable offering ceremony ensured that no one, not even the lowliest milkmaid, got sick.

3.200 "In this way I carried out the offering ceremony out of my wish to help all sentient beings, [F.161.b] considering them all to be worthy recipients. Maudgalyāyana, in case you may think that at that time King Bṛhaspatideva was anyone else, do not think so. In those days I was King Bṛhaspatideva. Due to those roots of virtue, I attained knowledge of the several elements, knowledge of the equality of the elements, knowledge of the several elements of all sentient beings, and freedom from disease. Therefore, Maudgalyāyana, bodhisattva great beings who wish to fully awaken to unexcelled and perfect buddhahood should adhere to knowledge of the several elements. They must discern how knowledge of the origin and knowledge of the several elements are attained based upon the causes of the elements and their origin.

3.201 "Maudgalyāyana, I fully awakened by understanding karma. I thought, 'Based on that cause, this karma was created. And by abandoning this action, this knowledge is attained.' Thinking in this way, I have been overwhelmed by compassion for those who dwell in realms of desire, those who dwell in realms of anger, and those who dwell in realms of ignorance, no matter

which of the various afflictions affect sentient beings in their suffering. Likewise, I have explained the various afflictions that lead to afflicted states of mind and the corresponding creation of karma, as well the various elements due to which they do not come about. Whether they may be yellow, black, red, with eyes like a partridge,⁴⁸ with eyes like a crane, tall, short, or of medium height—I have understood the karma for each correctly.

3.202 “Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a prince named Kāruṇika. He was skillful and sought to help and bring about the welfare and happiness of all beings. Once he wondered to himself, ‘What makes these sentient beings appear in so many different colors, [F.162.a] in so many different shapes, making so many different sounds, with their various virtues, various classes, various family lines, and various names? What are the causes and conditions that lead to this?’

“Yet, since he had no knowledge of the present, he was unable to answer. He then thought, ‘What mendicant or brahmin could explain this matter?’ In pursuit of this knowledge he sent men everywhere in the ten directions, ordering them, ‘Please go find out: in this world what mendicant, brahmin, teacher, or teacher’s son understands this matter and can eliminate my doubts about it?’

3.203 “The prince’s father, King Susthita, then told him, ‘My son, what you have in mind is inconceivable. What you have entrusted them to do is unfeasible. Son, your contemplations will merely disturb you and disturb the king as well. You will never come to a conclusion about something that is inconceivable. Why do I say this, my son? Because there are no answers to these questions. Please just enjoy the kingdom—revel in the entire world as a lord of pleasures. But give up your pursuit, my son—thinking of such meaningless things will only make you tired and disturbed!’

3.204 “Prince Kāruṇika then addressed King Susthita, saying, ‘Your Majesty, please do not let the dense darkness remain that way! The subjects in your land include people of lovely color, ugly color, and some that are perfect in every regard. They include beautiful people and ugly ones, people of high class and low class, rich people and poor people, foolish people and clever ones, people who know a variety of trades, those who have a craft and those who are learning one, people who are poor at first but later become rich through effort, and people who are ill and then recover from their illness. Your Majesty, it should be understood in this way and in this manner. [F.162.b] If these things have causes, I do not know them. Your Majesty, my lack of knowledge of something does not mean that it does not exist. There are many trades I do not know, and what I do understand is not always known to those of other trades. Such knowledge does exist, Your Highness,

and yet I do not possess it. Therefore, I am asking my questions to wise and well-respected mendicants and brahmins, to those whose insight is well respected.'

"King Susthita then replied to Prince Kāruṇika, 'My son, by all means, go ahead and ask your questions to those mendicants and brahmins whose wisdom is well respected and whose insight is well respected.'

3.205 "At that time there lived in the world a thus-gone, worthy, perfect buddha named Jyotiṣprabhā; he was learned and venerable, a well-gone one, a knower of the world, a steersman who guided beings, unexcelled, a teacher of gods and humans, a buddha, a blessed one. Once, Prince Kāruṇika heard a voice in the sky saying, 'The thus-gone called Jyotiṣprabhā is living in the world and will answer your questions!' So when the night was over, Prince Kāruṇika went before King Susthita and told him, 'Your Majesty, you should know this: Your Majesty, last night while I was sleeping, I heard a voice in the sky saying, "The thus-gone called Jyotiṣprabhā is living in the world and will answer your questions!" ' "

3.206 "King Susthita then replied to Prince Kāruṇika, 'My son, where does this thus-gone one named Jyotiṣprabhā live?' At that moment the thus-gone Jyotiṣprabhā was aware of what King Susthita was thinking and wondering. Manifesting the miraculous powers he had, he miraculously illuminated the entire eastern region. Prince Kāruṇika and King Susthita then beheld the Blessed One, [F.163.a] the thus-gone, worthy, perfect buddha Jyotiṣprabhā, and due to the light, they could also see his entire buddha realm. They felt faith in the blessed thus-gone Jyotiṣprabhā. With such faith in their hearts, Prince Kāruṇika went before the thus-gone Jyotiṣprabhā along with six hundred thousand other beings. Paying great reverence to the thus-gone Jyotiṣprabhā, they sat off to one side. Sitting off to one side, Prince Kāruṇika then sang his questions to the Blessed One in song:

3.207 " 'Peerless Teacher, guardian of beings,
I ask you who are skilled in healing,
Please explain, O Guide, why do different beings
Have such a variety of elements and traits?

3.208 " 'Please explain, Great Sage and Guide,
Why is there such a variety—
The abundance of different colors, shapes, and castes,
Births, classes, sounds, and names?

3.209 " 'The abundance of colors, shapes, castes,
Births, classes, and sounds
All appear from the knowledge of omniscient wisdom.
There are also other qualities that I have not spoken of.

- 3.210 “ ‘Still, all of these appear to the omniscient mind.
So how does a bodhisattva arouse
The resolve to awaken and achieve all the powers?’
- 3.211 “Aware of what Prince Kāruṇika had in mind, the thus-gone, worthy, perfect
buddha Jyotiṣprabhā smiled. Noticing the smile, Prince Kāruṇika prayed,
‘May I attain buddhahood!’ and then asked the Thus-Gone One in verse:
- “ ‘Guardian whose smile benefits the world,
Please grant me prophecy
So that anyone who hears it
Will become a peerless self-arisen one.
- 3.212 “ ‘Lord of men, looking at your retinue
Of divine beings, lions among men,
Supreme among men, please speak and dispel my doubts, [F.163.b]
That they may receive prophesies.’
- 3.213 “Then the thus-gone named Jyotiṣprabhā bestowed prophesies in the
presence of King Susthita and the entire retinue of six hundred thousand
beings.
- 3.214 “Maudgalyāyana, in case you may have any doubts or reservations,
thinking that at that time Prince Kāruṇika was anyone else, do not think so.
In those days I was Prince Kāruṇika. For this reason, Maudgalyāyana,
bodhisattvas should gain knowledge of all treatises. Maudgalyāyana,
bodhisattvas who are knowledgeable about all treatises enter into the state
of omniscience. Why is this, Maudgalyāyana? It is because making a
composition about omniscient wisdom means to be knowledgeable about all
treatises. Maudgalyāyana, bodhisattvas who are knowledgeable about all
treatises come to take on the disposition of the authors of those treatises. By
this identity they teach the treatises. You should know that in this regard the
Thus-Gone One’s knowledge of the path that leads to cessation as related to
knowledge of the several elements refers to omniscience. Why is this?
Afflictions can be inferred from the presence of karma. Due to these
afflictions further karma is formed. Mind can be inferred from the presence of
the afflictions. Due to the presence of involvement in afflictions, one can infer
the presence of mind that is attached, angry, or deluded. Based on the
presence of mind one can infer the presence of the person. In this way the
Thus-Gone One declares sentient beings’ transmigrations. For instance,
‘Because of creating this karma, this individual will transmigrate as a hell
being.’ Or, ‘Because of creating this karma, this individual will transmigrate
to be born as an animal.’ Or, ‘Because of creating this karma, this individual
will transmigrate to the realm of the Lord of Death.’ Or, ‘Because of creating

this karma, this individual will transmigrate into the class of demigods.’ Or, ‘Because of creating this karma, this individual will transmigrate as a human.’ Or, ‘Because of creating this karma, this individual will transmigrate to the higher realms.’ [F.164.a] Or, ‘Because of creating this karma, this individual will transmigrate to nirvāṇa.’

3.215 “Consider this analogy: An artist or their skilled apprentice may clean a plank of wood or wipe a wall thoroughly and then apply paint to it; having properly done so, whatever form he or she then wishes to paint can then manifest. It is due to inference based on such actions that the artist becomes known as a skilled artist. Similarly, Maudgalyāyana, afflictions can be deduced based on the presence of karma; and in the same manner, a certain karma will be created due to the presence of an affliction. It may arise from desire, from anger, from ignorance, from desire and anger, from desire and ignorance, from anger and desire, from anger and ignorance, from ignorance and desire, or from ignorance and anger—in any case the presence of an affliction can be deduced based on the presence of karma, just as the individual can be deduced based on the presence of an affliction.

3.216 “Thus, you should understand that a person appears based on the formation of karma in this way: ‘This individual must be a hell being, dwelling among hell beings. This other individual must be an animal, living in the animal realm. This other individual must be a being in the realm of the Lord of Death, dwelling in the realm of the Lord of Death. This other individual must be a demigod, dwelling in the demigod realms. This other individual must be a human, dwelling in the realm of humans. This other individual must be a god, dwelling in the god realms. This other individual must have attained nirvāṇa, and dwells in nirvāṇa.’

3.217 “In this way, from the presence of karma, afflictions are inferred; from the presence of afflictions, individuals are inferred; [F.164.b] from individuals, transmigrations are inferred; from transmigrations, types of ripening are inferred; from the presence of types of ripening, cyclic existence is inferred; from the presence of cyclic existence, the suffering of cyclic existence is inferred; and from the presence of the suffering of cyclic existence, karma and afflictions are inferred. When suffering and the afflictions come to an end, there is freedom. When afflictions come to an end, karma comes to an end. When karma comes to an end, there is no formation. When there is no formation, that is nirvāṇa. What leads to nirvāṇa, you may ask? Nirvāṇa is the transcendence of this very suffering, just as rubbing sticks together sets them ablaze, yet the fire dies when the wood runs out. There is no other fire than that—when the wood is finished the fire dies. In the same way, when

karma and afflictions come to an end, one transcends suffering. There is no other suffering than that—that is the transcendence of suffering. Nirvāṇa happens when karma and afflictions come to an end.

3.218 “Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there appeared in the world a thus-gone, worthy, perfect buddha named Master of the Three Realms; he was learned and venerable, a well-gone one, a knower of the world, a steersman who guided beings, unexcelled, a teacher of gods and humans, a buddha, a blessed one. In the buddha realm of the thus-gone Master of the Three Realms there was a brahmin, who was similar to a sal tree, named Moon Eyebrows. He was a chanter and mantra holder, and had mastered the threefold knowledge, as well as grammar and ritual sciences, including history, rhetoric, the scriptures of the Lokāyata, and the scriptures on ritual offerings. He was born into the lineage of those with the characteristics of a great being.

3.219 “He was not satisfied with his teacher’s instructions or the threefold knowledge and so sought out virtuous teachings. He had mastered all the knowledge shared by all brahmins, had mastered the scriptures of the Lokāyata, had mastered all the scriptures on medicine, had mastered all the scriptures on characteristics, and had mastered all the scriptures on magic, thus becoming confident in the scriptures on optical illusions, visual tricks, [F.165.a] illusions of Vemacitra, illusions of destruction, illusions of skeletons, illusions of Saṃvara, children’s tricks, vidyādhara’s tricks, the miraculous tricks of non-Buddhist orders, and countless other types of tricks. The brahmin Moon Eyebrows, who was similar to a sal tree, heard that there had appeared in the world a thus-gone named Master of the Three Realms—who was learned and venerable, a well-gone one, a knower of the world, a steersman who guided beings, unexcelled, a teacher of gods and humans, a buddha, a blessed one, a worthy one, a perfect buddha—and moreover that there was nothing at all he had not understood, seen, realized, or actualized. He thought, ‘Any great being who comes to possess the thirty-two marks of a great being other than by my mantra teachings must be one of two types, and could not be anything else. If he is a house dweller, he will become a universal emperor, ruling as lord over the four continents. As a spiritually inclined Dharma king, he will possess the seven treasures. The seven treasures are the precious wheel, the precious elephant, the precious horse, the precious jewel, the precious queen, the precious steward, and the precious minister. He will have a full thousand children. He will be brave and courageous and have a body endowed with extraordinary features with which he will conquer opposing forces. Without any coercion by weapons, his Dharma will extend everywhere throughout the earth.

- 3.220 “ ‘If, on the other hand, he shaves his hair and beard, dons the saffron robes, and devotedly leaves his home to become a homeless renunciant, he will become a thus-gone, worthy, perfect buddha, learned and venerable, a well-gone one, a knower of the world, a steersman who guides beings, unexcelled, a teacher of gods and humans, a buddha, a blessed one. I must examine whether this blessed thus-gone named Master of the Three Realms possesses the thirty-two marks of a great being or not. If I see that he does possess the thirty-two marks of a great being, [F.165.b] I will know that he is to be regarded as a thus-gone.’
- 3.221 “With that the brahmin Moon Eyebrows, who was similar to a sal tree, paid a visit to the blessed thus-gone Master of the Three Realms along with sixty other great brahmin householders. After exchanging pleasantries with Thus-Gone One Master of the Three Realms, they sat off to one side. Sitting to the side, the brahmin Moon Eyebrows, who was similar to a sal tree, wondered about the blessed thus-gone Master of the Three Realms’ thirty-two marks of a great being. Then he saw that the blessed thus-gone Master of the Three Realms indeed had the thirty-two marks of a great being. Moon Eyebrows wondered, however, about two of blessed thus-gone Master of the Three Realms’ marks of a great being in particular: he had doubts about whether his genitals were concealed in a sheath and whether his tongue was long.
- 3.222 “‘The blessed thus-gone Master of the Three Realms was aware of the brahmin Moon Eyebrows’ thoughts, and so he extended his tongue from his mouth to lick both his cheeks entirely from eye to ear before licking his ear lobes. Witnessing such signs, exactly as they ought to appear, the great brahmin householder also saw that the Thus-Gone One’s genitals were indeed concealed in a sheath. Thus, he no longer had any reservations about the Thus-Gone One’s thirty-two marks of a great being. Without any doubts, he stood up from his seat and knelt on his right knee. Joining his palms, he bowed toward the thus-gone Master of the Three Realms. Bowing to his feet, he kissed them, and then raised them up. He then said, ‘Blessed One, I am the brahmin Moon Eyebrows, who is similar to a sal tree. [F.166.a] Blessed One, I am the brahmin Moon Eyebrows, who is similar to a sal tree,’ repeating his name and family line three times. He then formed the thought, ‘May I become a thus-gone, worthy, perfect buddha in the future, and then guide those who have not been guided, liberate those who have not been liberated, pacify those who have not been pacified, free those who have not crossed, revitalize those who have not been revitalized, bring those who have not reached nirvāṇa to nirvāṇa, and become a guide of the whole world including the gods.’

- 3.223 “The thus-gone Master of the Three Realms was aware of the great brahmin householder Moon Eyebrows’ thoughts, and so he smiled. It is the nature of things that when blessed ones smile, light rays of a myriad colors emerge from their mouth. The light now circled the thus-gone Master of the Three Realms three times before vanishing into the crown of his head. At that time the thus-gone’s chief attendant was the monk Śāntendra. He now stood up from his seat and draped his shawl over one shoulder. Joining his palms, he bowed toward the blessed thus-gone Master of the Three Realms and supplicated in verse:
- 3.224 “ ‘Brave guide, you would not smile for no reason—
Great elephant, please tell me why you smiled;
Guide who illuminates the world, please say why you smiled.
When I hear it, your son will be pleased and delighted,
- 3.225 “ ‘Become diligent and achieve the qualities of buddhahood,
Vanquish demons and purify the great path,
Gain conviction in the teachings of the guide, the Buddha,
And lose all doubt about the qualities of the guide, the Buddha.
- “ ‘Whatever this child of the Buddha strives in will be meaningful,
And I will be fearless and dauntless in my training.’ [F.166.b]
- 3.226 “The thus-gone Master of the Three Realms then replied to his chief attendant in verse as well:
- “ ‘As you say, I do not smile for no reason.
Aware of my child’s thoughts and to help the world,
The Guide smiled to benefit the world and beings.
- 3.227 “ ‘The wise and brave brahmin named Moon Eyebrows
Venerated me and gained faith in the teachings.
For six hundred million eons he will not go astray,
And then as a human he will become an awakened being.
- 3.228 “ ‘Known as “World Illuminator,” he will be kind to beings.
He will live to be eight hundred million years,
And his retinue of hearers will number seven hundred million.
He will remain as the supreme human for nine hundred million years.
- 3.229 “ ‘Eighty assemblies of hearers will manifest—
Boundless assemblies of great renown.
His wise, sublime teachings that transcend suffering will remain
For eight hundred thousand years, employed by gods and humans.’

3.230 “What do you think, Maudgalyāyana? In case you may think that at that time the brahmin Moon Eyebrows, who was similar to a sal tree, was anyone else, Maudgalyāyana, do not think so. In those days I was the great brahmin householder Moon Eyebrows. Therefore, Maudgalyāyana, bodhisattvas should have their minds full of faith, become learned in every scripture, and exert themselves diligently.”

· KNOWLEDGE OF THE VARIOUS ELEMENTS ·

3.231 “Maudgalyāyana, in order to understand the various elements, when I was training as a bodhisattva in the past, I gathered understanding of the various elements and in doing so gained certainty in the elements that constitute remedies to the various elements of sentient beings. Then, contemplating how to teach the Dharma, I created countless roots of virtue.

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a king named Virtuous Vision, who maintained his kingdom in a righteous manner. At the same time there was also a thus-gone one named Unhindered Vision; he was learned and venerable, a well-gone one, a knower of the world, a steersman who guided beings, unexcelled, a teacher of gods and humans, a buddha, a blessed one. [F.167.a] The thus-gone, worthy, perfect buddha Unhindered Vision had a buddha realm consisting of a number of trichilocosms equal to the amount of grains of sand in the Ganges River. In that buddha realm no sentient beings were born who had disturbed discipline, nor, for that matter, any beings with any afflictions. All those beings, who had in the past formed roots of virtue with perfect buddhas, now also formed roots of virtue in the presence of the thus-gone Unhindered Vision. The thus-gone Unhindered Vision was aware of all those beings’ thoughts, and so he proceeded to praise the thus-gone ones’ ten powers: ‘Everything that is excellent can be accomplished on the basis of the thus-gone ones’ ten powers. Thus, in order to realize them, you should be diligent even at the risk of harming your body, skin, organs, bones, stomach, flesh, and blood. If you forsake diligence, you will not achieve the thus-gone ones’ ten powers.’

3.232 “All of them then applied diligence and exerted themselves toward achieving the thus-gone ones’ ten powers. Thus-Gone One Unhindered Vision led the way for all of them. The Thus-Gone One was able to bring all those countless sentient beings to the wisdom of buddhahood. He led them all to awaken to unexcelled and perfect buddhahood and total nirvāṇa. What do you think, Maudgalyāyana? In case you may think that at that time King Virtuous Vision was anyone else, do not think so. In those days I was King Virtuous Vision. Because of this, from that point onward, I was indefatigable

in bringing sentient beings to maturity. How is this? When I was training as a bodhisattva, the more I brought beings to maturity, [F.167.b] the more they passed beyond suffering. Maudgalyāyana, as inconceivable a number of beings as they were, I was able to lead them all to transcend suffering. One could not even count their number. Maudgalyāyana, applying myself to the preservation of the Buddha's lineage, I led that amount of sentient beings to unexcelled and perfect awakening, and brought them to maturity. Therefore, Maudgalyāyana, bodhisattvas should practice for the sake of preserving the buddha lineage.

3.233 “Maudgalyāyana, when I was training in the practices of a bodhisattva, in order to gain knowledge of the origin as related to knowledge of the various elements, I pondered, ‘If I were to attain knowledge of the origin as related to knowledge of the various elements, how could I then benefit beings?’ With that thought in mind, I created manifold roots of virtue. Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a blacksmith named Smart Blacksmith, who was wise, bright, prudent, and skilled in craftsmanship. In the course of his training, he learned how to work on golden statues, just as he learned extraction and came to understand value. As he developed his expertise in these matters, he became highly knowledgeable regarding the value of gold statues, so that it became common in every direction of the land for people to remark, ‘Wow, what a master blacksmith he is!’ and to laud and praise him. As he came to master supreme craftsmanship, his renown even spread to the royal palace, which provided him with wealth. The king lavished him with clothing, and everyone came to consider the craftsman a man of his word.

“What do you think, Maudgalyāyana? In case you may think that at that time Smart Blacksmith was anyone else, do not think so. In those days I was Smart Blacksmith. Therefore, Maudgalyāyana, [F.168.a] bodhisattvas should become wise in knowledge of the origin as related to knowledge of the various elements.

3.234 “Moreover, Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, in order to understand the origin as related to knowledge of the various elements, I created manifold roots of virtue. Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a dance teacher named Chief of All Beings. He was wise, bright, prudent, skilled, gentle, harmonious, trustworthy, and cared for and liked by many. He understood what is timely and what is untimely, he understood his mother and father, he understood himself and his retinue, he conformed to worldly ways of thinking, and he could captivate people's minds just by speaking. He had a daughter named Heroine of Beings who had formed roots of virtue before countless thus-gone ones. She was broad-

mindful, and had little desire, anger, or stupidity. Her complexion was superhuman; she had a complexion like a divine being. She had utter prowess in the art of dance and was proficient in ceremony as well. Everyone was captivated just by seeing her. In that place, one time many people gathered, and an assembly was formed. Heroine of Beings, the dance instructor's daughter, decorated herself in jewelry, stood at the center of the group, and then sang this song:

- 3.235 " 'Youth passes by like a mountain stream—
Just a moment, an instant, a flash and it's gone.
And yet the childish, intoxicated as they are,
Have fainted and do not have the strength to move.
- 3.236 " 'Youth passes by as fast as the force of a flood,⁴⁹
Or dense yet insubstantial autumn clouds.
Those bound by the fetter of a body do not last,
And can't keep a permanent state that doesn't decline.
- 3.237 " 'Just like an infant's nanny,
Foolish, senseless people delude themselves,
And don't notice they're headed toward their death.
Their minds defiled by useless things, [F.168.b]
- 3.238 " 'They are mortified by the terror of impermanence.
Without any merit, death steals their lives.
The wise who always apply themselves
To the Victor's teachings should not take pleasure
- 3.239 " 'In the amusing relations of youth.
The wise should examine in the Well-Gone One's words
How fleeting and pointless youth is.
Diversion robs away your youth.
- 3.240 " 'If someone is wise and sagacious
He'll contemplate how youth lacks identity.
Like people searching for their own possessions,
So too does pleasure seek its own possessions.
- 3.241 " 'Like having a vessel that someone loaned you,
In the same way youth can serve your purpose;
It is like a borrowed vessel.
As long as you remain in youth,
- 3.242 " 'Don't let your strength and diligence go to waste.

- Since your youth will be stolen away by old age,
 You should apply yourself to the Victor's teachings!
 Those whose youth has been robbed away—
- 3.243 “ ‘Oh, how their minds are confused and their strength declines!
 At this moment when you're young, it's not difficult
 To contemplate impermanence and becoming weaker.
 But at the moment when youth fades away,
- 3.244 “ ‘It will no longer be easy to do so!
 Therefore when people still have their youth
 They should apply themselves to ending old age.
 Youth is depleted by aging.
- 3.245 “ ‘Once old and weak, one can't focus on the Dharma.
 The wise who apply the Victor's teachings
 Are in pursuit of the nectar of immortality.
 Like a fire that goes out when doused with water,
- 3.246 “ ‘They cut the fetters of Māra.
 Therefore when you are still young
 Apply yourself to the Well-Gone One's teachings;
 Use your youth and conquer the minions of Māra.’
- 3.247 “What do you think, Maudgalyāyana? In case you may think that at that time
 the maiden called Heroine of Beings was anyone else, do not think so. In
 those days I was the dance instructor's daughter named Heroine of Beings.
 Therefore, Maudgalyāyana, until the element and sense source of aging
 have been reduced to dust, wise people should put effort into realizing the
 nectar of immortality.
- 3.248 “Furthermore, Maudgalyāyana, in order to understand cessation as
 related to knowledge of the various elements, [F.169.a] I wondered to myself,
 ‘Which dharmas make it so that knowledge is uninterrupted?’ and with that
 in mind I created countless roots of virtue. Long ago in the limitless cycle of
 existence, Maudgalyāyana, long before even the distant past there was a
 thus-gone one named Irreproachable Renown. One student of his teachings,
 a bodhisattva named Highest Practice, took a set of commitments that he
 then kept unwaveringly. His commitments were as follows: ‘Until everyone
 in my buddha realm has become a vessel for unexcelled and perfect
 awakening, I will not fully awaken to unexcelled and perfect buddhahood.
 Until it is possible for everyone born in my buddha realm to attain nirvāṇa
 through the easy path of the swift superknowledges, I will not fully awaken
 to unexcelled and perfect buddhahood. Until every being born in my buddha

realm has abandoned unwholesome phenomena and adopted wholesome phenomena, I will not fully awaken to unexcelled and perfect buddhahood. Until all beings who are to fully awaken to unexcelled and perfect buddhahood have become irreversible from unexcelled and perfect buddhahood, I will not fully awaken to unexcelled and perfect buddhahood. As long as anyone might hear the word “hell” in my buddha realm, or be reborn as an animal, or take birth in the realm of the Lord of Death, or be reborn in the class of demigods, I will not fully awaken to unexcelled and perfect buddhahood. As long as the word “suffering” can be heard in my buddha realm, I will not fully awaken to unexcelled and perfect buddhahood. [F.169.b] Until all beings who take birth in my buddha realm are in their final rebirth, I will not fully awaken to unexcelled and perfect buddhahood. I will exclusively remain due to my prayers as a bodhisattva. These, among others, will be the qualities of my buddha realm.’

“Maudgalyāyana, in case you may think that at that time the bodhisattva named Highest Practice was anyone else, do not think so. In those days I was Highest Practice. Therefore, Maudgalyāyana, bodhisattva great beings should keep a firm commitment to help sentient beings. [B16]

3.249 “Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a king named Candradatta who had a daughter named Innumerable. Princess Innumerable was gorgeous and had a lovely figure. She was attractive and had a fine complexion. She was fully developed and sublime. When her parents were giving her up for marriage, she begged them: ‘Father, Mother—please don’t give me up for marriage!’

“Her parents replied, ‘Child, what is your wish?’

3.250 “She answered, ‘Father, Mother—please do not give me up for marriage! If you ask why I say this, Father, it is because the more one acquires, the more one suffers. Those who have no possessions have no suffering. Just look, Father, at how much grief comes with being a householder. With no household the grief of being a householder would be gone. With having children come the troubles of having children. Without children the troubles of having children would be gone. With attachments come the troubles of attachments; without attachments the troubles of attachments would be gone. This is how I understand attachments: they are the source of all problems. This is how I understand the householder life: I understand it as something harmful. [F.170.a] Father, sentient beings have interest in various elements. Those who take pleasure in cyclic existence seek out attachments. Those who take no pleasure in cyclic existence do not seek out attachments. I take no pleasure in cyclic existence; thus I do not seek out attachments. Happiness occurs when one gives up all attachments.’

“What do you think, Maudgalyāyana? In case you may think that at that time Princess Innumerable was anyone else, Maudgalyāyana, do not think so. In those days I was Princess Innumerable. Therefore, Maudgalyāyana, just as with me in the past, so with bodhisattvas in the present—if they have attachments, they will suffer, while they will not suffer if they have no attachments. They should understand this principle and train in having no attachments. Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, in order to understand the path that leads to cessation as related to knowledge of the various elements, I came to understand perfectly the knowledge of the origin as related to the various elements. Then, wondering how I could explain it to beings, I created a multitude of different roots of virtue.

3.251 “Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there appeared in the world a man named Jayasena the Swordsmith, who had mastered all the fine points of his trade. He had mastered every trade with a seal and was well familiar with all of the seals of vessels.⁵⁰ One day Jayasena the Swordsmith had the thought, ‘I hold the seal of every single trade. There is not even a single trade seal I do not possess.’

“At that time there appeared in the world a thus-gone one named Infinite Vision; he was learned and venerable, a well-gone one, a knower of the world, a steersman who guided beings, unexcelled, a teacher of gods and humans, a buddha, a blessed one. At that time there was a benevolent god, who was an old friend of Jayasena, and who had before been his relative. Once, while in midair, [F.170.b] this god made his physical appearance vanish, and then spoke these verses:

3.252 “ ‘My friend! The perfect Buddha, foremost of humans, has appeared.
He loves all beings and his name is Infinite Vision.
He helps all beings and has transcended everything.
He is a teacher who puts an end to questions and removes doubts.

3.253 “ ‘Go before him—the Sage, who knows everything as it is—
Ask what is on your mind, and put what you hear into practice.
What the Teacher says is true; he has no other kind of words.
So put whatever he says into practice just as you hear it.’

3.254 “Jayasena the Swordsmith heard the god’s eloquent speech. After that night had passed, he began to search everywhere, asking people where the blessed thus-gone Infinite Vision was currently dwelling. He worked hard to find the Thus-Gone One; when it was not known where the Thus-Gone One was dwelling, he would ask where he might have traveled. At that point the thus-gone Infinite Vision knew the time for Jayasena the Swordsmith’s roots of virtue was ripe, and so the Thus-Gone One manifested his form, sitting

cross-legged in midair, and then spoke these verses to Jayasena the Swordsmith:

- 3.255 “ ‘The one you look for, the sublime Thus-Gone One,
Guardian of the World, is here for you, and asks what you seek.
I respond to questions and clear people’s doubts.
So, quickly, ask what is on your mind.’
- 3.256 “With a calm mind, he said, ‘I ask about a craft—
Where in the world is there the slightest craft I do not know?’
Jayasena thus asked the radiant Buddha.
Then the all-seeing guide and teacher replied:
- 3.257 “ ‘Where there is no craft and neither any craftsman,
Everything is non-arisen: this is the supreme human’s craft.
Learn my craft and you will soon become a craftsman!
Learning every craft, you will then benefit sentient beings.’
- 3.258 “Then, without moving from that spot, Jayasena the Swordsmith achieved acceptance that phenomena are unborn.
“Maudgalyāyana, in case you may think that at that time Jayasena the Swordsmith [F.171.a] was anyone else, do not think so. In those days I was Jayasena the Swordsmith, and trained in the unexcelled craft. Therefore, Maudgalyāyana, bodhisattvas who wish to train in understanding the path leading to cessation as related to knowledge of the various elements should train in the non-origination of everything.”

· KNOWLEDGE OF THE WORLD ·

- 3.259 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, in order to understand the world, I decided to cultivate an understanding of the world with which I could teach beings in an accurate manner. With that in mind, I created a variety of different roots of virtue.
“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a root digger named Truly Discerned Concept, who had extrasensory perception of all beings’ minds. He went from town to city to village to kingdom to palace teaching his knowledge about roots. At that time there was also a mendicant named Udāyī who had cultivated all the roots of virtue. He heard that a root digger named Truly Discerned Concept was teaching his knowledge of roots to large gatherings of people. This made him think, ‘One should not teach in this way about worldly knowledge, and yet I will go and learn this sort of worldly knowledge.’ Learning the knowledge of roots, he then went to a hermitage

and sat in solitude in his quarters, analyzing: ‘Where can I seek out worldly knowledge?’ The thought then came to him: ‘I need not seek worldly knowledge anywhere else than this very body.’ His contemplations continued: ‘What is this world?’ And then the thought came to him: ‘This world is the five aggregates, which arise, age, become ill, [F.171.b] and die. In that sense they are fleeting, transient, transitory, and perishable. They are unsteady, and prone to decay and decomposition. Whoever understands the world with such knowledge will bring an end to the suffering of aging, bring an end to the suffering of sickness, and bring an end to the suffering of death.’

3.260 “He then felt compassion for sentient beings, thinking, ‘None of these beings understand how the entire world consists of fleeting and transient phenomena. I will liberate all these sentient beings from the world.’ And setting himself to this, he achieved the five types of superknowledge, and amused himself with his five types of superknowledge. He then went on to teach them to others. By means of his five types of superknowledge, he could see how sentient beings rush through the five classes of beings. Feeling immense compassion for them, he proceeded to lead all beings in the buddha realm to attain the five types of superknowledge.

3.261 “Maudgalyāyana, in case you may think that at that time Udāyī the mendicant was anyone else, do not think so. In those days I was Udāyī the mendicant. In that way I led all of the sentient beings throughout the buddha realm to possess the five types of superknowledge. I dedicated all those beings’ five types of superknowledge toward unsurpassed and perfect awakening. I also served all those beings by leading them to fully awaken to unsurpassed and perfect buddhahood, thus reaching total nirvāṇa. Therefore, Maudgalyāyana, bodhisattvas should understand the world to be their own fathom-tall body. They should also understand the origin of that world, the cessation of that world, and the path that leads to the cessation of that world. [F.172.a]

3.262 “Furthermore, Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created numerous different roots of virtue in order to understand the world. I came to acquire the perfection of generosity, just as I came to possess the perfections of discipline, patience, diligence, concentration, and insight. Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past—a countlessly, inconceivably, immeasurably, incalculably, and inexpressibly long time ago—there was a captain named Kāruṇika. He was clever, bright, prudent, knowledgeable about the cardinal directions and the intermediate directions, as well as about what is true and false, astrology, daytime, moments, seconds, and instants, and he was skilled in means and knowledgeable

about the lower realms. Once, feeling confident, and having carried out the ceremonies for good fortune and auspiciousness, he set off to sea with five hundred merchants on board. On the way, the captain who was acting as guide for the five hundred merchants expounded at length about the world: 'To the east of this world there are innumerable other worlds, some of which are being formed, some of which are ceasing, some of which are disintegrating, and some of which are emerging. Still others remain in a state of post-disintegration, others remain after being formed, and others are just emerging. Friends, such worlds are innumerable. Likewise, in all these worlds throughout the ten directions there are beings of superior type and beings of inferior type. Some of them are rich, some poor. Some of them are servants, some lords. You should understand the world in numerous ways, both in terms of general knowledge and specific knowledge. My friends, in this way, you should exert yourselves in the world and in knowledge of the world.' [F.172.b]

"What do you think, Maudgalyāyana? In case you may think that at that time the captain Kāruṇika was anyone else, do not think so. In those days I was the captain Kāruṇika. Therefore, Maudgalyāyana, bodhisattvas should engage in the practices of the world and worldly behavior.

3.263 "Furthermore, Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created numerous different roots of virtue in order to understand the world. Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a prostitute named Adapting to All Beings. She was gorgeous and had a lovely figure. She was attractive, and had a fine complexion. She was fully developed and sublime. Whoever she was with, she adapted herself to their mindset. She never revealed herself nor gave herself up. In the same way, Maudgalyāyana, if you understand how all composite things truly are, you will see that they are insubstantial. Composite things are in no way fixed. If you think they are clean, they will appear to be clean. If you think they are unclean, they will appear to be unclean. The same can be said for perceiving things to be pleasurable or painful, permanent or impermanent, having characteristics or lacking characteristics—they will all appear in the corresponding manner. Maudgalyāyana, to perceive things as clean brings bondage; to recognize them as unclean brings liberation. To perceive things as pleasurable brings bondage; to recognize them as painful brings liberation. To perceive things as permanent brings bondage; to recognize them as impermanent brings liberation. To perceive that there is a self brings bondage; to recognize selflessness brings liberation. To perceive things as having characteristics brings bondage; to recognize them as lacking characteristics brings liberation. Therefore, Maudgalyāyana, bodhisattva

great beings who seek complete nirvāṇa, [F.173.a] and who wish to bring sentient beings to complete nirvāṇa, should forsake the characteristic of cleanliness and rely on the characteristic of uncleanness. This can be applied to the others as well, up to forsaking characteristics and utilizing the absence of characteristics—this is the path to liberation.

3.264 “Maudgalyāyana, you may wonder how bodhisattvas should cultivate knowledge of the origin as related to knowledge of the world. Maudgalyāyana, in this regard bodhisattva great beings who wish to fully awaken to unsurpassed and perfect buddhahood should never give up relying on a spiritual guide. Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a bodhisattva named Truly Noble Radiance. He was well established in unsurpassed and perfect awakening, had formed roots of virtue with innumerable thus-gone ones, and possessed a variety of roots of virtue. In his dreams when he was sleeping, he never experienced anything other than being engaged with the thus-gone ones in conversation; in this way he got to know the thus-gone ones. At that time there had appeared in the world a thus-gone one named Unhindered Teacher. While he was together with the thus-gone Unhindered Teacher, they shared the following conversation. He asked, ‘Blessed One, how can one genuinely achieve understanding of the origin as related to knowledge of the world? What serves as the immediate cause of knowledge of the origin as related to knowledge of the world?’

3.265 “ ‘Noble son,’ came the reply, “it is excellent that you had the thought to benefit many beings, and to ask this question of the Thus-Gone One in order to benefit many beings. Thus, noble son, listen well and keep what I am about to say in your heart.’

“ ‘Of course, Blessed One,’ he said, and he listened to the Blessed One attentively.

3.266 “ ‘Noble son, bodhisattva great beings [F.173.b] who wish to fully awaken to unexcelled and perfect buddhahood should exert themselves in learning every scripture. To internalize that knowledge, they should exert themselves in gaining realization. Bodhisattvas who are engaged in such explanations and the doctrines of past generations should learn the conventions of ordinary people, the conventions of a particular town, and the conventions of a particular region. Wherever they go, they should learn the conventions of that place. As much worldly knowledge as there is, they should master all of it.’

“What do you think, Maudgalyāyana? In case you may think that at that time the bodhisattva called Truly Noble Radiance was anyone else, do not think so. And why? Because in those days I was the bodhisattva called Truly

Noble Radiance. Therefore, Maudgalyāyana, bodhisattva great beings should cultivate knowledge of the origin as related to knowledge of the world.

3.267 “Furthermore, Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created numerous different roots of virtue in order to understand the origin as related to knowledge of the world. Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a young lord named Reliever of Suffering who had served previous victors. Once, he had the thought, ‘I should come to fully understand knowledge of the origin as related to knowledge of the world, and then go on to teach about it.’ His thoughts then continued: ‘Which ascetic or brahmin now lives in the world who accurately understands knowledge of the origin as related to knowledge of the world? I will ask whomever that may be.’ At that time there had appeared in the world a thus-gone one named Nectar Proclaimer; he was learned and venerable, a well-gone one, a knower of the world, a steersman who guided beings, unexcelled, a teacher of gods and humans, a buddha, a blessed one. The young lord Reliever of Suffering then took birth in the buddha realm of the thus-gone Nectar Proclaimer. [F.174.a] As soon as the young lord Reliever of Suffering was born there, a benevolent god who was his long-term friend manifested in midair, allowed his body to become visible, and then spoke these verses to the compassionate young lord:

3.268 “ ‘Nectar Proclaimer, the Guardian of the World,
Possesses the ten powers and infinite majesty.
He carries out immeasurable benefit for beings;
He dispels and eliminates the doubts of beings.

3.269 “ ‘He perceives the thoughts of gods and humans
As clearly as a gooseberry placed in the palm of his hand.
He perfectly knows in the present
Of any beings of the past, present, or future.

3.270 “ ‘This Well-Gone One, worthy of the reverence of gods and humans,
This sage and protector cares for those who suffer.
He is always aware of what is happening in beings’ minds.

3.271 “ ‘Like a jeweler recognizes the flaws in a jewel,
Or as one who knows the harm of poison, so too,
With his ten powers, does he know the minds of beings.
Arousing unparalleled compassion,

3.272 “ ‘He will cure anyone who is asleep in delusion

And who has taken birth due to the poison of desire.
He will apply the remedy of arousing loving kindness
For anyone who has taken birth due to the poison of intense anger.

- 3.273 “ ‘He will cure and restore to health
Anyone whose mind is suffused
With the dangerous poison of severe ignorance.
Today he will vanquish and antidote such poison.
- 3.274 “ ‘Just as I have no doubts at all,
You should eliminate your doubts as well.
Gods and men are tormented by reservations.
You should ask your questions to the Self-Manifest One!’
- 3.275 “Hearing these beautiful words, and seeing
The god of longevity there in the sky,
He brought his ten fingers together at his crown,
And asked about the Buddha to the god in the sky:
- 3.276 “ ‘Where is this Buddha who cuts through innumerable doubts?
Where should I go?
I will go before this foremost man, this chief,
This sage with ten powers, and achieve my aims.’
- 3.277 “ ‘The One with Ten Powers is dwelling to the east
In a kingdom called Ancient Peace, [F.174.b]
Where he dispels the doubts of gods and men.
Go there, and ask your questions to the Self-Manifest Victor!’
- 3.278 “The young lord Reliever of Suffering heard what the god said and then waited for the night to pass. He then traveled to the presence of the thus-gone, worthy, perfect buddha Nectar Proclaimer along with sixty sextillion other beings. The young lord Reliever of Suffering then saw how stunning and handsome the thus-gone Nectar Proclaimer was; how calm his faculties were, how calm and gentle his mind was, and what an exalted state of tranquility he had achieved; how he kept his attainment of sublime calmness and tranquility hidden; how his senses were gentle as an elephant; and, like a lake, how bright, uncontaminated, and radiant he was. Upon beholding him, he felt immeasurable joy just to be in the Thus-Gone One’s presence. For a moment he did not even listen to the teaching. He just thought, ‘May I attain exactly the same wisdom as you. May my body and speech become exactly like yours.’ The Thus-Gone One then prophesied his unsurpassed

and completely perfect awakening. The young lord then presented the thus-gone Nectar Proclaimer with a thousand baskets filled with flowers of the seven precious substances, before praising him with this verse:

- 3.279 “ ‘You look just as I have heard, only even more magnificent.
Thus I take you as my refuge, most eminent human.
By these roots of virtue, may I become a guide for people,
And liberate helpless, defenseless beings from suffering.’
- 3.280 “What do you think, Maudgalyāyana? In case you may think that at that time the young lord Reliever of Suffering—who went before the Thus-Gone One to ask questions, and lost all his doubts just upon beholding him—was anyone else, do not think so. In those days I was the young lord Reliever of Suffering. Just by asking his questions to the Thus-Gone One, he became free of doubts. Consequently, as soon as he saw the Thus-Gone One, he felt faith [F.175.a] and accomplished knowledge of the origin as related to knowledge of the world. Therefore, Maudgalyāyana, bodhisattva great beings should behold the Thus-Gone One. Maudgalyāyana, when beholding him, bodhisattvas should engender faith in the Buddha. They should apply themselves to realizing worldly knowledge.
- 3.281 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, in order to understand cessation as related to the world, I wondered, ‘How can I come to perfectly understand knowledge of cessation as related to knowledge of the world, and then explain about it to sentient beings?’ With that thought in mind, I created numerous different roots of virtue. Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a sage named Śroṇakoṭi. He went to an isolated place and sequestered himself in solitude. He began to contemplate, ‘How do living beings and those that have died migrate in existence?’ He then had the thought, ‘I must pay visits to ascetics and brahmins and ask them about this matter.’
- 3.282 “‘At that time there had appeared in the world a thus-gone one named Lokapradīpa; he was learned and venerable, a well-gone one, a knower of the world, a steersman who guided beings, unexcelled, a teacher of gods and humans, a buddha, a blessed one. The thus-gone Lokapradīpa had declared, ‘There is nothing that I, the thus-gone, worthy, perfect buddha Lokapradīpa, have not understood, perceived, recognized, actualized, or realized. I will explain this!’ So Śroṇakoṭi the sage thought to himself, ‘I ought to go before the Thus-Gone One and ask him my questions. The blessed Thus-Gone One will surely give a precise answer, and I will bear its significance in mind.’ Thus he went off to pay a visit to the blessed thus-gone Lokapradīpa. [F.175.b] Upon seeing the blessed thus-gone

Lokapradīpa, he felt immeasurable faith. With an utterly serene state of mind, he bowed his head to the Thus-Gone One's feet, and then sat off to one side. Sitting off to the side, Śroṇakoṭi the sage then proceeded to ask the Thus-Gone One questions in these verses:

- 3.283 “ ‘Foremost of humans, Well-Gone One—these beings born into existence,
Where do they gather? Please tell me, O Guide.
Some say that all these material things are causeless,
That they are formed by themselves, and thus do they pass and exist:
- 3.284 “ ‘That earth exists in earth, and water in water;
That fire exists in fire, and wind in wind;
Or that there is nothing other than a gathering of elements.
Within them consciousness is perceived, and so consciousness manifests.
- 3.285 “ ‘Some say mind exists, that it is unimpeded by the body.
As I do not know any of these things—which things bring them about—
So that I may become free of doubts and knowledgeable about everything,
Foremost of humans, please eradicate my doubts!’
- 3.286 “Lokapradīpa replied out of his wisdom as a supreme person:
‘Noble Śroṇakoṭi, I will answer your question, so listen to what I say.
Form, feeling, perception, intention, and mind
Arise dependently—they have no “coming.”
- “ ‘Like clouds in the sky—forming, then receding and vanishing—
Understand phenomena to be the same, neither going nor not going.’
- 3.287 “Śroṇakoṭi the sage then thought to himself, ‘How much wisdom one must
have to equal the Thus-Gone One! It is remarkable that someone can
perceive the true nature of things like this. These phenomena neither come
nor go, and yet they appear to go. They are not born without a cause. Where
there is no birth, there is no cessation and no going.’ With this in mind, he
felt the utmost faith, and resolved, ‘In the future may I attain the same
wisdom as the Thus-Gone One, and with it, teach sentient beings about the
nature of phenomena.’
- “What do you think, Maudgalyāyana? [F.176.a] In case you may think that
at that time Śroṇakoṭi the sage was anyone else, Maudgalyāyana, do not
think so. Why not? Because in those days I was Śroṇakoṭi the sage, who was
the object of the world's reverence. Due to those roots of virtue I attained
knowledge of cessation as related to knowledge of the world. Therefore,
Maudgalyāyana, bodhisattva great beings should endeavor to understand
cessation as related to knowledge of the world.

3.288 “Maudgalyāyana, in order to understand the path that leads to cessation as related to knowledge of the world, I once had the thought, ‘How can I come to perfectly understand the path that leads to cessation as related to knowledge of the world, and then go on to teach such knowledge to sentient beings?’ With that thought in mind, I created numerous different roots of virtue.

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a spiritually inclined king named Radiant. He held the seven treasures: the precious wheel, the precious elephant, the precious horse, the precious jewel, the precious queen, the precious steward, and the precious minister. He also had one thousand sons, all of whom were brave, heroic, and athletic, and able to conquer all opposing forces. The king governed the entire earth by his religion and without the use of violent force. At that time there was a thus-gone one named Peaceful Action whose retinue included a gathering of innumerable many ordained monks, a gathering of countless tens of thousands of laypeople, a gathering of countless sextillions of gods, and a gathering of countless sextillions of nāgas. In the thus-gone Peaceful Action’s buddha realm, beings’ life spans were fixed like those in the northern continent of Kuru. [F.176.b] However, their life span was not fixed at just one thousand years—their lives were immeasurably long. They never died until they reached the full extent of their life span. Once King Radiant went before the blessed thus-gone Peaceful Action along with seven thousand ministers and five thousand master builders. There he bowed his head at the Blessed One’s feet and then sat off to the side. Likewise, the seven thousand ministers bowed their heads at the blessed Thus-Gone One’s feet before sitting off to one side. Then they asked this of the blessed thus-gone Peaceful Action in the form of verse:

3.289 “ ‘How should one comprehend form, to have no yearning and desire?
How can one go beyond form, to be free of the aggregates, beyond
suffering?
Going beyond form, how should one understand the aggregates?
How to become free of form, and how to search for peace?

3.290 “ ‘Like the king of birds inside an egg,
How should one be brave once any vision of objects has been overcome?
Tormented by the three fires, how can the people of the world
Overcome all darkness and reach nirvāṇa?

3.291 “ ‘How to give up the aggregates, elements, and sense sources?
How to abandon the faculties, like putting out a blazing fire?
How to become an object of worship of the whole world including the gods?
How to liberate beings with righteous, heroic conduct?

- 3.292 “ ‘How to help beings be fearless, like putting out a fire?
How to eradicate the entirety of karma and afflictions?
How to achieve rebirth to reach nirvāṇa?’
And they revered him with supreme parasols, victory banners, and flags.
- 3.293 “Thus-Gone One Peaceful Conduct, the Teacher and Well-Gone One,
The foremost of humans who sees everything, then replied,
‘Clearing away with insight, abandon desire, anger, and ignorance.
Understand that there are no aggregates to know and no sentient beings.
- 3.294 “ ‘Then, like a candle going out, attachment is pacified into non-attachment.
Beings like gods, humans, and gandharvas do not understand. [F.177.a]
Understanding karma, afflictions, and existence, there is no suffering.
Like firewood burned away, you attain nirvāṇa, unattached.
- 3.295 “ ‘When you are free of craving, the stream of consciousness is burnt away.
The sprout of suffering does not form, and you are warmed by flames of
wisdom.
In that there is no migration, just as with blazing flames—
So all buddhas teach that there is no migration of the formations.’
- 3.296 “At that point King Radiant tossed and scattered every type of jewel flower
toward the thus-gone Peaceful Action, and then incense and other flowers
as well. Due to those roots of virtue, for seventy-six immeasurable eons he
was never born in the lower states, nor in classes of poverty or inferior
classes.
“What do you think, Maudgalyāyana? In case you may think that at that
time King Radiant was anyone else, do not think so. In those days I was
King Radiant. I paid immeasurable respect by offering flowers of the seven
precious substances, as well as incense and other flowers. Therefore,
Maudgalyāyana, when bodhisattvas are training in the practices of
bodhisattvas, they should engender immeasurable respect to the blessed
buddhas and never forsake the mind of omniscience. Bodhisattvas who
never forsake the mind of omniscience will soon become irreversible from
unsurpassed and perfect awakening.”

· KNOWLEDGE OF CONCENTRATION ·

- 3.297 “Maudgalyāyana, when I was training in the practices of a bodhisattva, I
created numerous different roots of virtue in order to understand
concentration. I wondered, ‘How can I fully awaken to unsurpassed and

perfect awakening, and reach emancipation by means of the strength of tranquility?’ With that thought in mind, I created an immense amount of different roots of virtue.

3.298 “Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a king named Viśvabhū. [F.177.b] King Viśvabhū had sixty-eight thousand queens, all of whom had bodies like goddesses, were loving like mothers, caring like aunts, and respectful like servants. Dwelling among such queens with qualities like goddesses, King Viśvabhū was nonetheless free of desire and free of anything negative and unvirtuous. He was intelligent and discerning and had come to the culmination of the first level of concentration with its concomitant joy and bliss born of disengagement. Similarly, he reached the culmination of everything up to the fourth level of concentration, in which he abided. After dwelling in equanimity at the fourth level of concentration, he eventually emerged from it, and had the insight, ‘Sentient beings pine after the five sense pleasures; they are totally attached to their desires. They engage in and carry out harmful actions, due to which they fall into the lower states. Some of them create the karma for becoming hell beings, others for becoming animals, others for entering the realm of the Lord of Death, others the divine realms, and others the human realm but with short lives. Some have a longer life, others face less harm. Some end up in a low class while others end up in a noble class. Some have little charisma while others have more charisma. Some have little wealth while others have more wealth. Some are unintelligent while others are intelligent. Some exert themselves in following the current, while others exert themselves in going against the current.’ Then he had the thought, ‘These paths are in disharmony with the goal. I must guide these beings onto the path of the completely awakened ones.’

3.299 “Emerging from the fourth level of concentration, he felt compassion for sentient beings and went wandering among and becoming involved with the various towns, cities, villages, and regions. Having achieved the five types of superknowledge, he was compelled by compassion [F.178.a] and thus went from town to town, city to city, and region to region engaged in teaching the path of the ten virtuous actions and putting an end to the path of the ten unvirtuous actions. He then led all those beings onto the path of the ten virtuous actions in that very buddha realm, and turned them away from the path of the ten unvirtuous actions. He dedicated the path of the ten virtuous actions practiced by all those beings toward unsurpassed and perfect awakening. Then he led everyone in that buddha realm to the irreversible stage. Having guided all beings in that buddha realm to the irreversible stage, after dying, he became Brahmā in the Brahmā Realm where he was reborn into the state of Great Brahmā. Once there, he was both

subdued and not subdued.⁵¹ Eventually, after dying there, at the termination of the eon he was born into the same state as the luminous gods. Born among the luminous gods, when the next eon ended, he was again reborn into the realm of Brahmā. There in the realm of Brahmā he led one quintillion beings to the level of non-regression. When that realm came to an end, he was again reborn among the luminous gods. While he dwelled there, he led countless hundreds of billions of beings to the irreversible stage, such that they dwelled where there was no one ever born who was without the Dharma. Applying these hundreds of thousands of methods, after he died in the realm of Brahmā, he migrated among the luminous gods, and from there again to the realm of Brahmā. When on occasion he would appear in the human realm, he would still possess the five types of superknowledge even though there was no buddha present. When there was a buddha present, he would serve as attendant to that blessed buddha. Accumulating such roots of virtue, the blessed buddhas then led him to enter into equanimity, in which he then remained. Whether there was pleasure or whether there was disengagement, he knew the Thus-Gone One was present. [F.178.b]

3.300 “What do you think, Maudgalyāyana? In case you may think that at that time King Viśvabhū was anyone else, do not think so. Why? Because in those days I was King Viśvabhū. In those times I led to concentration beings who were attached to objects, and freed them from the desire realm. Now, too, I will continue to liberate beings who are attached to objects from the suffering of cyclic existence and lead them onto the path of nirvāṇa. Therefore, Maudgalyāyana, those bodhisattva great beings who want to benefit the world should train in the path to omniscience.

3.301 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created numerous different roots of virtue in order to understand the origin as related to knowledge of concentration. I wondered, ‘How can I train in order to teach the path of unsurpassed and perfect awakening to sentient beings who are determined to absorb themselves in objects?’ With that thought in mind, I created numerous different roots of virtue.

3.302 “Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there appeared in the world a thus-gone one named Tranquility; he was learned and venerable, a well-gone one, a knower of the world, a steersman who guided beings, unexcelled, a teacher of gods and humans, a buddha, a blessed one. The thus-gone Tranquility lived to be seventy quintillion years old. The first of the thus-gone Tranquility’s gatherings of hearers numbered ten thousand. They were all worthy ones ... who had obtained supreme perfection in mastering all mental states.⁵² His first gathering of bodhisattvas numbered eighty. His second gathering of hearers numbered ninety quintillion. They were all worthy ones who had

exhausted defilements ... up to ... who had obtained supreme perfection in mastering all mental states. The second gathering of bodhisattvas was double that. They all genuinely abided by the Great Vehicle ... and possessed countless, innumerable utterly pure buddha realms⁵³ [F.179.a] In this manner, the Thus-Gone One's gathering of hearers and bodhisattvas was limitless.

3.303 "At the same time, in that Thus-Gone One's buddha realm was a bodhisattva named Humble Tranquility. As he followed the living Thus-Gone One, he felt reverence for tranquility. Moreover, he had served victors in the past and so he had achieved a similar insight. Attaining insight into tranquility, he was overwhelmed by great compassion and thus he achieved knowledge of the origin as related to knowledge of concentration. Then, with his skill in methods, he was able to apply his tranquility to perceive the imperceptible. Manifesting miraculous powers, he could project thousands of emanations. He attracted with generosity beings who were distracted by objects. After attracting them with generosity, he led them to be more disciplined. Once they had become more disciplined, he taught them the buddhas' teachings. Thus, countless hundreds of billions of beings were led to have acceptance of the profound Dharma. They came to possess bodies and minds that were fully developed in their discernment of the sublime Dharma. He led them to have great compassion. He had previously led them to be concentrated. Cultivating omniscient wisdom over an extended period, he was able to lead them toward the six perfections. Before too long, he had fully awakened to unsurpassed and perfect awakening in a perfectly pure buddha realm, bringing with him countless quintillions of beings to nirvāṇa as he himself reached that state.

3.304 "What do you think, Maudgalyāyana? In case you may think that at that time the bodhisattva Humble Tranquility was anyone else, do not think so. In those days I was the bodhisattva Humble Tranquility. As I then cultivated concentration, I came to fully master the six perfections. [F.179.b] Whenever I applied the perfection of generosity, it became the six perfections; thus I mastered all of the six perfections. You should understand that if bodhisattvas practice in this way, they will gain skill in methods and non-regression.

3.305 "Furthermore, Maudgalyāyana, in order to understand the origin as related to knowledge of concentration, when I was training in the practices of a bodhisattva in the past, I thought, 'May I become a teacher for beings, explaining to them correctly about knowledge of the origin as related to knowledge of concentration, that they may hear of the faults of objects. With that thought in mind, I created countless roots of virtue.

- 3.306 “Maudgalyāyana, in the past there was a king named Enjoyer of Various Worlds. Once, King Enjoyer of Various Worlds had the thought, ‘The more I amuse myself with the various worlds, the more my good qualities diminish. So I will renounce my kingdom and go to the forest.’ So King Enjoyer of Various Worlds gave up his kingdom and went off to live in the forest, where he stayed, aware of objects with his senses and aware of tranquility. Then he wondered, ‘How did I produce knowledge of the origin as related to knowledge of concentration, by recollecting and bringing to mind the Dharma?’ Then he thought, ‘It is because I have pleased those who are engaged in concentration. Due to those roots of virtue, I achieved knowledge of the origin as related to knowledge of concentration. Bringing those roots of virtue to mind, I pleased with worldly nourishment those noble children who dwell in states of concentration.’
- 3.307 “What do you think, Maudgalyāyana? In case you may think that at that time King Enjoyer of Various Worlds was anyone else, do not think so. In those days I was King Enjoyer of Various Worlds. [F.180.a] I gave worldly nourishment to beings who took pleasure in tranquility, by which those who strove for tranquility developed tranquility. Therefore, Maudgalyāyana, those bodhisattvas who want to fully awaken to unsurpassed and perfect buddhahood should give material support to those who practice concentration that is congruent with tranquility.
- 3.308 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created numerous different roots of virtue in order to understand cessation as related to knowledge of concentration. Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a sage named Unhindered Glory. Whichever state of concentration he created, he recognized that it would eventually cease. Thus he understood that any type of concentration will at one point cease, and thus he gained an attitude of fearlessness with regard to the entirety of existence and all beings. He exerted himself in bringing the continuity of the unsteady mind to cessation to such an extent that when the time of death came, he did not enter a womb for ninety-six eons. Instead he always took birth miraculously.
- 3.309 “What do you think, Maudgalyāyana? In case you may think that at that time the sage Unhindered Glory was anyone else, do not think so. In those days I was the sage Unhindered Glory. In those times, for ninety-six eons I did not enter a womb. Therefore, Maudgalyāyana, bodhisattvas should perceive all conditioned things as being transient and never stray from such a perception.
- 3.310 “Furthermore, Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created numerous roots of virtue in order to understand the path that leads to cessation as related to concentration. Long

ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a teacher named Excellent Vision. He perceived the desire realm to be marred by the flaws of desire, [F.180.b] the form realm to be marred by the flaws of form, and the formless realm to be marred by the flaws of formlessness. With this in mind, he thought, ‘Alas! These beings have no savior and no guide. Wherever they dwell, they are harmed by their dwelling place. Thus I will not dwell within anything conditioned. Without dwelling there can be no fluctuation.’ In that way, with the concentration of not dwelling on any phenomena, he achieved great compassion for sentient beings. With the knowledge he had realized, he taught correctly to beings. Due to his teachings, he was able to lead innumerable billions of beings to unimpeded wisdom while reaching non-dwelling nirvāṇa.

- 3.311 “What do you think, Maudgalyāyana? In case you may think that at that time the teacher Excellent Vision was anyone else, do not think so. Why, you may ask? Because in those days I was the teacher Excellent Vision who taught emancipation from desire. Therefore, Maudgalyāyana, bodhisattvas should apply themselves to the phenomena that arise and cease.”

· KNOWLEDGE OF LIBERATION ·

- 3.312 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created innumerable roots of virtue in order to understand liberation. Long ago in limitless cyclic existence, Maudgalyāyana, long before even the distant past there was a thus-gone one named Revitalizer. He revitalized those in the god and demigod realms who were tormented by old age and illness, and taught them the Dharma so they could transcend old age and illness. In doing so the beings who were liberated from old age and illness became fearless. He made those who had been attached free from attachment, those who had been angry free from anger, and those who had been deluded free from delusion. He made them not attached to states of concentration, not attached to the sphere of totality, [F.181.a] and not attached to the attainments of the successive stages. With his mind free and emancipated, he was known as having *knowledge of liberation*.

- 3.313 Once he had realized these eight liberations, he went on to teach the Dharma. At that time there was also a king named Vanquisher of All Enemies who reigned over a great trichiliocosm. Along with numerous assemblies of commoners and sixty thousand vassal kings, he went to visit the thus-gone one named Revitalizer. Once there, he bowed his head at the feet of the thus-gone Revitalizer before sitting off to one side. As King Vanquisher of All Enemies was sitting off to the side, the thus-gone Revitalizer taught him the eight liberations. Once he had heard about the eight liberations, he filled the

great trichiliocosm with the seven precious substances and offered it all to the Blessed One. Then, along with all the vassal kings, he took ordination and gave up the life of a householder to be a mendicant. All sixty thousand vassal kings of his realm actualized the eight liberations. Only King Vanquisher of All Enemies did not.

3.314 “What do you think, Maudgalyāyana? In case you may think that at that time King Vanquisher of All Enemies was anyone else, do not think so. In those days I was King Vanquisher of All Enemies. Once I had learned of the eight liberations, I no longer dwelled in any form of existence. Out of my great compassion for all beings who live, migrate, die, and take rebirth, I remained in cyclic existence for eighteen incalculable eons, intent on the welfare of beings in cyclic existence. Therefore, Maudgalyāyana, bodhisattvas should not dwell on anything. Maudgalyāyana, bodhisattvas who do not dwell in any state of equipoise soon fully awaken to unsurpassed and perfect buddhahood. [F.181.b] [B17]

3.315 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, in order to understand the origin as related to knowledge of liberation, I wondered how I could free my mind from all observation and attachment to miserable things. With that in mind, I created a countless variety of roots of virtue to gain liberation and to understand the origin as related to knowledge of liberation.

3.316 “Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a king named Well-Considered Intelligence who, in order to help beings, was suffused by great compassion and determined to sever all beings’ fetters. Once he wondered to himself, ‘What sort of wisdom will enable me to sever my and all sentient beings’ fetters?’ In order to realize that wisdom he did not let himself become attached to any possessions. Without any such attachment, he wondered, ‘Is there one thing which, when cultivated, leads to knowledge of all sentient beings’ origin?’ He continued, thinking, ‘Apart from the omniscient mind, there is nothing that brings knowledge of all sentient beings’ origin. Bodhisattvas who attain the omniscient mind aspire to awaken. So, aspiring to awaken, and thus engendering compassion for all sentient beings, I resolve to attain unsurpassed and perfect awakening. When I eventually become an omniscient thus-gone one, I will guide those who lack guidance, pacify those who lack peace, liberate those who are not liberated, invigorate those who need invigoration, and lead those who have not reached nirvāṇa to nirvāṇa.’ [F.182.a] He then wondered, ‘Which venerable ascetic or brahmin will set me on the path to omniscience?’

3.317 “At that time there had appeared in the world a thus-gone, worthy, perfect buddha named Anointed with Ambrosia; he was learned and venerable, a well-gone one, a knower of the world, a steersman who guided beings, unexcelled, a teacher of gods and humans, a buddha, a blessed one. In his buddha realm there was a king named Wrathful Master who was a bodhisattva. He was an unseen friend, a qualified friend, and a spiritual friend of King Well-Considered Intelligence. So when this king heard that the thus-gone Anointed with Ambrosia—the omniscient one, the all-seeing one, the one who sees every quality and flaw—had appeared in the world, he dispatched a messenger to King Well-Considered Intelligence, telling the messenger to set off and to serve him.⁵⁴

3.318 “The messenger said, ‘I will obey your command,’ and, heeding King Wrathful Master’s words, he went before King Well-Considered Intelligence. After repeatedly addressing the king with respect, he presented the letter, reading it aloud: ‘O Your Majesty, this is a meaningful era, a spiritual era, an era of arrival. Your Majesty, the thus-gone one known as Anointed with Ambrosia has appeared in the world. He possesses countless praiseworthy qualities.’ Praising the thus-gone Anointed with Ambrosia in this way, King Well-Considered Intelligence learned of the Thus-Gone One and heard his name.

3.319 “He then descended his lion throne and, kneeling on his right knee with his palms together, uttered three times, ‘Homage to the thus-gone Anointed with Ambrosia!’ [F.182.b] Then he swiftly prepared a proper, superb steed, which he proceeded to mount. Surrounded by an entourage of ministers, he then headed off toward King Wrathful Master along with a great many people. Once he had arrived, he asked in a friendly manner, ‘My friend, where does the Thus-Gone One reside?’

3.320 “King Wrathful Master replied, ‘My friend, first feast and later I will show you the Thus-Gone One.’

“ ‘My friend,’ said King Well-Considered Intelligence, ‘it will be a feast just to behold the Thus-Gone One.’

3.321 “King Wrathful Master heeded King Well-Considered Intelligence’s request, and so, with the great pomp and power of royalty, they left the jeweled palace together with King Well-Considered Intelligence’s entourage of ministers and eight hundred sixty thousand other beings, traveling to a grove called ‘Resounding of All Spirits’ where the blessed thus-gone Anointed with Ambrosia resided. Once they had ridden as far as they needed, they dismounted and went before the blessed thus-gone Anointed with Ambrosia. Seeing that the two kings and the large assembly of beings had traveled a great distance to arrive there, the thus-gone Anointed with Ambrosia levitated into the sky about the height of a palm tree. Levitating

there, the thus-gone Anointed with Ambrosia let a stream of water pour down from his lower body and flames blaze from his upper body. Gods of the desire realm held up parasols and scattered divine mandāra flowers. As soon as King Well-Considered Intelligence saw the Thus-Gone One, he felt immense faith. He set his resolve on unsurpassed and perfect awakening, and immediately achieved acceptance that phenomena are unborn. He then praised the thus-gone Anointed with Ambrosia in verse: [F.183.a]

3.322 “ ‘Your body is matchless, better than that of anyone in the three realms.
O Guide, no one could be compared to you.
You appear as a leader of beings.
In that way your body is incomparable.

3.323 “ ‘Your body is accomplished by mind.
Thus, no one in the three realms compares to you.
May my body become like yours; may I have such wisdom.’
The liberator of beings bound in the dungeon of saṃsāra,

3.324 “The foremost of humans, was aware of his thoughts, and prophesied:
‘You will achieve the level of a supreme guide named Nārāyaṇa.’
When everyone heard the prophesy of Anointed with Ambrosia,
The perfect buddha, foremost of humans, teacher of the world,

3.325 “And peerless guide of beings, they aroused the will to awaken,
And the Guide prophesied about them as well.
The Victor prophesied everyone’s awakening.
They venerated the Victor before passing into awakening.

“All those wise buddhas who benefitted the world then passed into nirvāṇa.
In that way they formed the supreme will toward complete awakening.

3.326 “What do you think, Maudgalyāyana? In case you may think that at that time King Well-Considered Intelligence was anyone else, do not think so. In those days the thus-gone Kāśyapa was King Well-Considered Intelligence. And what do you think, Maudgalyāyana? In case you may think that at that time King Wrathful Master was anyone else, do not think so. Why is that? Because in those days I was King Wrathful Master. Gaining conviction in the knowledge of liberation, I achieved acceptance that phenomena are unborn. Therefore, Maudgalyāyana, in order to understand the origin as related to knowledge of liberation, bodhisattvas should venerate their spiritual guides and cultivate a character of inquisitiveness. [F.183.b] Maudgalyāyana, bodhisattvas who are in the hands of a spiritual guide swiftly become irreversible from unsurpassed and perfect awakening.

- 3.327 “Furthermore, Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created numerous different roots of virtue in order to understand cessation as related to knowledge of liberation. I did this by realizing knowledge of the cessation of peaceful liberation and then wondering how to teach this genuinely to sentient beings.
- 3.328 “Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a king named Noble Fame. He had served and created roots of virtue with countless thus-gone ones, maintained chastity for a long time, and had innumerable qualities of a bodhisattva. Day and night he searched the world for ascetics and brahmins who knew how to escape from cyclic existence. At the same time, in the kingdom known as Utterly Disciplined there had appeared in the world a thus-gone one named Voice Proclaiming the Cloud of Dharma. There the people had calm minds and were well settled in the Great Vehicle. They all made their homes among splendid gardens, groves, waterfalls, and parks, and lived according to the principles of pure conduct. Once, King Noble Fame was told, ‘The blessed, thus-gone, worthy, perfect buddha Voice Proclaiming the Cloud of Dharma lives in the kingdom of Utterly Disciplined and he knows how to escape from cyclic existence.’
- 3.329 “Hearing this news, with sixty thousand chariots and nine hundred sixty million people, he immediately departed from the royal palace in the kingdom of Utterly Disciplined. [F.184.a] In the great pomp and power of royalty, they set off toward the Cloud Grove Park where the blessed thus-gone Voice Proclaiming the Cloud of Dharma was dwelling. He rode as far as he could before entering the Cloud Grove Park on foot. There he went before the blessed, thus-gone, perfect buddha Voice Proclaiming the Cloud of Dharma, bowed his head at the feet of the Thus-Gone One, and then sat off to one side. Sitting there, King Noble Fame addressed the blessed thus-gone Voice Proclaiming the Cloud of Dharma in verse:
- 3.330 “ ‘O you who are so famed and magnificent,
 So luminous in this great assembly, Omniscient One,
 You have achieved great miraculous powers.
 You are the father of infinite guides.
- 3.331 “ ‘Liberated One, you soothe the pangs of desire.
 O great doctor, O physician,
 Liberated, you are a healer of wounds.
 Foremost of humans, please teach me!
- 3.332 “ ‘Immersed in the accumulation of discipline,
 You perfected absorption.
 Immersed in the accumulation of insight,

You conquered and achieved liberation.

- 3.333 “ ‘You have transcended the three worlds,
And are unafraid of any pain.
Utterly luminous, you have arrived on dry ground,
Having crossed fear and danger.
- 3.334 “ ‘You put an end to questions
And dispel all doubts.
Having gained the supreme site,
You are a shrine for the entire world.
- 3.335 “ ‘No gods, nāgas, yakṣas,
Kinnaras, or mahoragas
Understand the realization
In which you dwell, O Sage.
- 3.336 “ ‘No gods, gandharvas,
Yakṣas, or rākṣasas
Understand the path
You have achieved, O Sage.
- 3.337 “ ‘Transcender of the world, luminous one, [F.184.b]
You have traveled the path
Traversed by the guides,
As numerous as the sand grains of the Ganges River.’
- 3.338 “Due to the roots of virtue from having thus praised in verse the blessed
thus-gone Voice Proclaiming the Cloud of Dharma, King Noble Fame
avoided going astray for nine hundred thousand eons.
“What do you think, Maudgalyāyana? In case you may think that at that
time King Noble Fame, who was liberated from all attachment, was anyone
else, do not think so. In those days I was King Noble Fame. Due to those
roots of virtue, I did not go astray for nine hundred thousand eons. And now
I have realized the knowledge of cessation as related to knowledge of
liberation. Therefore, Maudgalyāyana, bodhisattvas who wish to perfectly
understand the knowledge of cessation as related to knowledge of liberation
should be unattached and free with regard to any possessions.
- 3.339 “Furthermore, Maudgalyāyana, when I was training in the practices of a
bodhisattva in the past, I wondered, ‘How can I genuinely teach sentient
beings once I have fully awakened to unsurpassed and perfect
buddhahood?’ With this thought I created numerous different roots of virtue
in order to understand the path that leads to cessation as related to
knowledge of liberation.

3.340 “Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there appeared in the world a thus-gone, worthy, perfect buddha named Meaningful Arrival; he was learned and venerable, a well-gone one, a knower of the world, a steersman who guided beings, unexcelled, a teacher of gods and humans, a buddha, a blessed one. The first assembly of hearers belonging to the thus-gone, worthy, perfect buddha Meaningful Arrival numbered ten thousand and his assembly of bodhisattvas was double that number. His second assembly of hearers numbered ten million. They were all worthy ones, and so forth.⁵⁵ [F.185.a] The second assembly of bodhisattvas was double that. His third assembly of hearers included countless billions of hearers.

3.341 “Maudgalyāyana, present during the thus-gone Meaningful Arrival’s discourses was a monk named Famous Light who lived by the Great Vehicle. He had made the following commitment: ‘Until I achieve unsurpassed and perfect awakening, I will not forsake diligence, even if my body, skin, sinews, and bones dry up—even if my guts, flesh, and blood entirely dry up.’ So, in the presence of the thus-gone Meaningful Arrival he draped his body in a piece of cotton cloth, which he doused with sesame oil before setting himself on fire, thus turning himself into a torch. Once the blazing flames had consumed his body, he praised the thus-gone Meaningful Arrival with these verses:

3.342 “ ‘O Guide, your supreme self-arisen mind is infinite.
You have left behind faults, vanity, and flaws.
You are compassionate to beings on wrong paths—
Please teach, O all-seeing, supreme object of reverence!

3.343 “ ‘Beings with degenerate minds in their utter suffering
Roam around, aimless and blind—
Having developed great compassion for them,
I act to liberate such beings.

3.344 “ ‘I do not take pleasure in the ego,
But keep watch on beings on wrong paths.
Beings suffer from blazing desire and anger,
Which I quell with the water of my path.

3.345 “ ‘Great Sage, you who have the ten powers,
I practice your doctrine without concern for myself.
When these beings are burning up,
I will cool them with ambrosial water.

3.346 “ ‘By thus burning my body for beings’ sake

May all beings be physically free of illness.
May my struggle for the sake of beings
Eliminate all beings' harm and suffering.'

- 3.347 "Having thus honored the Guide,
Having offered myself to the Well-Gone One,
Having thus paid reverence, for thirty-six inexpressible great eons [F.185.b]
I did not fall into the lower realms.
- 3.348 "Always migrating among the gods or reaching the human world,
I became a luminous one, a lord,
Constantly turning the wheel in accord with beings,
Worshiped by gods and humans.
- 3.349 "What do you think, Maudgalyāyana? In case you may think that at that time the bodhisattva Famous Light was anyone else, do not think so. In those days I was the bodhisattva known as Famous Light. Such was the diligence that I applied. By applying diligence in that way, I was able to bring the perfection of diligence to its full measure. Therefore, Maudgalyāyana, bodhisattvas should apply diligence. It is through diligence that one can fully awaken to buddhahood, not through laziness."

· KNOWLEDGE OF ABSORPTION ·

- 3.350 "Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created numerous different roots of virtue in order to understand absorption. I did this by pondering how I could use the equanimity of concentration against my senses being distracted by objects. Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a former king, now a sage, named King Birth Seeker. He had given up royal affairs to ordain. Yet despite having ordained, his senses were distracted by objects. He thought to himself, 'Oh, how sad! Having forsaken all objects and ordained, it is unfit and improper that my senses are yet distracted. With my deluded senses so caught in the cage of objects, I must apply concentration that is like space, and thereby develop the great strength to defeat all opponents. If I am to do this, though, what is the equipoise of bodhisattva great beings that is like space?' Then King Birth Seeker reflected, 'All these phenomena are like space. [F.186.a] In the sense that there is nothing obstructing space, all objects are similar to space. Non-conceptuality is unobstructed; non-conceptuality is liberation. Conceptuality is a fetter, while non-conceptuality is what cuts that fetter. So I will give up conceptuality.'

- 3.351 “He then set himself to the task of severing all attachments. Achieving the absorption that is like space, he attained acceptance that phenomena are unborn. At that point he was able to develop the power over the realm of phenomena, and so he levitated to the height of seven palm trees. There in midair, he uttered these verses:
- 3.352 “ ‘Whoever realizes the principle of non-obstruction
Has understood the domain of all buddhas,
Penetrated the domain of the past buddhas,
And comprehended the doctrine of the Dharma kings.
- 3.353 “ ‘All these phenomena are like space;
There is no nature of things to comprehend.
Realizing that in the nature of things there is no nature,
All these phenomena are unchanging and non-dual.
- 3.354 “ ‘Never has there been a multiplicity of things.
Just like there is nothing covering space,
The victors teach no Dharma to nirvāṇa;
The victors have not even taught there is a Dharma.
- 3.355 “ ‘All victors teach the doctrine of non-duality,
While the unwise practicing their variety of doctrines
Lie bound in the ropes of Māra.⁵⁶
- 3.356 “ ‘Realizing the nature of things, there are no things—
No confusion about things, and no wisdom about things.
Whoever understands the doctrine of the nature of the self,
Attains the nature of things within that non-duality.
- 3.357 “ ‘When the unwise practice their variety of doctrines,
They are engaging in the domain of Māra,
While those non-dualists who expound a doctrine of non-duality
Are children of the buddhas—the paternal guides.
- 3.358 “ ‘There is nothing to see and nothing to hear.
Those who practice a variety of doctrines
Fail to realize the awakening of the Victor.
Thus the Victor did not teach two paths.
- 3.359 “ ‘People who do not engage in a duality of things,
Who realize the Dharma in a single manner,
Do not veer off onto wrong paths but practice [F.186.b]
Where the buddhas dwell in their awakening.’

3.360 “What do you think, Maudgalyāyana? In case you may think that at that time the sage King Birth Seeker—who achieved acceptance that phenomena are unborn without learning it from another—was anyone else, do not think so. In those days I was the sage King Birth Seeker. Due to those roots of virtue, I was reborn in a buddha realm for eight hundred million years, where the notion ‘the Thus-Gone One is’ did not occur. Therefore, Maudgalyāyana, those noble sons or daughters who want to fully awaken to unsurpassed and perfect buddhahood should train to gain understanding and realization of the profound Dharma whether buddhas appear and they meet them or not.

3.361 “Furthermore, Maudgalyāyana, I created numerous roots of virtue in order to understand the origin as related to knowledge of absorption. Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there appeared in the world a thus-gone, worthy, perfect buddha named Proclaimer of Fame; he was learned and venerable, a well-gone one, a knower of the world, a steersman who guided beings, unexcelled, a teacher of gods and humans, a buddha, a blessed one. Maudgalyāyana, the thus-gone Proclaimer of Fame had a twofold following of hearers. One of his assemblies of hearers consisted of a gathering of seventy-seven quintillion hearers. The second gathering consisted of one hundred sextillion hearers. All were worthy ones whose defilements were exhausted, who were free of afflictions, controlled, and who had obtained supreme perfection in mastering all mental states.

3.362 “There was in that buddha realm then a fruitless tree.⁵⁷ He was a monk named Thinker of Every Object who lived there in the buddha realm and who genuinely abided by the Great Vehicle. He had formed roots of virtue with countless quadrillions of buddhas, though for some time his mind had not penetrated unsurpassed and perfect awakening. [F.187.a] He abided genuinely by the unexcelled Great Vehicle and aimed to purify a truly inexpressible amount of buddha realms. Aside from that single monk, born among the long-living gods, there were no sentient beings who had failed to produce the seeds of awakening. As the thus-gone Proclaimer of Fame was carrying out his awakened activity, he wondered, ‘Other than that single being, is there anyone else in my entire buddha realm whom I cannot benefit?’ He saw that the monk’s roots of virtue enabled him to be a worthy vessel for unsurpassed and perfect awakening, and yet he had ended up unfree. Thus he lacked the fortune to produce the roots of virtue for unsurpassed and perfect awakening. After the monk died, he descended to the Hell of Incessant Pain, where he remained for eons. There as well he did not have the fortune to form the roots of virtue needed for unsurpassed and perfect awakening. When he eventually died there, he was born as a human,

though as a gesticulating, blind, and mute fool incapable of comprehending the Dharma. Then emanations of the Thus-Gone One finally brought him to maturity. When the Thus-Gone One's emanations finally brought him to maturity, the Thus-Gone One had been feeling sorrow for sixty quadrillion lifetimes.

3.363 “Maudgalyāyana, consider the extent of the Thus-Gone One's great compassion in feeling sorrow while acting for a single being. The Thus-Gone One could not bring that being to maturity and bring him to non-regression. Maudgalyāyana, consider how the Thus-Gone One remained sorrowful for as long as any being was acting unvirtuously. Therefore, Maudgalyāyana, bodhisattvas who wish to please the thus-gone ones should make themselves worthy vessels. They should not sadden the Thus-Gone One, but make themselves worthy vessels. [F.187.b] Those noble sons and daughters who abide by the Great Vehicle should make themselves worthy vessels under the safeguarding of the Thus-Gone One.

3.364 “What do you think, Maudgalyāyana? In case you may think that at that time that single bodhisattva who was not a vessel for the Dharma and who had taken rebirth among the long-living gods was anyone else, do not think so. In those days the unworthy bodhisattva was the thus-gone Amṛtaprabha. He had disparaged the Dharma and thus fell astray. What do you think, Maudgalyāyana? In case you may think that at that time the thus-gone one who brought that being to maturity was anyone else, do not think so. It was the thus-gone Sarvārthasiddhi. In order to bring that being to maturity he remained for innumerable eons and even then could not mature him. Therefore, Maudgalyāyana, those noble sons or daughters who genuinely abide by the vehicle of the bodhisattvas should make themselves suitable vessels in order to please the thus-gone ones; they should not sadden the thus-gone ones.

3.365 “Furthermore, Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created a boundless amount of numerous and vast roots of virtue in order to understand cessation as related to knowledge of absorption. I did this, long before even the distant past, by wondering how I could fully awaken to unsurpassed and perfect buddhahood and then teach sentient beings.

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a king named Pure Intellect. He possessed limitless roots of virtue. He had practiced the pure conduct of countless thus-gone ones while serving as their attendants on numerous occasions. [F.188.a] Having attended to those thus-gone ones with the awakening mind of all the thus-gone ones, he eventually had the thought, ‘I should not try to please the Thus-Gone One with conceptual service. I should not serve the

Thus-Gone One with a mundane materialistic attitude. Instead, since what I desire is omniscience, I should try to serve the thus-gone ones without any sense of pleasing them or displeasing them. By serving the thus-gone ones in this way, may I achieve omniscient wisdom. Forming such a resolve, just as I fully awaken to unsurpassed and perfect buddhahood, I will also fully awaken all sentient beings to unsurpassed and perfect buddhahood through the easy path of the swift superknowledges. Thus, as I carry out the training of a bodhisattva, all those beings will subsequently achieve unsurpassed and perfect awakening through the easy path of the swift superknowledges. In that field where I fully awaken to unsurpassed and perfect awakening, may buddhas be plentiful; may there never be a scarcity of buddhas!' With that in mind, I served all the thus-gone ones.

3.366 "Due to those roots of virtue, here in my excellent eon, nine hundred and ninety-six thus-gone ones, worthy ones, perfect buddhas have appeared. I worshiped all these thus-gone ones who led bodhisattvas to create roots of virtue. Forming roots of virtue with all those thus-gone ones, I served all of them with immaculate physical actions, praised them with immaculate speech, and reached certainty with immaculate mental conduct. [F.188.b] Due to these roots of virtue, my forms have proliferated. Acting in the service of all those thus-gone ones, I achieved the supreme attainment and utmost renown. I immersed myself in intense contemplation of all the thus-gone ones' teachings. By these roots of virtue, my buddha realm is so vast that its limits cannot be measured.

3.367 "Therefore, Maudgalyāyana, bodhisattvas who seek the supreme attainment, utmost renown, and who also seek teachings, should attend upon the thus-gone ones and calm their minds. Bodhisattvas who seek a vast buddha realm should begin by seeing stainless wisdom and then engage in training. They should be insatiable in forming roots of virtue in order to realize omniscient wisdom.

"Maudgalyāyana, I created numerous different roots of virtue in order to understand the path leading to cessation as related to knowledge of absorption. I did this by reflecting, 'In the pursuit of unsurpassed and perfect awakening, how might I fully awaken to unsurpassed and perfect awakening, and then go on to genuinely teach beings the path that leads to cessation as related to knowledge of absorption? May I become inexhaustible in teaching the Dharma!'

3.368 "Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there appeared in the world a thus-gone one named Voice of All Sounds; he was learned and venerable, a well-gone one, a knower of the world, a steersman who guided beings, unexcelled, a teacher of gods and humans, a buddha, a blessed one. The thus-gone Voice of All

Sounds had a following of hearers and a following of bodhisattvas that was beyond measure. With each Dharma teaching, countless hundreds of millions of hearers achieved emancipation, while countless hundreds of millions of bodhisattvas were established in non-regression. At the same time the Thus-Gone One had a bodhisattva named Ambrosial Voice, who surpassed the entire assembly of bodhisattvas in terms of his qualities and wisdom. [F.189.a] Once, the bodhisattva Ambrosial Voice thought to himself, 'Just as the thus-gone Voice of All Sounds embodies unsurpassed and perfect awakening, so will I embody it.' In the presence of the thus-gone Voice of All Sounds and the great assembly of bodhisattvas, he asked in the form of a song:

- 3.369 " 'O Guide, bull among men, you possess the ten powers—
There is no one like you in heaven or on earth.
Supreme, glorious Victor, aid to gods and men,
I ask you for the sake of beings:
- 3.370 " 'What practice might I train in to become like you,
A guide of beings with sublime intelligence?
Helper of beings, please quickly explain this
And address the doubts of myself and others.
- 3.371 " 'Please explain for beings how the wise
Develop compassion and help others,
Knowing that beings are tainted with stains and impurities,
With their hundreds of sorrows.
- 3.372 " 'Please explain the ten powers and teach to beings—
Afflicted as they are by hundreds of sorrows,
And separate from hundreds of joys, who do not know happiness—
How to swiftly end their existence and have unequaled, supreme joy.
- 3.373 " 'Please teach beings how upon hearing your great words
They can be utterly delighted.
How can beings comprehend your words,
And, with knowledge of your words, give up suffering,
- 3.374 " 'Achieve the end of suffering, dispel darkness,
Become free of murkiness, and attain the victors' sunrays?
Please tell me how beings become fearless
With your speech possessed of ten powers.
- 3.375 " 'Gaining the victors' speech, who will speak and vanquish deceitful
words?

- Whose speech will lead to joy and happiness?
Well-Gone One, you possess that speech.
Wise, free of faults and stains, with your immaculate mind,
- 3.376 “ ‘With such attainment, you have forsaken the states of existence
And dwell in the supreme state, the supreme victor.
O Victor, Sage, Guide, helper of beings,
Please answer me with your pleasant words.’
- 3.377 “The Teacher, the Thus-Gone One and helper of the world,
Was aware of his thoughts, and so replied, [F.189.b]
‘In training on the path of nirvāṇa seen by the Victor,
Which brings an end to such sorrows,
- 3.378 “ ‘Those who wish to help the world of the past,
Who wish to help the world of the future,
And who wish to help the beings of the present
Should perceive this foremost of paths.
- 3.379 “ ‘The children of the Victor pursuing awakening
Should persevere and train in this.
They will vanquish powers such as the forces of Māra
And swiftly possess the powers of buddhahood.’
- 3.380 “When the son heard that, he readily
Gained a grounding in the Well-Gone One’s endurance,
And took refuge in his heart
In the foremost of humans, the buddha Voice of All Sounds.
- 3.381 “What do you think, Maudgalyāyana? In case you may think that at that time
the bodhisattva Ambrosial Voice was anyone else, do not think so. In those
days I was the bodhisattva Ambrosial Voice. At that time I gained liberation
from the sorrows of the realm of beings. Still now I am teaching the Dharma
in order to bring an end to beings’ suffering.”

· KNOWLEDGE OF EQUILIBRIUM ·

- 3.382 “Furthermore, Maudgalyāyana, when I was training in the practices of a
bodhisattva in the past, I created numerous different roots of virtue in order
to understand equilibrium. I did this by wondering, ‘How can I fully awaken
to unsurpassed and perfect buddhahood and then properly teach beings
how to understand equilibrium?’

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a religious king named Utterly Stable Conduct, who reigned over numerous regions under the single umbrella of his command. In that era there were six hundred million cities in this world, which was sixty thousand leagues across. The towns, cities, and villages being in close proximity, the domestic fowls of the cities and villages would roam freely in the other towns. There lived King Utterly Stable Conduct. There were no thieves, robbers, or barbarians, but plenty of people of good morals. [F.190.a] There were many festivals. The world was filled with merry people, and people who cultivated the Dharma were plentiful. The word ‘evil’ was unknown anywhere, let alone actual evil behavior. The environment was beautified by groves, parks, ponds, and pools, like a divine garden. It was jubilant with the continuous, uninterrupted songs of conches, clay and wooden drums, three-stringed lutes, lutes resounding everywhere, single-stringed lutes, flutes, *nakulas*, beautiful voices, hand-drums, dance-cords, *banduras*, kettle drums, bracelets, and various lesser instruments. Like an abode of spirits or gods, it was filled with ornamental divine trees and trees of incense, garlands, and silk, and there were trees with desirable fruits. Noble beings lived there; there were no other beings but noble beings.

3.383 “At that time there appeared in this trichiliocosm a thus-gone one named Stainless Zenith; he was learned and venerable, a well-gone one, a knower of the world, a steersman who guided beings, unexcelled, a teacher of gods and humans, a buddha, a blessed one. The thus-gone Stainless Zenith would live for an unfathomably long time. The beings then were also jolly, and had little attachment, anger, or stupidity. They were modest, decent, and possessed the modesty achieved by noble beings. They also created karma primarily with reference to the thus-gone Stainless Zenith. There the thus-gone Stainless Zenith lived and was honored. The pleasant sounds of reverence and worship reverberated, and it became widely reported how noble beings had gathered there. The thus-gone Stainless Zenith’s buddha realm contained inexpressibly many worlds. Within them, the thus-gone Stainless Zenith carried out his acts from town to town, city to city, and village to village. [F.190.b] Wherever he went, when it came time for him to depart again, there would be crying and weeping. Yet wherever he went there was joy and he was regarded as an agreeable teacher. All the countless quadrillions of sentient beings to whom he taught the Dharma became tamed. He guided some of them with the vehicle of the hearers, some of them with the vehicle of the solitary buddhas, and some of them with the unsurpassed vehicle of the buddhas. When the thus-gone Stainless Zenith taught the Dharma, speech endowed with eight qualities emerged from his mouth and his voice contained the five hundred aspects of speech. Thus, as

it emerged, it was understood throughout the entire buddha realm. When the thus-gone Stainless Zenith taught the Dharma, the entire buddha realm was sprinkled with perfumed water. As the Thus-Gone One was manifesting his activity, when the blessed thus-gone Stainless Zenith would teach the Dharma, the sounds of divine instruments came from the sky. Whatever the beings there wished and enjoyed to hear, they would hear as pleasing, beautiful, and jubilant utterances, which they relished. Whatever utterances they enjoyed or desired, they would hear those very sounds. If they desired the joy of nirvāṇa, they happily experienced its bliss, free of anything unwholesome. Those beings who desired the Dharma heard the words 'impermanence,' 'suffering,' 'no-self,' 'peace,' 'nirvāṇa,' 'Buddha,' 'Dharma,' and 'Saṅgha.' They heard the words 'recollection of the Buddha,' 'recollection of the Dharma,' 'recollection of the Saṅgha,' 'recollection of discipline,' 'recollection of relinquishment,' and 'recollection of the deities.' [F.191.a] As the Thus-Gone One's activity came to fruition, cool winds blew on those listening to the Dharma. A delight in hearing the Dharma arose in all those whom that wind touched. When the Thus-Gone One taught the Dharma, due to the stirring up of the wind brought about by Thus-Gone One, none of the five obscurations occurred at all in any respect among those who were seeking the Dharma.

3.384 "At that time the Thus-Gone One had an attendant, a monk named Śrīsambhava, who lived in the vicinity of the Thus-Gone One. He regarded the Thus-Gone One's retinue out of a wish to immerse himself in the Dharma. He never said anything disturbing, agitated, or impure to anyone, and with a sincere attitude he genuinely engendered a proper resolve. He thought, 'Just like the thus-gone Stainless Zenith now teaches the Dharma to the fourfold retinue, in the future may I become a Dharma teacher, perfecting all the qualities of a thus-gone and become surrounded by such an entourage as this!' The thus-gone Stainless Zenith was aware of the monk-attendant's thoughts and emitted light. As that light struck the monk Śrīsambhava, he immediately achieved the absorption of great compassion. Due to that absorption, he became irreversible from unsurpassed and perfect awakening.

3.385 "What do you think, Maudgalyāyana? In case you may think that at that time the bodhisattva Śrīsambhava was anyone else, do not think so. In those days I was the bodhisattva Śrīsambhava. Therefore, Maudgalyāyana, bodhisattvas should cultivate skill in equilibrium.

"Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created numerous great roots of virtue in order to understand the origin as related to knowledge of equilibrium. I did this by thinking, 'How

can I fully awaken to unsurpassed and perfect buddhahood [F.191.b] and then properly teach beings how to understand the origin as related to knowledge of equilibrium?’

3.386 “Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a brahmin named Stainless Eyes. He was a great householder who was rich, affluent, wealthy, and prosperous. He had amassed many possessions, a great fortune, and many resources. He was born of pure parentage and had a wife who was likewise pure. He was untainted by the flaws of the womb and was free of all the unwholesomeness of lower castes. He had been educated by individual teachers in the instructions of the three types of knowledge related to reciting and upholding scripture, linguistics, ritual science, grammar, the Fifth including its subdivisions,⁵⁸ the topics of the past adepts, rhetoric, the Lokāyata system, the scriptures on sacrifice, and the three types of knowledge related to the scriptures on the characteristics of great men.

3.387 “At that time there had appeared in the world a thus-gone one named Freed from All Fetters; he was learned and venerable, a well-gone one, a knower of the world, a steersman who guided beings, unexcelled, a teacher of gods and humans, a buddha, a blessed one. The beings present for the teachings of the thus-gone Freed from All Fetters lived unfathomably long lives. The thus-gone Freed from All Fetters had a following of countless thousands of hearers and innumerable bodhisattvas. To them the thus-gone Freed from All Fetters gave this Dharma teaching concerning knowledge of the origin as related to knowledge of equilibrium:

3.388 “ ‘Bodhisattvas should be skilled in absorption. They should be skilled in understanding the origin as related to knowledge of equilibrium. [F.192.a] Monks, you may wonder how bodhisattvas should become skilled in understanding the origin as related to knowledge of equilibrium. Bodhisattvas should endeavor in the dharmas that are conducive to the first concentration. What is the first concentration? And why is the first concentration referred to as *equilibrium*? Concerning this, bodhisattvas should understand that escape from desirous thoughts constitutes a remedy to conceptualization. Such notions of escaping desire reverse desirous thoughts and remedy them. Because one is poised in equanimity, it is known as “equilibrium.” The antidote for malicious thoughts is thinking free of malice. Because one is poised in equanimity within that, it is known as “equilibrium.” The antidote for violent thoughts is non-violent thinking. Violent thoughts are undermined by non-violent thoughts. Because one is poised in equanimity within that, it is known as “equilibrium.” In that way, one rests evenly in the first concentration. The antidotes for the second concentration are thought and discernment, while the antidote for those is

joy produced through absorption. Because one is poised in equanimity within that, it is known as “equilibrium.” The antidote for the third concentration’s joy produced through absorption is the remedy that consists of joyless bliss. Because one is poised in equanimity within that, it is known as “equilibrium.” In the fourth concentration one perceives without any pleasure or pain, which is the antidote for pleasure and pain. Because one is poised in equanimity within that, it is known as “equilibrium.” [F.192.b] [B18]

3.389 “ ‘The antidote for the sense sphere of infinite space is the perception of form and the perception of materiality. The antidote for that is equilibrium in the perception of space. The antidote for the sense sphere of infinite consciousness is the perception of space. Because one is poised in equanimity within that, it is known as “equilibrium.” The antidote for the sense sphere of nothing whatsoever is the perception of consciousness. Because one is poised in equanimity within that, it is known as “equilibrium.” The antidote for the sense sphere of neither absence nor presence of perception is the sense sphere of nothing whatsoever. Because one is poised in equanimity within that, it is known as “equilibrium.” The antidote for equilibrium in cessation is the sense sphere of neither absence nor presence of perception. Because one is poised in equanimity within that, it is known as “equilibrium.” What is the source of that? It is intention—intention is the cause of understanding the origin as related to knowledge of equilibrium.’

3.390 “At that time, living in the Thus-Gone One’s entourage was a bodhisattva named Profound Intelligence, who cooled the Thus-Gone One with a fan. He had the thought, ‘In the future may I become a thus-gone one and guide those who are lost, calm those who have not been calmed, free those who are bound, and liberate those who have not crossed over.’

3.391 “The brahmin Stainless Eyes, who was similar to a sal tree, likewise had the thought, ‘In the future may I become a thus-gone one and guide those who are lost, calm those who have not been calmed, free those who are bound, and liberate those who have not crossed over.’

“The thus-gone Freed from All Fetters then expressed these words to the two men who had assumed the role of bodhisattvas:

3.392 “ ‘Even with all riches, one cannot adequately honor
The one who sees the sorrows of beings and feels great compassion.
[F.193.a]

All beings may honor the Thus-Gone One with fires lit throughout the
worlds

In the ten directions, and yet it will never be a sufficient honor.

3.393 “ ‘All the positive qualities of a single thought of his cannot be told in words,

Let alone could those qualities be exhausted.
Thus wise men, who seek the Buddha's Dharma,
Should endeavor in such qualities and honor those of the Thus-Gone One.

3.394 " 'In seeking the Buddha's Dharma, there is no protecting the body.
Training in the giving of the Guide, give again and again.
The foremost of humans has trained in all things
And thus have I achieved supreme awakening, the nature of the buddhas.

3.395 " 'The children who understand how things arise
Will propagate the lineage of their father, the Lord of Men.
To realize the Dharma of equality is to break the fetters of Māra,
Escape from the noose of Māra, and even free other beings.

" 'Thus, those who seek awakening should give up all things.
If you seek the peace of awakening, train in the way of Dharma.'

3.396 "When they heard the teaching given by the Blessed One, the two
bodhisattvas resolved to give up everything and both of them reached non-
regression.

"What do you think, Maudgalyāyana? In case you may think that at that
time the brahmin called Stainless Eyes, who was similar to a sal tree, was
anyone else, do not think so. Why not? Because in those days the thus-gone
Kāśyapa was the great brahmin householder called Stainless Eyes. And
what do you think, Maudgalyāyana? In case you may think that at that time
the bodhisattva called Profound Intelligence was anyone else, do not think
so. In those days I was the bodhisattva called Profound Intelligence.
Therefore, Maudgalyāyana, bodhisattvas should be skilled in equilibrium
and likewise train as bodhisattvas. [F.193.b]

3.397 "Maudgalyāyana, when I was training in the practices of a bodhisattva in
the past, I created numerous roots of virtue in order to understand cessation
as related to knowledge of equilibrium. I did this by thinking, 'How can I
fully awaken to unsurpassed and perfect buddhahood and then teach
beings how to understand cessation as related to knowledge of
equilibrium?'

"Long ago in the limitless cycle of existence, Maudgalyāyana, long before
even the distant past there appeared in the world a thus-gone one named
Vanquisher of Dust Stains and Darkness. He would live to be eighty
thousand years. The thus-gone, worthy, perfect buddha Vanquisher of Dust
Stains and Darkness had three assemblies of hearers. The first assembly was
composed of worthy ones whose defilements were exhausted ... who
understood equality and were free, and numbered nine hundred sixty
million. The second assembly numbered nine hundred forty million, while

the third assembly numbered nine hundred twenty million. He also had three assemblies of bodhisattvas, all of whom were fully immersed in the Great Vehicle, immersed in countless vehicles, fully immersed in innumerable vehicles, fully immersed in inconceivably, unfathomably many vehicles, fully immersed through their aspirations in countless pure buddha realms, ... and fully immersed through their aspirations in inexpressibly many pure buddha realms. His sacred Dharma of nirvāṇa remained for eight hundred million years. During those days, a universal monarch bearing the seven treasures named Golden Banner appeared (the seven treasures being the precious wheel, and so on, up to the precious minister). [F.194.a] He had one thousand sons, all of whom were brave, intrepid, and athletic, and who conquered all opposing forces. Throughout the entire realm there was no punishment and no threat of weapons. Instead, everyone lived according to the law. Everyone in King Golden Banner's kingdom, which was called Victorious, was practicing the path of the ten virtues. In the buddha realm in that era there were no hell beings, no animals, no inhabitants of the realms of the Lord of Death, and no demigods. All the beings in the buddha realm at that time were engaged in the path of the ten virtues and their life span was fixed at eighty thousand years.

3.398 "At the same time there was a bodhisattva named Stainless Giver. He was carrying out the trainings of a bodhisattva along with a group of eighty thousand other bodhisattvas. He delighted in venerating the relics of the Thus-Gone One, who had passed into parinirvāṇa. He venerated the Thus-Gone One's relics for five years. During those five years, nine hundred million bodhisattvas assembled and the bodhisattva Stainless Giver told them, 'I will now give away all my possessions. Venerable ones, whatever you may need, I will give you that. I will even give you my flesh and blood if needed—so no need to mention my other possessions.'

3.399 "At that time there was a king named Stainless Moon who had great faith in that bodhisattva. He said, 'I will offer my entire retinue of eighty thousand queens and even myself to the saṅgha. Then to ransom my queens back, I will offer to each monk dharma robes, a set of sandals, an umbrella, a water jug, clothing for their bodies, protective overhangings, mats, and all other necessities. [F.194.b] As long as the monastic saṅgha survives, I will provide them with conducive articles such as dharma robes, alms, bedding, and medicine.'

3.400 "What do you think, Maudgalyāyana? In case you may think that at that time the bodhisattva Stainless Giver—who, after the Thus-Gone One had passed into parinirvāṇa, upheld his teachings and carried out the quinquennial festival—was anyone else, do not think so. In those days I was the bodhisattva known as Stainless Giver. After the Thus-Gone One had

passed into parinirvāṇa, I upheld his teachings and carried out the quinquennial festival. I was the joyful servant of the monastic saṅgha, and always kept my mind in equilibrium. I dedicated all those roots of virtue, moreover, to manifesting the cessation of equilibrium. Due to those roots of virtue, I did actualize knowledge of cessation as related to knowledge of equilibrium. Therefore, Maudgalyāyana, bodhisattvas who want to actualize knowledge of cessation as related to knowledge of equilibrium should delight in venerating the Thus-Gone One. They should also train their minds to carry out service toward the saṅgha.

3.401 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created unfathomably numerous roots of virtue in order to understand the path that leads to cessation as related to knowledge of equilibrium. I did this by thinking, ‘How can I achieve knowledge of the path that leads to cessation as related to knowledge of equilibrium, and then teach it to beings correctly?’

3.402 “Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a patron-king named Magnificent, who reigned over numerous regions under the single umbrella of his command. He had created roots of virtue with countless thus-gone ones in the past. He abided by the vehicle of unsurpassed and perfect buddhahood, and ruled as lord over the entire world of four continents by himself. [F.195.a] He was free of all flaws and possessed all qualities. Once, King Magnificent thought to himself, ‘What were the achievements of the previous universal monarchs exactly? By what achievements am I ruling the kingdom? I should not go against the Dharma practice carried out by the universal monarchs. By practicing the Dharma, I must avoid falling into evil and going from being in command to the lower states. I must not let my status as king become meaningless.’ Recognizing these problems, he addressed his ministers: ‘You town leaders are all my servants. As rulers of your own domains and teachers of the Dharma lineage I ask you, by what achievements did past kings demonstrate, develop, and maintain their kingdom? How can I succeed as a king so that my kingdom does not come to an end, does not decline, and does not pass away? Please advise me on this matter.’

3.403 “The ministers replied, ‘Your Highness, we do not know the answer to this. In your vicinity, Your Highness, there are sages who have superpowers, have renounced the life of a householder, are experts in the Dharma and in the treatises, and have pleasing gazes. They will know the achievements by which the past generations of kings demonstrated, developed, and maintained their rule. Request them to gather here and then ask them to describe the ancient legends of the universal monarchs. The lives of past monarchs are told in the ancient legends.’

3.404 “King Magnificent listened attentively to the ministers, and then respectfully summoned to his Oceanic Palace those in the area who had renounced their previous lives as householders in the human world. All of the people of the Oceanic Palace—with its wealth, prosperity, virtues, and good harvests, teeming with people and beings—then gathered there. [F.195.b] At that point eight hundred thousand sages—most of whom possessed the five superpowers, had gathered the roots of virtue for a long time, and wished to help beings—appeared in the presence of King Magnificent. Along with ten thousand beings, his army, and all the villagers, King Magnificent reverently welcomed them for the distance of a league. Together with the queens who were in the king’s retinue, as well as eight hundred thousand handmaidens, they went before the sages, regarding them as teachers. They bowed their heads at the sages’ feet and stayed there to converse with them. At that point, about eighty thousand people who recited the ancient legends gathered for the sake of the accomplishment of the universal monarch. King Magnificent treated them all with great respect. The sages and men who recited ancient legends explained the essence of the past accomplishments of the universal monarchs. They explained the ancient legends of how accomplished universal monarchs ruled and maintained their kingdom, and what proclamations they made. The noble accomplished monarch listened carefully to the sages and reciters of ancient legends, and proceeded to rule the kingdom accordingly. He applied a loving attitude toward all beings. He proclaimed the Dharma of the kingdom and engendered the four abodes of Brahmā. He also led all beings to engender the four abodes of Brahmā and all of them were reborn in the realm of Brahmā where they cultivated the path leading to cessation as related to knowledge of equilibrium. Due to their roots of virtue, when they died in the realm of Brahmā, King Magnificent and all the other beings fully awakened to unsurpassed and perfect buddhahood and benefitted countless beings before they all passed into parinirvāṇa—all except for the bodhisattva King Magnificent. [F.196.a]

3.405 “What do you think, Maudgalyāyana? In case you may think that at that time King Magnificent was anyone else, do not think so. In those days I was King Magnificent. In that age I ruled a spiritual kingdom and was born in the realm of Brahmā. Now that I have fully awakened to unsurpassed and perfect buddhahood, I continue to teach the path that leads to cessation as related to the knowledge of equilibrium. I have brought multitudes of beings to pass beyond suffering within the field of nirvāṇa free from any remainder of the aggregates. Therefore, Maudgalyāyana, those bodhisattvas who want to fully awaken to unsurpassed and perfect buddhahood and teach beings should cultivate inquisitiveness.”

· KNOWLEDGE OF AFFLICTION ·

3.406 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created innumerable different roots of virtue in order to understand affliction. I did this by thinking, ‘How can I come to fully understand affliction and then teach it to sentient beings?’

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a sage named Restrained Faculties. He was not free from desire, but had taken hold of the faculties via discernment, not through meditation. So that his faculties would not be afflicted with respect to their objects, he wandered from one remote place to another, from grove to grove, and from forest to forest. After a while he happened to see a woman. Since he had been trying to restrain his faculties but without meditating, as soon as he saw the woman, he was beset with passionate desire. As that passionate desire welled up within him, he caught himself, and then thought, ‘While I am restraining my senses by means of analysis, it is not happening via discernment born of understanding.’ [F.196.b] He then thought, ‘I should seek the unafflicted wisdom of the noble ones, the understanding by which I can restrain my senses.’ While he was then reflecting in this way, he had the following personal insight: ‘The afflictive phenomena that arise in this way must be understood. The afflictions that arise toward women must be understood. By this type of analysis one does not apprehend afflictive phenomena, nor does one apprehend the phenomena toward which one is afflicted.’ At that moment he achieved freedom from attachment to the objects of desire. As he understood affliction, there were no afflictive phenomena, nor any phenomena toward which to be afflicted; by that wisdom of the noble ones he became free of doubt.

3.407 “What do you think, Maudgalyāyana? In case you may think that at that time the sage named Restrained Faculties was anyone else, do not think so. Why not? Because in those days I was the sage named Restrained Faculties. By thus understanding affliction, I now have no afflictions with regard to afflictive apprehensions. Therefore, Maudgalyāyana, bodhisattvas should understand affliction through the wisdom of the noble ones.

3.408 “Furthermore, Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created boundlessly numerous and vast roots of virtue in order to understand the origin as related to knowledge of affliction. I did this by wondering, ‘How can I fully awaken to unsurpassed and perfect buddhahood and then teach beings about understanding the origin as related to knowledge of affliction? How can beings achieve such knowledge of the origin as related to knowledge of affliction?’

3.409 “Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there appeared in the world a thus-gone one named Teacher of Ignorance; he was learned and venerable, a well-gone one, a knower of the world, a steersman who guided beings, unexcelled, a teacher of gods and humans, a buddha, a blessed one. [F.197.a] Surrounded and honored by his retinue of hundreds of thousands, he gave a Dharma teaching about knowledge of the origin as related to knowledge of affliction. At that time a compassionate bodhisattva named Light Superior to the Moon joined and remained in the assembly. He wanted to be a guide for those who lacked a guide, to be a teacher for those who lacked a teacher, to be a light for those in darkness, to give vision to those who lacked vision, to show the true path to those on wrong paths, and to bring those immersed in cyclic existence out of cyclic existence. Having achieved great compassion, he had no regard for life or limb as he sacrificed his body. For the sake of beings he stood up from his seat and draped his shawl over one shoulder. Then, kneeling on his right knee, he bowed toward the thus-gone Teacher of Ignorance with his palms together, and made this inquiry in the form of a song:

3.410 “ ‘Quintessential being, you are glorious, splendorous, and radiant.
You are a loving, compassionate protector of sentient beings.
With your fearless knowledge and awakened wisdom, I ask you:
When carrying out the supreme practice in pursuit of the buddhas’
awakening,

3.411 “ ‘O Guide, what good deeds should bodhisattvas carry out?
Wise one, how is supreme knowledge of the origin of affliction gained?
Protector, I wish to hear, what is knowledge of the origin like?
Please have compassion for my question and tell me.’

“The compassionate teacher and knower of the whole world
Cut the questioner’s train of thought and explained wisely:

3.412 “ ‘To understand affliction, one must share⁵⁹—
Share food, drink, and clothing with the sick.
After doing those good deeds, dedicate them to awakening.
The wise with such understanding will know the causes of affliction.’
[F.197.b]

3.413 “What do you think, Maudgalyāyana? In case you may think that at that time the bodhisattva named Light Superior to the Moon was anyone else, do not think so. In those days I was the bodhisattva called Light Superior to the

Moon. Therefore, Maudgalyāyana, bodhisattvas should create roots of virtue, share with other bodhisattvas, and then dedicate those deeds exclusively to awakening.

3.414 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created boundlessly numerous roots of virtue in order to understand cessation as related to knowledge of affliction. I did this by wondering, ‘How can I fully awaken to unsurpassed and perfect buddhahood, and then teach beings correctly?’

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a king named Pure Intellect. He had a minister named Calm Thinker, who was in charge of conciliation and dispute. He knew the transience of all actions. Just by speaking a few words he could put an end to others’ activities. He would say simply whatever came to his mind and, sure enough, things would happen accordingly. He was like a person who says whatever he thinks. In this way, based on his statements, wise people would make predictions and declarations. Similarly, the royal minister named Calm Thinker understood the cessation of all words. So whatever affairs came about, King Pure Intellect would inquire of the minister Calm Thinker. He would then act accordingly, and things would always turn out accordingly. In that way, because King Pure Intellect’s minister was so certainly correct, the king was never harmed.

3.415 “What do you think, Maudgalyāyana? In case you may think that at that time the royal minister named Calm Thinker was anyone else, do not think so. Why not? Because in those days I was the royal minister called Calm Thinker. [F.198.a] By analyzing the affairs of the transient kingdom, I was able to protect it and help it flourish. Therefore, Maudgalyāyana, bodhisattvas should analyze how everything that originates out of transient existence has the nature of cessation.

3.416 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created countless different roots of virtue in order to understand the path that leads to cessation as related to knowledge of affliction. I did this by wondering, ‘How can I fully awaken to unsurpassed and perfect buddhahood, and then teach beings how to understand the path that leads to cessation as related to knowledge of affliction?’

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there appeared in the world a thus-gone one named White Intellect; he was learned and venerable, a well-gone one, a knower of the world, a steersman who guided beings, unexcelled, a teacher of gods and humans, a buddha, a blessed one. The thus-gone White Intellect would live to be nine hundred million years. His first assembly of hearers numbered eight hundred thousand, the second assembly of hearers consisting of ten

thousand worthy ones, and the third assembly of six million eight hundred thousand hearers. At that time there was a king named Way of Knowledge who had a son, a handsome bodhisattva called Rabbit Words, who had created roots of virtue for seventy-seven incalculable eons. When the thus-gone White Intellect stepped on the ground, the earth would resound, and a thousand-petaled golden lotus would appear under his foot before immediately vanishing. At that time, the entire chiliocosm was pervaded by the Buddha's light. Each day, a rain of perfumed water would fall three times everywhere in the buddha realm. [F.198.b] Everything the wind there blew on became suffused with a divine aroma. Every sound that occurred in the buddha realm was heard by the beings there as the words 'impermanence,' 'suffering,' 'no-self,' 'peace,' or 'ambrosia.' In their sleep, the face of the Buddha would reveal itself to all beings in that realm.

3.417 "The bodhisattva Rabbit Words had a dream in which he saw that the thus-gone White Intellect had appeared in the world, and immediately he felt immeasurable joy at seeing the Thus-Gone One. Elated, he gathered the townspeople, and said to them, 'Friends, listen! A learned and virtuous thus-gone one named White Intellect has appeared in the world; he is a well-gone one, a knower of the world, a steersman who guides beings, unexcelled, a teacher of gods and humans, a buddha, a blessed one. He is widely explaining about affliction. He explains the affliction of attachment, the affliction of anger, the affliction of ignorance, the affliction of misbehavior, and the cause of these afflictions. He teaches on the transience of these afflictions. He teaches on the escape from these afflictions. You should all go to visit the thus-gone White Intellect!'

3.418 "Then the bodhisattva Rabbit Words went before the Thus-Gone One with countless quintillions of other beings. Even from a distance, Prince Rabbit Words could see how handsome and attractive the blessed thus-gone White Intellect was, and how calm his faculties and mind were; how restrained he was; how calm he was due to having reached superior tranquility; how restrained his faculties were, concealed like those of an elephant, due to the superior tranquility he had gained;⁶⁰ how he was lucid as a lake, clear and unsullied; how he was like a golden memorial, or like an ocean filled with gems; [F.199.a] how he was like Indra, surrounded by gods; and how he was like Brahmā, his mind peaceful. Beholding the Blessed One, he felt utter faith for him, and formed the resolve, 'I will invite the Thus-Gone One and the monastic saṅgha tomorrow.' So he went before the blessed thus-gone White Intellect, bowed his head to the Blessed One's feet and then stayed off to one side. From there, Prince Rabbit Words then supplicated the blessed thus-

gone White Intellect with these words: “Blessed One, please consider me with compassion. Will you please come for lunch tomorrow along with your saṅgha of monks?”

3.419 “The blessed thus-gone White Intellect did consider Prince Rabbit Words with compassion, and assented. Prince Rabbit Words knew that the blessed thus-gone White Intellect was agreeing by smiling, and so he bowed his head at the Blessed One’s feet. Afterward, he returned to his home, where that night he arranged a cornucopia of delicious and sublime food and drink. He also prepared eight thousand pieces of cotton fabric for each monk. The following morning, he informed the Blessed One that it was time. The blessed thus-gone White Intellect then went to Prince Rabbit Words’ house with his monastic saṅgha, where they sat on the mats prepared for them. Aware that the blessed thus-gone White Intellect and his monastic saṅgha were situated on their mats, Prince Rabbit Words satisfied them with the delicious food and drink he offered them. [F.199.b] Then, in a display of his magical powers, the blessed thus-gone White Intellect made it so that the Buddha and everyone else, including the saṅgha of monks, could be fed from just one dish of food.

3.420 “Witnessing such a feat of magical powers, Prince Rabbit Words made the prayer, ‘May I fully awaken to unsurpassed and perfect buddhahood, and then guide beings with such feats of magic!’ Then, because Prince Rabbit Words had formed such a resolve, the thus-gone White Intellect predicted his unsurpassed and perfect awakening. Due to his roots of virtue, he levitated to the height of seven palm trees, and then praised the thus-gone White Intellect with these verses:

3.421 “ ‘Well-Gone One, you are supremely learned; your sublime wisdom is limitless.

Protector, whoever beholds you creates virtue.

Supreme and unexcelled man, my praise to you is this:

With your superior qualities, you are peerless in this world.

3.422 “ ‘May I also gain your limitless qualities.

May all beings be guided from their suffering to nirvāṇa

By the guide who liberates beings from suffering,

And the great eightfold path.’

3.423 “What do you think, Maudgalyāyana? In case you may think that at that time Prince Rabbit Words was anyone else, do not think so. In those days I was known as Prince Rabbit Words. I eliminated the afflictions, offered a feast to the thus-gone White Intellect and his saṅgha of monks, and then praised him in verse. Therefore, Maudgalyāyana, bodhisattvas should eliminate all

the afflictions [F.200.a] and then venerate the thus-gone ones. Maudgalyāyana, a bodhisattva who eliminates all the afflictions will possess no malice.”

· KNOWLEDGE OF PURIFICATION ·

3.424 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created unfathomably numerous roots of virtue in order to understand purification. I did this by wondering, ‘How can I fully awaken to unsurpassed and perfect buddhahood, and then teach beings knowledge of purification?’

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there appeared in the world a thus-gone one named Stainless Zenith; he was learned and venerable, a well-gone one, a knower of the world, a steersman who guided beings, unexcelled, a teacher of gods and humans, a buddha, a blessed one. The thus-gone Stainless Zenith would live to be six hundred million years. His first assembly of hearers numbered six hundred thousand, the second assembly of hearers numbered eight hundred thousand, and the third assembly one million hearers. His assemblies of bodhisattvas were double those.

3.425 “At that time there was a prince named Druma, who had created roots of virtue with countless tens of thousands of buddhas and who prayed for a pure buddha realm as well as an inexpressible buddha realm. He aspired, ‘When beings have fallen, descended, and dropped down into the lower states—without protection, without a savior, without any aid—at that time may I become a support for those who lack support, a protector for those who lack protection, and a guide for those who have fallen into the lower states!’

3.426 “What do you think, Maudgalyāyana? In case you may think that at that time Prince Druma was anyone else, do not think so. [F.200.b] In those days I was known as Prince Druma. In that way, when the true Dharma was on the verge of perishing, I dedicated such extensive roots of virtue and such greatness toward protecting and helping sentient beings. Therefore, Maudgalyāyana, bodhisattvas should, with an attitude of great compassion, dedicate their roots of virtue toward the benefit of beings, and so that suffering beings may come to maturity. They should be unattached to their roots of virtue.

3.427 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created unfathomably numerous roots of virtue in order to understand the origin as related to knowledge of purification. I did this by

wondering, 'How can I fully awaken to unsurpassed and perfect buddhahood, and then teach beings how to understand the origin as related to knowledge of purification?'

"Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there appeared in the world a thus-gone one called One Who Satisfies the Kingdom with Rain from Dharma Clouds; he was learned and venerable, a well-gone one, a knower of the world, a steersman who guided beings, unexcelled, a teacher of gods and humans, a buddha, a blessed one. That Thus-Gone One would live to be ten million years. The thus-gone, worthy, perfect buddha One Who Satisfies the Kingdom with Rain from Dharma Clouds had innumerable assemblies of hearers that numbered many millions of beings, and similar assemblies of bodhisattvas. All of them without exception had been liberated through insight, and meditated on the eight liberations. All the bodhisattvas without exception had dwelled among countless and indescribably many pure buddha realms.

3.428 "At that time there was a great brahmin householder, a bodhisattva named One Who Dwells in Devotion to the Non-Abiding Melody. [F.201.a] For ten million years he served the thus-gone One Who Satisfies the Kingdom with Rain from Dharma Clouds, always pleasing him and never displeasing him. He cherished his teachings but did not let go of his selfish pursuits. The thus-gone One Who Satisfies the Kingdom with Rain from Dharma Clouds saw that through his service with the mind of awakening, the householder would become a thus-gone one, and yet did not prophesy his unsurpassed and perfect awakening. Why not? Because the householder was so fixated on the mind of awakening.

3.429 "What do you think, Maudgalyāyana? In case you may think that at that time the bodhisattva named One Who Dwells in Devotion to the Non-Abiding Melody was anyone else, do not think so. In those days I was the bodhisattva named One Who Dwells in Devotion to the Non-Abiding Melody. I served the Thus-Gone One genuinely with the mind of awakening, and yet, because I was so fixated on the mind of awakening, the Thus-Gone One never prophesied my unsurpassed and perfect awakening. Therefore, Maudgalyāyana, bodhisattvas should not be fixated on the mind of awakening.

3.430 "Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created unfathomably numerous roots of virtue in order to understand cessation as related to knowledge of purification. I did this by wondering, 'How can I fully awaken to unsurpassed and perfect buddhahood, and then teach beings?'

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a brahmin named Cloud Proclaimer, who was similar to a sal tree. He was rich, prosperous, and wealthy, had plentiful possessions and valuables, and owned numerous gems, pearls, beryl stones, conches, crystals, and pieces of coral, gold, and silver. He had been educated in the recitation and upholding of scripture, [F.201.b] as well as linguistics, Kaiṭabha literature, grammar, divisions, the Fifth, the topics of the past adepts, rhetoric, the Lokāyata system, and the scriptures on sacrifice. He possessed the characteristics of great men and the good qualities of three types of knowledge. He sought the meaning of virtue. He had been authorized in the corresponding scriptures by his teachers and was bound by commitment.

3.431 “At that time there had appeared in the world a thus-gone one named Ambrosial King; he was learned and venerable, a well-gone one, a knower of the world, a steersman who guided beings, unexcelled, a teacher of gods and humans, a buddha, a blessed one. The Thus-Gone One would live to be seven thousand years. He had five assemblies of hearers. The first assembly numbered nine hundred million, and all of them were worthy ones whose defilements were exhausted ... and who were liberated by their insight into equality. The second assembly numbered one hundred million, the third assembly consisted of one hundred billion worthy ones, while the fourth and fifth assemblies consisted of countless billions of worthy hearers. He also had three assemblies of bodhisattvas, which were double that number.

3.432 “Within that buddha realm there was a bodhisattva named Non-Deficiency of Mind, who had created roots of virtue with countless tens of thousands of buddhas. Once, he had the thought, ‘Alas! Those living in the world are in darkness. They do not see that things that come into being must also cease, nor do they understand that all that ceases is also unborn. They do not see or understand that whatever is born ceases, and therefore in fact is unborn. Who are the ascetics and brahmins in the world now? I must go to them and ask them questions.’

3.433 “As he had this thought, he heard a voice in the sky: ‘The thus-gone named Ambrosial King has appeared in the world! He is omniscient and all-seeing. There is nothing whatsoever that he has not understood, has not realized, and has not perceived. [F.202.a] He fully understands the absence of movement with regard to the phenomena of cessation.’ He then thought, ‘I, Non-Deficiency, will go before the thus-gone Ambrosial King and ask him about these things. The Thus-Gone One will answer correctly and I will keep his answers in mind.’

3.434 “The bodhisattva called Non-Deficiency of Mind then went before the thus-gone Ambrosial King along with myriad other beings, including six hundred thousand brahmins, eight hundred forty thousand great householders of the warrior caste, and innumerable tens of thousands of brahmins. The thus-gone Ambrosial King saw the bodhisattva Non-Deficiency of Mind and the masses of other beings approaching in the distance. As he watched them, he used his miraculous powers to fill the entire buddha realm with a golden light. Then, using his miraculous abilities again, he made it so that there was no distinction or difference between gods and humans, that is to say, no one thought, ‘These are gods, while these over here are humans.’ The huge multitude of beings comprising the entourage became utterly quiet, such that there was not even the sound of a single being clearing their throat.

3.435 “When the bodhisattva Non-Deficiency of Mind noticed how calm the group had become and heard the silence, he thought, ‘Whatever sound does not arise, does not cease. Whatever has ceased is also unborn.’ He continued to reflect, ‘Thus if a sound does not arise, it does not cease. Since it is non-existent, there is no thing that really ceases. [F.202.b] Because there is no real existence, there is also no birth.’ He then wondered, ‘What is the nature of these phenomena that arise?’ before the insight came to him: ‘These arising phenomena of existence have no real nature. They are unborn and unceasing.’ When in that moment he did not apprehend any nature of phenomena, he achieved acceptance that phenomena are unborn. Then, realizing that the bodhisattva called Non-Deficiency of Mind had achieved acceptance that phenomena are unborn, the thus-gone Ambrosial King gave his approval: ‘Wonderful! Noble son, how excellent that you have come to understand phenomena correctly.’

3.436 “What do you think, Maudgalyāyana? In case you may think that at that time the bodhisattva named Non-Deficiency of Mind was anyone else, do not think so. In those days I was the bodhisattva named Non-Deficiency of Mind. Due to those roots of virtue, for seventy-six incalculable eons I did not fall astray or become confused about the Dharma. I never had an unwholesome state of mind, whether born of attachment, born of anger, or born of stupidity. I constantly rested my mind within omniscience. Due to such lucidity of mind, I was able to leave behind my habitual tendencies. Therefore, Maudgalyāyana, bodhisattvas should discern the cessation of phenomena; thus will habitual tendencies be overcome.

3.437 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created countless different roots of virtue in order to understand the path leading to cessation as related to purification. I did this by

wondering, 'How can I fully awaken to unsurpassed and perfect buddhahood, and then teach beings correctly?'

"Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a spiritually inclined Dharma king named Immaculate Consecration. [F.203.a] He held the seven treasures, and so forth. He investigated and inquired, along with his two ministers and other experts, as to where in the world the secluded hermitages of the ascetics and brahmins were.

3.438 "At the same time, in the vicinity of King Immaculate Consecration was a thus-gone one named Vimalanetra; he was learned and venerable, a well-gone one, a knower of the world, a steersman who guided beings, unexcelled, a teacher of gods and humans, a buddha, a blessed one. He was a Dharma teacher whose instructions were good in the past, good in the middle, good in the end, of excellent meaning, and with excellent words—unmixed, complete, pure, and chaste. King Immaculate Consecration heard that the thus-gone Vimalanetra was teaching the Dharma in his area, and that in the Thus-Gone One's retinue was a saṅgha of innumerable monks. When he heard this news, he thought, 'The Thus-Gone One is wise, as he surely possesses extraordinary wisdom. Since someone with a retinue as big as his must be in harmony with the Dharma, no one will be able to repudiate him. I will go before the thus-gone Vimalanetra, and ask him about knowledge of gathering as related to knowledge of purification.'

3.439 "With that in mind, he went before the thus-gone Vimalanetra along with eight hundred thousand other beings, one thousand ministers, and eight hundred thousand wives. At that time the Thus-Gone One was teaching the Dharma, while surrounded by countless tens of thousands of beings. The audience was silent and listening attentively with their ears perked, with all sentient beings in mind. Not even the sound of someone clearing their throat arose among anyone in the crowd. Due to having gathered roots of virtue in the past, the king was able to remain in equilibrium up to the fourth concentration while surrounded by his eight hundred thousand women. [F.203.b] Merely beholding the Thus-Gone One, he noticed how his senses and demeanor were calm, and thus felt unfathomable appreciation for the Thus-Gone One. He then reflected, 'With such a large following, it is impossible that someone could repudiate the Thus-Gone One. Why not? Because his following is so large. The Thus-Gone One's demeanor is so calm. No one else has a demeanor like his. It is extraordinary! Without a doubt the Thus-Gone One possesses extraordinary wisdom.'

3.440 "He then approached the Thus-Gone One along with his entourage and retinue of queens. The thus-gone Vimalanetra greeted him from a distance, saying, 'Your Highness, come nearer; be welcome, Your Highness! Your

Highness, you have labored a long time to see the Thus-Gone One. Your Highness, it is not in vain that you have come to see the Thus-Gone One. Your Highness, you will leave with your reward. Receiving the Thus-Gone One's reply to your question, your purpose will be fulfilled.'

3.441 "King Immaculate Consecration and his entourage then bowed their heads at the Thus-Gone One's feet, before then sitting off to one side. At that point, eight hundred million gods from the Brahmā Realm manifested in the sky above the Thus-Gone One, all of them with their palms together. They were invisible even to the gods of the desire realm, no need to mention humans. However, by the miraculous power of the thus-gone Vimalanetra, the entire retinue of humans, gods of the desire realm, and gods of the Brahmā Realm became visible to King Immaculate Consecration. Witnessing all that, he thought, 'No one can repudiate the thus-gone Vimalanetra. [F.204.a] It is impossible! Not even all these gods of the desire realm that are here with their palms together, or the gods of the Brahmā Realm that are here in midair with their palms together could repudiate him, so forget about someone human.' He then stood up from his seat, knelt on his right knee, and, bowing toward the Thus-Gone One with his palms together, praised the blessed thus-gone Vimalanetra with these verses: [B19]

3.442 " 'With great wisdom you have gone beyond all phenomena—homage to you!

The entire world, including the gods, is here before you with palms joined. Gods, humans, gandharvas, kinnaras, and mahoragas—
All are here, gazing upon the Buddha with joined palms.

3.443 " 'They are here because the Blessed One possesses all-seeing wisdom. That is why the whole world, including the gods, now join their palms in homage.

Lord of great wisdom, they pay homage that they may achieve your wisdom. They have gathered here, embraced by the Blessed One's wisdom.

3.444 " 'No one has a body or wisdom like yours.

All are here to know the supreme human.

Now we see what we had heard about, yet what we see is even more magnificent.

Beholding the Well-Gone One, our human lives have now borne fruit.

3.445 " 'Among gods, nāgas, yakṣas, demigods, and rākṣasas

There is no one like you—no one like you within three worlds.

Whatever incorrect thoughts we may have had about the Guide,

They now all disappear, simply by seeing the Guide of the World.

“ ‘Great master of diligence, wisdom, and love, please now explain
Which acts of goodness will deliver from all flaws and stains.’

3.446 The thus-gone Vimalanetra listened to King Immaculate Consecration’s⁶¹
words of insight for the benefit and happiness of all beings. With his
flawless voice and liberated eloquence [F.204.b] he then spoke the following
verses in reply:

“ ‘Excellent that you ask this to benefit the whole world, excellent!
Listen, for I shall explain this to you accurately.
Like a blazing fire, wisdom burns away the afflictions.
When understood, absorbed, and practiced in this way,

3.447 “ ‘There is no attachment to the knowledge that liberates from afflictions.
Just as a boat is left behind on the far shore and one proceeds without any
thought of it,
So the wisdom of the victorious ones burns away the causes of suffering.
Yet it does not dwell in that knowledge—such is the path of virtue.

3.448 “ ‘When dexterous and fearless bodhisattvas train in this
They are constantly in equipoise and their distractions disappear.
Whether moving or staying, their minds are absorbed in awakening.
At rest or asleep, the wise are endowed with insight.

3.449 “ ‘Knowing all phenomena to be, in essence, devoid of essence,
The wise do not dwell on any phenomena.’
When he heard the voice of the world’s protector and savior,
King Immaculate Consecration took it to heart and praised the teacher:

3.450 “ ‘Conquering worldly conduct you illumine the world—homage to you!
The guides liberate beings’ suffering through their own liberation.
The unsurpassed captains act swiftly with great diligence.
The guides deliver multitudes of beings through their own crossing.

3.451 “ ‘Crushing the sphere of ignorance, you let the light shine.
With boundless light you illumine the buddha realms.
Constantly you let your light shine throughout
Millions of fields of omniscient buddhas, beyond measure and count.

3.452 “ ‘When released by Rāhu, the moon appears stainless in the sky,
And like the radiant moon, the buddhas are resplendent.
Cutting the shackles of the demigods, the sun appears stainless in space
And shines at dawn with hundreds of brilliant rays.

3.453 “ ‘Likewise, the noble sun of the buddhas breaks the chains of the māras;

Vanquishing the māra hordes, the buddhas illumine the path. [F.205.a]
Just like the light of a firefly is outshone by the sun,
The sun of the victorious ones will outshine the extremists.

3.454 “ ‘Thus the shining protector of the world remains the refuge,
Vanquishing the sources of darkness and revealing the brightest light.
Like the sun that shines for all eyes, the buddha eye shines;
Like the sun that emerges from the autumn clouds, it shines its light.’

3.455 “Thus, thoroughly delighted by the thus-gone Vimalanetra’s response to his request, King Immaculate Consecration uttered these verses of praise. Due to the ensuing roots of virtue he avoided unfortunate rebirths for ninety-six innumerable eons, and he was never born into the lower classes. His teeth never rotted and his eyes were never yellow, fearful, or deluded. He was always radiant and endowed with mindfulness, knowledge, and miraculous powers. Cared for by the buddhas, he would be born into buddha realms, and there always recognize the buddha present. In this way he trained innumerable trillions of beings in cyclic existence by means of the three vehicles of hearers, solitary buddhas, and unsurpassed buddhas.

3.456 “Maudgalyāyana, in case you may have any doubts or hesitations so as to think that at that time King Immaculate Consecration was anyone else, do not think so. In those days I was King Immaculate Consecration. As I engaged in the practice of a bodhisattva, I prayed that the beings of the buddha realms into which I am born will always become aware of the presence of the Buddha. Keeping that wish, I engaged in the practice of a bodhisattva. Since that mindset was free of any ill will, I was able to train, by remaining attached to that, innumerable many tens of thousands of beings. Maudgalyāyana, it is in that way that bodhisattva great beings [F.205.b] should complete and perfect their aspirations.”

· KNOWLEDGE OF ABIDING ·

3.457 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created unfathomably numerous roots of virtue in order to understand abiding. I did this by wondering, ‘How can I fully awaken to unsurpassed and perfect buddhahood and then teach beings about the knowledge of abiding?’

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past, there appeared in the world a thus-gone one named King of Banyan Trees; he was learned and venerable, a well-gone one, a knower of the world, a steersman who guided beings, unexcelled, a teacher of gods and humans, a buddha, a blessed one. The buddha realm of the thus-

gone King of Banyan Trees consisted of ninety-six ineffable worlds. Throughout the vast cities of that buddha realm there were no realms of hell, no animals, nor any realms of the Lord of Death. Sentient beings there were not of different complexion, but all were alike, sharing the same golden color. The shapes of the beings there were not different either, as all grew to the size of a banyan tree. Neither did their possessions differ, because all property was shared, and the beings of that realm did not have different lifespans. Everyone's life was equally long, lasting for eighty trillion years. No one died from anything but natural causes and no one would die with fear. Everyone would pass away in special circumstances."

3.458 "Blessed One," inquired venerable Maudgalyāyana, "if beings there were not different from each other, how could their deaths be special?" [F.206.a]

The Blessed One replied, "Well said, Maudgalyāyana, excellent. Generally, there is no apparent existence with respect to phenomena. Therefore, with respect to phenomena there is also no apparent existence for hearers or solitary buddhas. Even the existence of bodhisattvas who have aroused the mind of awakening for the first time and thus brought forth the initial mind of awakening is also not apparent, so why even mention the hearers? Maudgalyāyana, this does not even pertain to the level of those bodhisattvas who abide on the level of a regent. Nevertheless, Maudgalyāyana, they appear due to the power of such bodhisattvas' roots of virtue. Maudgalyāyana, in this realm, however, beings did not progress by means of any roots of virtue. Still, the minds of those bodhisattvas would constantly develop, without ever waning, throughout day and night. It is in this sense that they were special.

3.459 "At that time in the realm of the thus-gone King of Banyan Trees there lived a bodhisattva named Beyond Doubt who ruled a kingdom. In the retinue of King Beyond Doubt there were eight million women, and he had one thousand ministers. Once, during the summer, the king went, without great craving, to a cool and peaceful park full of flowering trees, together with eight hundred thousand of the ladies. There King Beyond Doubt made the following prayer: 'May all beings who are near me and experience poverty avail themselves of my treasury and find wealth.' And with this thought in mind he ruled his kingdom.

3.460 "King Beyond Doubt did not have any notions of flawed discipline, nor did he entertain ideas about the observation of discipline. [F.206.b] He did not have any thoughts about being mindful, and neither did he remain ensnared by the mind of desire, the mind of anger, or the mind of stupidity. Thus, with a completely pure mind, he never separated from the mind of awakening. Whether coming, going, staying, sitting, lying down, or asleep, he was free of any conceit. Needless to mention that he did not become

careless either. Instead he continuously entered the mind of awakening. He had love for suffering beings, compassion for afflicted beings, delight at witnessing happy beings, and equanimity with respect to those who had completed their tasks. As he lay down to sleep at night, he gave rise to the mind of awakening, wishing, 'I must find out where in the world to find a person worthy of offerings who will develop my roots of virtue and be my spiritual teacher. How can I rest in the first concentration, and how can I emerge from it? Likewise, how can I enter and emerge from all the concentrations up to and including the fourth? Likewise, how can I rest in the knowledge of abiding in the states of love, compassion, joy, and equanimity? How can I emerge within the knowledge of abiding? How can I rest in the knowledge of abiding as related to knowledge of the origin, knowledge of cessation, and knowledge of the path that leads to cessation, and how can I emerge from the knowledge of abiding as related to knowledge of the origin, knowledge of cessation, and knowledge of the path that leads to cessation? How can I rest in the knowledge of abiding, the origin, cessation, and the path, as well as the knowledge of omniscience, and how can I emerge from them? And how can I do so for the knowledge of the origin, cessation, and the path?' [F.207.a]

3.461 "At this point a god who was an old friend of King Beyond Doubt, and who had before been his relative, illumined the royal palace. Without hiding his physical form, the god then spoke the following verses to the king:

" 'Excellent, Great King, excellent!
 Lord of humans, bravo to you!
 Intent on benefiting the entire world,
 You have excellent thoughts on your mind.

3.462 " 'There is a thus-gone one in this world,
 And he is known by the name Banyan.
 Go before that buddha
 And there, lord of beings, ask your questions.'

3.463 "As the lord of beings heard
 These words of the god
 They filled him with joyous happiness,
 And so he said:

3.464 " 'Wherever the illuminator of the world,
 Supreme among men, resides,
 There I shall go myself
 To worship and to venerate him.'

- 3.465 “Then the god spoke the following verses to King Beyond Doubt:
- “ ‘To the east of here
Lies the city of Emerging Mounts.
There resides the protector;
There he teaches the Dharma to beings.
- 3.466 “ ‘He is the object of the world’s worship,
Sustained by the offerings of others.
Out of great love for sentient beings
He accepts the role of a recipient of offerings.
- 3.467 “ ‘For billions of eons
This Thus-Gone One remains.
Great King, the Thus-Gone One
Is never disturbed and always free of desire.
- 3.468 “ ‘With great love for all beings
He accepts the role of a recipient of offerings,
And upon request he teaches—
Such is the effect of offerings.
- 3.469 “ ‘The sage is an expert on the world
And a field of merit for the threefold world.
Go to him and venerate him,
Then he shall make things clear to you.’
- 3.470 “King Beyond Doubt kept the god’s exhortation in mind, and when the night
was over he gathered his ministers and said, ‘O village chiefs, you must
know this. To the east of here lies the city called Emerging Mounts. [F.207.b]
In that city resides a thus-gone one known as Banyan. I wish to venerate
that Thus-Gone One, so, quickly, bring good horses. I shall leave now so that
I may see him today.’
“ ‘As Your Majesty commands!’ replied the ministers, and so they brought
fine horses just as King Beyond Doubt had told them.
- 3.471 “King Beyond Doubt then spoke to his queen: ‘Know this, O wife. I am
leaving to see the thus-gone King of Banyan Trees. Meanwhile you must act
with prudence.’
“The queen asked, ‘Will we also be able to see the Thus-Gone One?’
“ ‘Yes, wife,’ answered the king, ‘you will.’
“ ‘Your Majesty,’ replied the queen, ‘if that is so then we shall also come to
behold the Thus-Gone One.’
- 3.472 “ ‘Wife,’ answered the king, ‘proceed if you know that the time has come.’

“Thus, without any second thoughts about his kingdom and possessions, King Beyond Doubt left behind his city and traveled to see the thus-gone King of Banyan Trees. Possessing the stainless buddha eye, the thus-gone King of Banyan Trees saw that King Beyond Doubt was leaving his city. He then emanated a wish-fulfilling cotton fabric, suspended above the entire path traveled by the king. Along the way he created lakes, pools, and ponds, and he made the road as even as the palm of a hand. Fanned by a cooling breeze, the king thus traveled beneath the wish-fulfilling fabric that the thus-gone King of Banyan Trees had emanated.

3.473 “The Thus-Gone King of Banyan Trees then addressed the gods of the pure abodes: ‘Go sprinkle with scented water the path that King Beyond Doubt is traveling. Let his path be covered by numerous canopies. Prepare his welcome ceremony.’

“The gods of the pure abodes [F.208.a] did as instructed, and so they endeavored to bring offerings to King Beyond Doubt, using their miraculous powers. Seeing all these gifts of provisions for his journey, the king said to his ministers, ‘Village chiefs, how is it possible that divine beings, whose bodies are vastly superior to those of humans, are in this way worshiping me? I do not possess anything that could cause such offerings to be made.’

3.474 The god who was an old friend and relative of the king then spoke these verses:

“ ‘Your Majesty, what you witness is the ceremony
Of the world’s protector.
By the command of the Thus-Gone One
These offerings are brought here.

3.475 “ ‘With his divine eye the Buddha has seen
Your Majesty leaving the royal palace.
As he knows that you are coming,
He has made the gods busy.

3.476 “ ‘They fulfill his command
To render perfect service to the bodhisattva.
The protector and savior of the world
Has great love for you.

3.477 “ ‘Thus he has sent these gods
To bring fine offerings,
And to adorn the road traveled by the king
Who wishes to see the Buddha.

3.478 “ ‘Go forth, Great King!

Do you not see the bodhisattvas and hearers,
Worshipping and bringing fine offerings
To the supreme man?"

3.479 "Having heard these words of the god, King Beyond Doubt descended from his chariot. He draped his shawl over one shoulder, stripped himself of all adornments, took off his bejeweled footwear, and then joined his palms in the direction of the Blessed One's residence. 'Thus-Gone King of Banyan Trees,' he exclaimed, 'homage, homage, homage to you!'

"Surrounded by his attending retinue of many hundreds of thousands, the thus-gone King of Banyan Trees saw that King Beyond Doubt paid homage to him in this way, [F.208.b] and in response he spoke these verses:

3.480 " 'Joyfully taking one step
In the direction of the world's protector
Is more valuable than a hundred thousand measures
Of gold from the Jāmbū River.

3.481 " 'Joyfully taking one step
In the direction of the world's protector
Is more valuable than twenty million measures
Of gold from the Jāmbū River.

3.482 " 'Taking one step to pay homage
To the protector of the world
Is more valuable than tens of millions of measures
Of gold from the Jāmbū River.'

3.483 "At this point the gods of the pure abodes emanated eight million pieces of fabric in order to shelter the Blessed One and his retinue. When King Beyond Doubt saw how the gods brought forth such offerings to the Thus-Gone One, he wondered, 'Where do these parasols come from?' Yet at that very moment they all vanished. 'Where did all the parasols go?' thought the king. The gods then spoke these verses to King Beyond Doubt:

3.484 " 'The parasols do not come about anywhere;
Neither do they cease anywhere.
Such is the nature of all phenomena,
And this is what the buddhas understand.

3.485 " 'Such is the way of the illuminators of the world
And such is the intrinsic nature of things.
Those who understand this
Have been born from the heart of the buddhas.

- 3.486 “ ‘Breaking the shackles of the māras,
They enter the path of the buddhas.
Seeing the world illuminators,
They proceed to tame the māras.
- 3.487 “ ‘Whoever hears this declaration
Made by gods and great humans
Will be confirmed by the great hero
As having the nature of a bodhisattva.
- 3.488 “ ‘Without bondage or liberation,
And having accomplished all tasks along the great path,
The great hero teaches
The unsurpassed Dharma of the buddhas. [F.209.a]
- 3.489 “ ‘Whoever hears the voice
Of the world’s protector
Understands that there is
No coming, arising, or abiding.
- 3.490 “ ‘For those who receive this teaching
No phenomena come into being,
Nothing ceases, and nothing remains.
This is what the gods see.
- 3.491 “ ‘When hearing these words
All the many beings
Will recognize empty phenomena.
Nothing has ceased and nothing will come.
- 3.492 “ ‘Neither are there any past phenomena,
And no consciousness and no future.
The very essence of all phenomena
Is understood by the children of the victorious ones.
- 3.493 “ ‘For whoever hears these words
All phenomena are of the same characteristic.
The buddhas, the great sages of great awakening,
Have all entered into this.
- 3.494 “ ‘When someone hears these words,
And a thus-gone thus appears,
Ten million victorious ones will be emanated,
Teaching the Dharma of emptiness.

3.495 “ ‘To eight hundred thousand gods
The Thus-Gone One, illuminator of the world
And the master of the path of awakening,
Has given his teaching.’

“Maudgalyāyana, in case you may think that King Beyond Doubt was anyone else, do not think so. In those days I was King Beyond Doubt. Maudgalyāyana, bodhisattva great beings should therefore endeavor to obtain the unborn Dharma so that they may gather transcendent roots of virtue.

3.496 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created numerous different roots of virtue in order to understand the origin as related to knowledge of abiding. I did this by realizing knowledge of the cessation of peaceful liberation and then wondering how to teach this genuinely to sentient beings.

“Long ago in the limitless cycle of existence, Maudgalyāyana, [F.209.b] long before even the distant past, there appeared in the world a thus-gone one named Unfathomable Light Rays; he was learned and venerable, a well-gone one, a knower of the world, a steersman who guided beings, unexcelled, a teacher of gods and humans, a buddha, a blessed one. In the thus-gone Unfathomable Light Rays’ first assembly of hearers there were nine hundred million, in the second assembly there were nine hundred forty million, and in the third assembly there were nine hundred sixty million.

3.497 “Present during the thus-gone Unfathomable Light Rays’ discourses was a wealthy householder, a man of great riches and possessions known as Wishing for Disengagement, who bore the virtuous marks of the Dharma. This man diligently pursued well-spoken words, and there was nothing that he would not sacrifice for the sake of the meaning of teachings. One day he heard a voice speaking out of midair: ‘The thus-gone Unfathomable Light Rays cuts through all the doubts of beings. He explains the paths to the realms of hell beings, animals, starving spirits, humans, the heavens, and the transcendence of suffering. Such a teacher has appeared in the world.’ Hearing these words the householder draped his shawl over one shoulder, knelt on his right knee, and then, looking up into space, he spoke this verse:

3.498 “ ‘Who speaks such beautiful words
From the empty sky today?
Where does the great guide reside?
Whoever you are, please tell me.’

3.499 “Again words could be heard out of midair:
“ ‘To the east of here

Lies the city known as Mountain Banner of Joy.
That is where this man resides,
Cutting through all doubts.'

3.500 "Joining his palms, the householder then spoke this verse:

" 'It may be millions of leagues from here
But I shall certainly go there. [F.210.a]
Having covered as many leagues as it takes,
I shall then see the Thus-Gone One.'

3.501 "Then once more he heard words from the space above him:

" 'A hundred million and one thousand
Leagues from here
Resides the perfect Buddha.
You must go there and make your request.'

3.502 "Hearing these words he then told his ministers, 'Quickly, village chiefs, bring me a fine horse. One hundred million and one thousand leagues to the east of here lies a city known as Mountain Banner of Joy. That is the place where the thus-gone Unfathomable Light Rays has taken up residence. I am leaving so that I may see and venerate that Thus-Gone One.'

3.503 " 'As you command,' said the ministers, and in compliance with the householder's words they prepared some excellent horses. To the householder they said, 'Lord, since you know that the time has come, we have prepared fine horses for you.' Thus, riding an excellent mount, the householder Wishing for Disengagement, who was like a great sal tree, left his city. Wherever he went on his way, all the local people followed him. As they journeyed to the Thus-Gone One's residence, the gods of the pure abodes rendered them service by the power of the Buddha.

3.504 "The Thus-Gone One was at that time staying in a park called Suṣmā, near the city of Mountain Banner of Joy and, as the party arrived, they saw his awesome figure from afar, seated clear and bright within the park. The householder had been riding until that point, but he now dismounted his horse. Surrounded by foot soldiers and following a greeting party of infantry, he walked into the Suṣmā Park. Due to the power of the Buddha, as they entered a delightful cooling breeze blew and [F.210.b] a trickling shower of scented water fell.

3.505 "The Thus-Gone Unfathomable Light Rays was aware of the thoughts of the householder Wishing for Disengagement, who was like a great sal tree. He therefore emitted a cooling, nectar-like light that dispelled all weariness from the journey. When the Thus-Gone One saw that the householder was

relieved of all discomfort, he ascended into the air and remained seated at the height of a palm tree. The householder Wishing for Disengagement, who was like a great sal tree, beheld the beautiful appearance of the Blessed One as he resided in midair with his senses and mind serene. The sight made the householder exclaim:

- 3.506 “ ‘Now I see what I had heard about,
Yet what I see is even more magnificent!
In this world there is nothing
Like you and your qualities of wisdom.’
- 3.507 “The thus-gone Unfathomable Light Rays replied:
- “ ‘Householder, what you speak
Are words of disengagement—excellent!
For long have you been practicing
The cultivation of roots of virtue.
- 3.508 “ ‘There is no one like me in the world;
How could I have any superior?
Householder, now you should put forward
Even the slightest question that may be on your mind.
- 3.509 “ ‘Noble man, I shall ensure that your mind
Will be completely satisfied.
Whatever issue you bring to me,
I shall settle it today beyond all doubt.’
- 3.510 “Then the householder Wishing for Disengagement, who was like a great sal tree, offered the following verses to the Thus-Gone One:
- “ ‘How does one arise from concentration,
And how should one apply one’s mind
To concentration and its delightful qualities?
Please answer these questions for me.
- 3.511 “ ‘Which roots of virtue will bring
Understanding of such knowledge?
What are the causes for understanding their acquisition?
Please explain these issues to me.’
- 3.512 “In response the thus-gone Unfathomable Light Rays delivered a single,
[F.211.a] satisfying teaching in verse:
- “ ‘For concentration without marks

Emergence is utterly certain.
The mind that achieves concentration
Will comprehend this as it is achieved.'

3.513 "Having heard this teaching in reply to his questions,
The wise and heroic householder
Was established within the unborn state
By the protector and savior of the world.

3.514 "And so he remained, free of doubt and hesitation
About the qualities of the buddhas.
Having illumined the retinue,⁶²
He asked the guide:

" 'How are the words of the blessed ones
To be understood?'

3.515 "In reply, the thus-gone Unfathomable Light Rays spoke this verse to the
householder Wishing for Disengagement, who was like a great sal tree:

" 'As many sentient beings as there are sand grains in the Ganges
Hear my instructions,
Understand reality, just as it is,
And are thus established within the unborn.'

3.516 "Maudgalyāyana, what do you think? In case you may think that at that time
Wishing for Disengagement, who was like a great sal tree, was anyone else,
do not think so. In those days I was the householder Wishing for
Disengagement, who was like a great sal tree, and I asked those questions
for the benefit of all beings. Thus, Maudgalyāyana, those bodhisattva great
beings who wish to benefit all beings should become expert in
concentration. They should become expert in emerging from concentration.
They should carefully strengthen the roots of virtue associated with
knowledge of the origin as related to the knowledge of emergence.

3.517 "Maudgalyāyana, when I was training in the practices of a bodhisattva in
the past, I created numerous different roots of virtue in order to understand
cessation as related to knowledge of abiding. I did this by realizing
knowledge of the cessation of peaceful liberation and then wondering how
to teach this genuinely to sentient beings. [F.211.b]

"Long ago in the limitless cycle of existence, Maudgalyāyana, long before
even the distant past, there was a king known as Conquest of the Enemy
who ruled exclusively in a buddha realm. In his vicinity resided the thus-

gone Kṣemaṅkara, surrounded by a retinue of innumerable thousands of hearers and innumerable thousands of bodhisattvas. Among the bodhisattvas there was one named Endowed with the Power of Inspiration.

3.518 “At that time the beings of that buddha realm belonged to the three vehicles of the hearers, the solitary buddhas, and the buddhas. Those dwelling within this vehicle of the buddhas would again and again try to make those of the Hearer Vehicle become fond of the vehicle of the buddhas, telling them, ‘Friends, the Great Vehicle is a joyous one. There is nothing that is not known, seen, recognized, or perceived. There is nothing that arises, remains, or ceases.’

3.519 “The beings of the Hearer Vehicle would respond to this with irritation, saying, ‘Who could ever feel happy with beings who race around in cyclic existence without any knowledge of the past?’ They would therefore enter into religious debates with those abiding in the Bodhisattva Vehicle, telling them, ‘Alas, venerable ones, are you aware that you have been creating suffering again and again for so long?’

“ ‘No, venerable ones,’ the reply would sound.

3.520 “Again the hearers would ask, ‘Well, have you been afraid at those times when you have made gains while apprehending?⁶³ Or have you been overjoyed, thinking about what you have not done rather than thinking of what you have done? [F.212.a] Venerable ones, if you forget what you have done, and instead think of what you have not done, you will end up in danger. On the other hand, those who keep track of what they have done, and not of what they have not done, will be free from danger as they keep in mind the many things that they have done.’

“ ‘Venerable ones,’ replied the bodhisattvas, ‘we understand the teaching of the Blessed One to be telling us to examine what “done” means. And if you do that, you will not be thinking, “I have done many things.” Venerable ones, once in the past there was a sage by the name of Red Horse. This sage set out on a journey thinking, “I shall travel to the end of the world before I die.” When the sage walked, he stepped from one Sumeru mountaintop to another, traveling with great speed, as when one travels miraculously through mental powers. Yet still he died before reaching the end of the world. Venerable ones, the Blessed Buddha does not tell us to reach the end of the world on foot. Rather, it is due to wisdom that one reaches the end of the world. Venerable ones, if you stay concerned about suffering then you will also be conceiving of suffering in the future. Bodhisattva great beings journey to the end of the exhaustion of craving. They do not think about reaching the end of the world. Such beings are free from suffering and the notion of suffering.’

3.521 “However, the Great Vehicle monks were unable to reverse many of the monks of the Hearer Vehicle. Why was this? Because those monks did not possess the power of inspiration, and when someone lacks the power of inspiration, that person lacks the fortune to accomplish unexcelled and perfect awakening. Thus, Maudgalyāyana, bodhisattva [F.212.b] great beings who are intent on benefiting all sentient beings should endeavor to achieve the power of inspiration.

“Maudgalyāyana, what do you think? In case you may think that at that time the monk of the Great Vehicle known as Endowed with the Power of Inspiration was anyone else, do not think so. In those days I was the monk Endowed with the Power of Inspiration.

3.522 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created numerous different roots of virtue in order to understand the path that leads to cessation as related to knowledge of abiding. I did this by wondering how I could fully awaken to unsurpassed and perfect buddhahood and then teach sentient beings.

“Long ago in the unfathomable, incalculable, inconceivable, immeasurable, and inexpressible cycle of existence, Maudgalyāyana, long before even the distant past, there appeared in the world a thus-gone one named Master of Brahmā; he was learned and venerable, a well-gone one, a knower of the world, a steersman who guided beings, unexcelled, a teacher of gods and humans, a buddha, a blessed one. The saṅgha of monks and the retinue of bodhisattvas around that buddha were beyond measure. Within the retinue was a bodhisattva by the name of Gatimān, who for the sake of taming all sensations realized the intrinsic nature of sensation.⁶⁴ With that understanding he illumined all of the miraculous realms of the buddhas. In order to tame the sensations of his friends, he spent an inexpressibly long time ripening the sentient beings of his buddha realm toward awakening.⁶⁵ To tame them he would say ‘knowledge.’ Thereby desire would be tamed in the sentient beings experiencing desire, anger would be tamed in the sentient beings experiencing anger, stupidity would be tamed in the sentient beings experiencing stupidity, [F.213.a] and all afflictions would be tamed in the sentient beings experiencing a mixture of afflictions.

3.523 “Maudgalyāyana, what do you think? In case you may think that at that time the bodhisattva Gatimān was anyone else, do not think so. In those days I was the bodhisattva Gatimān. Using my speech, I guided the beings of that buddha realm toward awakening, and when all those thus-gone ones had benefitted sentient beings they would pass beyond suffering in the realm in which there is no remainder of the aggregates. I upheld the three types of teaching of all those thus-gone ones as they gained perfect awakening, remained, and finally passed beyond suffering. Maudgalyāyana,

bodhisattva great beings must therefore uphold the teachings of the buddhas. They must also uphold the knowledge of abiding as related to the path that leads to cessation. Upholding that, Maudgalyāyana, the bodhisattvas will be upholding the sacred Dharma, because by taking hold of the path one takes hold of the teachings.

3.524 “Immature, childish beings, who lack the true path, may speak of ‘suffering,’ yet they do not understand what suffering is. They may talk about ‘the causes of suffering,’ yet they do not recognize those causes. They may speak of ‘impermanence,’ but they do not comprehend the cessation of suffering. Even if they run away from suffering, they cannot escape it.

“Thus, Maudgalyāyana, bodhisattva great beings must become experts about cause and effect. Maudgalyāyana, bodhisattvas who are experts regarding cause and effect will reveal the path that brings an end to causes.

“These three preceding activities belong to the knowledge of the world.”⁶⁶

· KNOWLEDGE OF THE WORLD ·

3.525 “Maudgalyāyana, [F.213.b] when I was training in the practices of a bodhisattva in the past, I created numerous different roots of virtue in order to understand the world.⁶⁷ Thus, I made sure to practice the perfections of generosity, discipline, patience, diligence, concentration, and insight.

“Maudgalyāyana, long ago, before unfathomable, incalculable, inconceivable, immeasurable, and inexpressible cycles of existence, long before even the distant past, there was a bold, intelligent, and trustworthy captain by the name of Kāruṇika. The captain was knowledgeable about the cardinal directions as well as the intermediate directions, and he was skilled in distinguishing the meaningful from the meaningless. He was an expert about the planets and the sun, the moments and time periods, and the ways to distinguish between the useful and the useless.

3.526 “Having received vows and obtained the various marks of virtue and auspiciousness, the captain went to sea together with a group of five hundred merchants. On the way, the captain who was acting as guide for the five hundred merchants spoke to them about the world: ‘To the east of this world there are innumerable other worlds, some of which are being formed, some of which are ceasing, some of which are disintegrating, and some of which are emerging. Still others remain in a state of post-disintegration, and others remain after being formed. Friends, such worlds are innumerable. Likewise, in all these worlds throughout the ten directions, there are beings of superior type and beings of inferior type. Some of them are rich, some poor. Some of them are servants, some lords. Thus you should understand

the world in numerous ways, both in terms of general knowledge and specific knowledge. Friends, you must therefore strive to gain knowledge of both the world and that which is beyond it.'

"Maudgalyāyana, what do you think? In case you may think that at that time Kāruṇika, the captain, was anyone else, [F.214.a] do not think so. In those days I was the captain Kāruṇika. Maudgalyāyana, bodhisattvas must thus apply themselves to knowing the world and that which is beyond it.

3.527 "You may wonder, Maudgalyāyana, how one is to train in knowledge of the origin as related to knowledge of the world. Maudgalyāyana, bodhisattvas who wish to awaken to unexcelled and perfect buddhahood must rely on a spiritual teacher and not let their diligence weaken.

"Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past, there was a bodhisattva by the name of Noble Light. He was abiding in unexcelled and perfect awakening, had given rise to roots of virtue before innumerable buddhas, and was endowed with abundant virtues. When asleep, in his dreams the bodhisattva would have actual conversations with thus-gone ones. Thus, while nobody else could see it, he would accompany the thus-gone ones and ask them questions. At that time there was in the world a thus-gone one known as Unhindered Teacher. Once when in the company of that thus-gone one the bodhisattva Noble Light asked him, 'Blessed One, how may one gain knowledge of the origin as related to knowledge of the world? What are the beneficial causes of knowledge of the origin as related to knowledge of the world?'

3.528 " 'Noble son,' replied the Blessed One, 'you are asking the Thus-Gone One this question because you wish to benefit many beings and bring them happiness. That is excellent, excellent indeed. Therefore, listen very well, noble son, and take to heart what I am about to say.'

" 'Excellent, Blessed One,' [F.214.b] replied the bodhisattva Noble Light, and as he the listened keenly, the Blessed One explained, 'Noble son, bodhisattvas who wish to awaken to unexcelled and perfect buddhahood must, for the sake of the attainment of knowledge, diligently pursue the comprehension of all the treatises, ardently apply themselves to the conduct of the world, and take possession of the marks of virtue. Thus, while engaged in their activities the bodhisattvas must study all philosophical systems of former generations. They must also study the conventions of people, cities, and countries. Wherever they go, they must learn the relevant conventions, and so do their best to gain expert knowledge about the world, and expert knowledge about everything.'

"Maudgalyāyana, what do you think? In case you may think that at that time the bodhisattva Noble Light was anyone else, do not think so. In those days I was the bodhisattva Noble Light. Thus, Maudgalyāyana, bodhisattvas

must train to gain knowledge of the origin as related to knowledge of the world. [B20]

- 3.529 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created a boundless number of different roots of virtue in order to understand cessation as related to the world. Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past, there was a person called Sustaining through Form and Adhering to the Nature of All People. That person possessed an excellent body of captivating beauty, fine complexion, and perfect developments. Whoever would accompany that person [F.215.a] would obtain unfathomable roots of virtue.”⁶⁸

· KNOWLEDGE OF SEVERAL INCLINATIONS ·

- 3.530 “Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past, there was a captain named Loving All Beings who had abundant possessions. This captain went to sea with a group of five hundred merchants, yet when their ship was in the middle of the ocean it was attacked by a sea monster. As the monster held the ship in its jaws the merchants paid homage and cried out to whichever gods they had faith and belief in. Thus they called out to Śiva, Skanda, Maheśvara, Indra, Varuṇa, Prajāpati, Brahmā, Kṣemaṅkara, Sūrya, or Candra. Some even paid homage to the ocean itself, and some again sat speechless, thinking, ‘We have no protector of that sort—let us just die!’ Regardless, nobody came to anyone’s rescue.

- 3.531 “The captain Loving All Beings thought to himself, ‘Alas, all these merchants have relied on an inferior source of refuge. They have put their hopes in a being who is neither a protector nor a refuge. In their mistaken devotion they perceive that things have essences. Yet were I to teach, I would not teach any essences to anyone.’

“Thus, Maudgalyāyana, when conditioned things are understood correctly, as they are, one does not perceive any entities. There is no certainty with respect to formations. If one wishes for purity one must give up the marks of purity and instead rely on the marks of impurity. Similarly, one must give up marks and rely on the absence of marks; that is the path of liberation. Maudgalyāyana, for the sake of knowledge with an interest in several elements I teach that permanence is bondage, and impermanence is liberation; self is bondage, and absence of self is liberation; and marks [F.215.b] are bondage, and absence of marks is liberation.

- 3.532 “Maudgalyāyana, if a bodhisattva wishes to go beyond suffering, and is concerned about bringing all sentient beings beyond suffering as well, then that bodhisattva will display a pure appearance. Yet if one conceives of

impurity one will display an impure appearance. If one thinks in terms of happiness, suffering, permanence, impermanence, self, absence of self, marks, or absence of marks, one will display an appearance of the absence of marks.⁶⁹ Maudgalyāyana, conceiving of purity is bondage, thinking of impurity is liberation. Conceiving of happiness is bondage, thinking of suffering is liberation. It is in this way that affliction occurs.

3.533 “The captain Loving All Beings wanted to free his companions from their distress. At that time a thus-gone one known as Conqueror of All Darkness had appeared in the world. As soon as he had heard about him, the captain had developed faith in that Thus-Gone One and now he told the merchants, ‘Among all the saviors you believe in, there is not a single one who is a source of refuge. So follow me! Take refuge in the one to whom I go for refuge!’

“ ‘Who is that?’ the merchants wanted to know.

3.534 “ ‘Friends,’ replied the captain, ‘the thus-gone Conqueror of All Darkness is in this world. I take refuge in him. And you should follow suit. Pay homage and take refuge in him! Make up your minds completely and say, “Homage to the thus-gone Conqueror of All Darkness!” ’

“Stricken by terror in the face of death, the merchants became entirely focused and cried, ‘Homage to the thus-gone Conqueror of All Darkness!’ [F.216.a] As soon as the sea monster heard the name of the Buddha it was pleased, and so it closed its mouth and let all the merchants escape from their agony.

“Maudgalyāyana, what do you think? In case you may think that, at that time, the captain Loving All Beings was anyone else, do not think so. And why not? Because in those days I was the captain Loving All Beings. Therefore, Maudgalyāyana, the bodhisattva who wishes to perfectly comprehend the several inclinations must endeavor to dispel any grasping at entity.

3.535 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created numerous different roots of virtue in order to understand the origin as related to knowledge of several inclinations. Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past, there appeared in the world a thus-gone one named Friend of Beings. Within the buddha realm of the thus-gone Friend of Beings was a bodhisattva known as Nityodyukta. Rousing diligence, this bodhisattva’s mind was undaunted, he had donned the great armor, and had pure aspirations for innumerable buddha realms. He had pure aspirations for inconceivable, incomparable, immeasurable, and inexpressible buddha

realms. This bodhisattva asked himself, 'What are the causes and conditions for knowing the distinct and numerous inclinations of sentient beings? What are the various inclinations of sentient beings?'

3.536 "He then thought, 'Sentient beings are concerned about, and take delight in, whichever objects they rely on the most. Those are the objects they are fond of and pursue. They concentrate on those objects to the extent that they will be adverse to others. However, if that object disappears from their experience, they instead become accustomed to another, which will [F.216.b] then replace the former object as their object of concern. And so the process continues, as the inclinations shift from one type of object to another. Sentient beings will thus pursue whichever object they currently find rewarding and they will be hostile toward whichever object they deem flawed. One should therefore not become obsessed with the qualities of any object, nor should one develop aggression toward any object one may hold to be flawed. Instead, one should discern the objects and then remain neutral.' In this way the bodhisattva Nityodyukta would neither crave for desirable objects nor be averse to faulty ones. Instead he would discern objects and remain neutral. In doing so, his achievement of the qualities of the bodhisattvas became irreversible.

"Maudgalyāyana, in case you may think that at that time the bodhisattva Nityodyukta was anyone else, do not think so. Because in those days the thus-gone Dīpaṃkara was the bodhisattva Nityodyukta. Therefore, Maudgalyāyana, bodhisattvas should give up concern for all objects and instead be concerned with the transcendence of suffering. That is the supreme concern.

3.537 "Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created numerous different roots of virtue in order to understand cessation as related to knowledge of several inclinations.

"Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past, there appeared in the world a sage by the name of Unequaled Jewel Splendor, who taught the true path to those who were on mistaken paths. In order to show the flaws of being attached to several inclinations he taught the knowledge of cessation as related to knowledge of several inclinations. Thus, he would explain, 'All the inclinations, the qualities of cessation, and your own inclinations should not become the cause of obsession, because all of these inclinations are deceptive. [F.217.a] Your inclinations are one thing and the essence of the Dharma another. So let go of your inclinations.' Through such teaching many thousands of beings were freed from suffering.

“Maudgalyāyana, you should not think that at that time the sage Unequaled Jewel Splendor was anyone else. And why not? Because in those days I was the sage Unequaled Jewel Splendor.

3.538 “Maudgalyāyana, I remember that in the past, when I was inclined toward form, I would relinquish an unfathomable number of tens of thousands of ravishingly beautiful women. Likewise, when I was inclined toward sounds, I would present all sorts of musical offerings to the memorials of the thus-gone ones, and still that was not enough for me. When I was inclined toward scents, I would produce abundant fragrances, and still that was not enough for me. When I was inclined toward taste, I would produce many different grains and a wide variety of dishes, and still that was not enough for me. When I was inclined toward texture, I would receive a wide array of soft garments, and still that was not enough for me. Maudgalyāyana, when I was inclined toward mental phenomena, I trained in various forms of knowledge, and still that was not enough for me. Maudgalyāyana, those who are inclined toward the transcendence of suffering will never waver in their dedication. Thus, Maudgalyāyana, bodhisattva great beings must train to acquire knowledge of several inclinations, and yet all inclinations should be understood to be subject to cessation.

3.539 “Maudgalyāyana, I have created numerous different roots of virtue in order to understand the path that leads to cessation as related to knowledge of several inclinations. [F.217.b]

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past, there appeared in the world a thus-gone one named Rainfall from the Clouds of Dharma. This Thus-Gone One was surrounded by an unfathomable retinue of members of the vehicle of hearers, members of the vehicle of solitary buddhas, and members of the vehicle of bodhisattvas. Among these followers was a bodhisattva by the name of Dharaṇīdhara. Endowed with boundless qualities, this bodhisattva was in possession of sharp faculties. With each state of mind he would create incalculable eons’ worth of roots of virtue and bring innumerable sentient beings into the vehicles of the hearers, the solitary buddhas, and the bodhisattvas. Likewise, with each state of mind he would establish innumerable many tens of thousands of bodhisattvas at the irreversible stage.

3.540 “During that time there were unfathomably many tens of thousands of beings within the vehicle of the hearers, unfathomably many tens of thousands of beings within the vehicle of the solitary buddhas, and unfathomably many tens of thousands of beings within the vehicle of the bodhisattvas. Considering those beings, the bodhisattva Dharaṇīdhara thought to himself, ‘Ah, may the thus-gone Rainfall from the Clouds of Dharma grant prophecies about the deliverance of all these beings! And may

all these members of his different retinues hear those prophecies and rejoice!’ When the bodhisattva Dharaṇīdhara had made this prayer the thus-gone Rainfall from the Clouds of Dharma then indeed granted the prophecies.

“Maudgalyāyana, in case you may think that at that time the bodhisattva Dharaṇīdhara was anyone else, do not think so. In those days I was the bodhisattva Dharaṇīdhara. Thus, Maudgalyāyana, one must provide for sentient beings who remain within the vehicle of the bodhisattvas.”

· KNOWLEDGE OF THE VARIOUS INCLINATIONS ·

3.541 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created boundless roots of virtue in order to understand the various inclinations. [F.218.a]

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past, there appeared in the world a thus-gone one named Noble Peace; he was learned and venerable, a well-gone one, a knower of the world, a steersman who guided beings, unexcelled, a teacher of gods and humans, a buddha, a blessed one. Within the buddha realm of the thus-gone Noble Peace there was a bodhisattva named Vasumdhara, who had for long been training in pure conduct in the presence of innumerable thus-gone ones. He was filled with unfathomable virtuous roots and possessed great compassion. Now he was serving the thus-gone Noble Peace, doing only what was suitable and never anything else. He kept in mind what had been explained and did not consider his own objectives. As he in this manner served the Blessed One, he accomplished the five superknowledges and became skilled in knowing the minds of others. The blessed thus-gone Noble Peace knew his state of mind and so, whenever the thus-gone went off into solitude the bodhisattva would follow the Blessed One without considering his own objectives. And as the thus-gone Noble Peace knew the bodhisattva’s thoughts, he would act likewise. Whenever Vasumdhara would go somewhere the Thus-Gone One would be present there, and the bodhisattva Vasumdhara would in the same way also follow the thus-gone Noble Peace. Such was the way in which the Thus-Gone One trained the bodhisattva in the activities of the buddhas. In this way the bodhisattva was introduced to the Thus-Gone One’s knowledge of diverse elements.

3.542 “Maudgalyāyana, in case you may think that [F.218.b] the bodhisattva Vasumdhara, who in those days was mindful of the Thus-Gone One’s diverse elements, was anyone else, do not think so. In those days, I was the

bodhisattva Vasumdhara, who thus realized the Thus-Gone One's knowledge of the various inclinations. In this way, Maudgalyāyana, bodhisattvas must comprehend the activities of the thus-gone ones.

3.543 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created numerous different roots of virtue in order to understand knowledge of the origin as related to knowledge of the various inclinations.

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past, there appeared in the world a thus-gone one named Sunetra; he was learned and venerable, a well-gone one, a knower of the world, a steersman who guided beings, unexcelled, a teacher of gods and humans, a buddha, a blessed one. The buddha realm of the thus-gone Sunetra encompassed nine hundred ninety million universes and throughout all of them there were no hell beings, no animals, no inhabitants of the realms of the Lord of Death, and no demigods. Never was anyone in an unfree state. This buddha realm was entirely and completely pure, because within it no acts of affliction occurred. That Thus-Gone One had previously brought innumerable beings to maturation while practicing the activities of a bodhisattva.

3.544 “At the time there was within that buddha realm a bodhisattva called Varuṇa, who lived as a householder. The lay followers of the blessed thus-gone Sunetra were of the steadfast kind, just as Ghaṭikāra during the time of the Blessed One Kāśyapa, or the layperson Beautiful Honey Grove among my own.

“The bodhisattva Varuṇa went before the blessed thus-gone Sunetra, bowed his head to his feet, and stood to one side. [F.219.a] Then, before the great gathering of beings assembled there, he offered the following verses to the thus-gone Sunetra:

3.545 “ ‘Renowned for your ten powers, you have no equal among gods or humans.

Conqueror, you know the thoughts and inclinations of beings.
Victorious Guide, you know their various inclinations, as well as their cessation,
And so you show how the various inclinations come to an end.

3.546 “ ‘Blissful Guide, please explain to me how your children Pursue the cessation of the various inclinations of all beings.’
The omniscient victor Sunetra, expert about all the wishes of gods and humans,
Then gave this teaching for the benefit of the entire world:

3.547 “ ‘Knowing cessation, the thus-gone ones act for the great benefit of beings. They know the various inclinations of beings without any exception.

Like cascading water, people continuously wish
For all those things on which they depend.

3.548 “ ‘As they obtain the teaching of the thus-gone ones and follow buddhas as
their teachers,
They will realize that attachment to objects is meaningless.
Knowing that as bondage, they understand the flaws of objects and give
them up.
Perceiving the flaws of objects, they overcome them so that they do not
recur.

3.549 “ ‘Those who see objects and repeatedly focus on them do not see their
flaws.
Overcome by the great taste of these objects, they create further suffering.
Therefore, wise people who wish for supreme awakening to benefit others
Must diligently apply themselves to understanding objects.’

3.550 “Maudgalyāyana, in case you may think that at that time the bodhisattva
Varuṇa was anyone else, do not think so. In those days I was the
bodhisattva Varuṇa. Once I had fully understood objects, [F.219.b] I was no
longer harmed by them. And why not? Because I had understood that they
are insubstantial. Therefore, Maudgalyāyana, bodhisattvas must
comprehend that objects are insubstantial.

3.551 “Maudgalyāyana, when I was training in the practices of a bodhisattva in
the past, I created boundless roots of virtue in order to understand cessation
as related to knowledge of the various inclinations.

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before
even the distant past, there appeared in the world a thus-gone one named
Skilled in Releasing into Awakening; he was learned and venerable, a well-
gone one, a knower of the world, a steersman who guided beings,
unexcelled, a teacher of gods and humans, a buddha, a blessed one. When
previously that thus-gone one had pursued the activities of a bodhisattva he
did not ripen any beings by means of the vehicles of the hearers or solitary
buddhas. Instead, he made all sentient beings embrace the mind of
awakening. This unsurpassed and perfect buddha established the beings of
his buddha realm within unsurpassed and perfect awakening and this Thus-
Gone One taught them the Dharma based on the six perfections. The Thus-
Gone Skilled in Releasing into Awakening brought an infinite number of
beings to the irreversible stage, and having remained for innumerable eons
he then passed beyond suffering within the field of nirvāṇa free from any
remainder of the aggregates. Causing everyone to awaken to unsurpassed
and perfect buddhahood, he benefitted innumerable sentient beings before
passing into total nirvāṇa.

3.552 “Within that buddha realm there then appeared a bodhisattva by the name of Divine Moon. Before passing beyond suffering this bodhisattva, Divine Moon, would throughout the universes in the ten directions establish [F.220.a] many other bodhisattvas, numerous as the particles comprising ten buddha realms, within unsurpassed and perfect buddhahood.

 “In the same buddha realm there was at the time a bodhisattva by the name of Vimalacandra, who had himself been ripened and fulfilled by the bodhisattva Divine Moon. This Vimalacandra thought to himself, ‘The bodhisattva Divine Moon brought innumerable many thousands of sentient beings to awakening, and he truly expanded the continuum of buddhahood. I shall follow in his footsteps. I, too, shall expand the continuum of buddhahood.’

3.553 “Then, as he was aware of the thoughts of all beings throughout the buddha realm, he sent forth emanations in accord with everyone’s inclinations. As per the inclinations of the gods, he produced emanated gods, while for the nāgas, yakṣas, gandharvas, demigods, kinnaras, and mahoragas he likewise sent forth corresponding emanations in accord with their inclinations. Thus, as all the beings of that buddha realm encountered emanations that were in harmony with their inclinations, before long they were matured for awakening within the vehicles of the hearers or the solitary buddhas. In this way all the beings of that buddha realm were guided to roots of virtue. Moreover, as the bodhisattvas engendered faith, their roots of virtue made them attain knowledge of the various inclinations of sentient beings.

 “Maudgalyāyana, in case you may think that at that time the bodhisattva Vimalacandra was anyone else, do not think so. In those days I was the bodhisattva Vimalacandra. It was I who tamed that many beings by means of the three vehicles. Therefore, Maudgalyāyana, bodhisattvas must endeavor to ripen sentient beings. [F.220.b]

3.554 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created numerous different roots of virtue in order to understand cessation as related to knowledge of the various inclinations.

 “Maudgalyāyana, in the distant past, beyond unfathomable timespans of cyclic existence, there was a king known as Divine Moon, who ruled over Jambūdvīpa. A religious and righteous master, he ruled his realm exclusively in accord with the Dharma. He also had one thousand sons, all of whom were brave, heroic, and athletic, and who conquered all opposing forces.

3.555 “At that time there was a thus-gone known as Lokapadyota. This Thus-Gone One taught the Bodhisattva Vehicle only, and he did not teach either the vehicle of the hearers or that of the solitary buddhas. Why was that? Because before, when that thus-gone was training in the practices of a

bodhisattva, he would guide all beings toward upholding the Bodhisattva Vehicle, and thus all beings came to abide within that vehicle. Hence, that Thus-Gone One taught the Bodhisattva Vehicle to sentient beings, and those who received his teaching would attain deliverance within that vehicle. The head of the gathering of bodhisattvas within the thus-gone Lokapradīyā's buddha realm was a bodhisattva by the name of Bold Strength.

3.556 “At that time the māra was called Vegadharin and he was determined to create obstacles for the gathering of bodhisattvas. Thinking about the bodhisattvas’ attainment of omniscience, the māra Vegadharin thought to himself, ‘Before long the thus-gone Lokapradīyā will have emptied my entire realm. [F.221.a] How can I prevent that?’ He then made himself appear as the buddha and in that way entered the assembly of bodhisattvas. Once among them he began to denigrate omniscience and instead talk about the pleasures of the senses. He would also offer sense pleasures to the bodhisattvas, thus providing them with an abundance of things to look at, eat, and drink, as well as floral articles, snacks, and instruments for music, song, and dance.

3.557 “The bodhisattva Bold Strength thought that he would have to tame the māra Vegadharin with force. He therefore performed a magical feat whereby a dog’s corpse became tied to the neck of the māra. Meanwhile the bodhisattva assumed the form of Vegadharin himself and thus he entered the realm of the māras and took up residence there. While in the land of the māras, he made nine hundred ninety thousand divine maidens embrace awakening. Speaking to them about the nature of the bodhisattva, he caused all these thousands of divine maidens to become irreversible from unsurpassed and perfect buddhahood. Having guided all these divine maidens to the irreversible stage, he then, within the very realm of the māras, created a display for frolicking in the pleasures of the five senses. As the māra Vegadharin, who still had the dog corpse tied to him, returned to his homeland he saw gods and goddesses engaged together in playful enjoyments. To Vegadharin this sight was painful and distressing, and he became upset and unhappy.

3.558 “When the nine hundred thousand divine maidens noticed the upset māra Vegadharin they felt great compassion. [F.221.b] ‘Behold the māra Vegadharin!’ they cried. ‘Carrying an evil corpse, he is upset with living beings and bereft of knowledge of the way things are. O master, Bold Strength, if this māra Vegadharin should create obstacles by taking control of our māra realm, please ensure that we remain unharmed.’

“The bodhisattva Bold Strength now produced another miraculous feat, and thus created a second māra realm above that of Vegadharin’s, yet vastly superior in terms of miraculous displays, splendor, power, and glory.

Thereupon he created a third realm, also controlled by māras. That third realm then obliterated the second realm, and all of its māras.

3.559 “When the māra Vegadharin perceived this, he became doubtful and thought to himself, ‘I too may soon die. This whole realm of māras may end up annihilating me and all of my belongings.’ Becoming weary with those realms, he then spoke to the bodhisattva Bold Strength out of fear and worry:

3.560 “ ‘Master, please be the protector of those who have none; please save us from all downfalls.

All the negativity that I, the childish one, have done is impermanent,
So I confess my constant harm to wandering beings in the realms of
existence.

Things that are subject to destruction cannot at all serve as refuge or
protection.

3.561 “ ‘All that is subject to destruction I must separate from, and yet I remain unfree.

O Bold Strength, son of the well-gone ones, please bear with me!

Frightened and distressed, I beg you to dispel my gloom.

Leaving behind my pride, I ask the victorious ones’ son to be my refuge in
all.

3.562 “ ‘He who has witnessed destruction seeks refuge in you!

Skillful son of the victors, please save me from suffering and decay!’ [F.222.a]

Seeing Vegadharin’s pain, the son of the victorious ones replied:

‘My friend, do not hinder the victorious ones’ children, and give up your
pride.

3.563 “ ‘The whole world is impermanent, so abandon your attached grasping.

The mind of faith understands deliverance.

When their minds are upset there is no Dharma for sentient beings,

But as they dispel their minds’ murk they perceive the teaching of the
supreme victors.’⁷⁰

3.564 The māra Vegadharin then said:

“ ‘I strive, O son of the victorious ones, to free my mind from its murk.

And I worship the victorious ones, so please do speak the words of the
victors.’

3.565 The bodhisattva replied:

“ ‘Listen, māra, about the thus-gone ones’ qualities and the mind of
awakening!

- The speech of the thus-gone ones' children cuts through the māras' shackles.
- The victorious ones teach the immutable intrinsic nature, the realm of reality. When the victors' children understand this they receive the victors' worship.
- 3.566 “ ‘Minds that lack certainty are known as “childish, ordinary beings,”
And in such uncertain minds thinking moves like the wind.
In such consciousness the speech of the victorious ones
Will destroy the shackles of the māras, as when the wind winnows the grain.
- 3.567 “ ‘The teaching of the unchanging realm of reality is empty, immutable, and
non-dual.
Hard to comprehend, it crushes the māras' power and controls them.
There are no sentient beings who take birth, die, or emerge.
There is no transference, nor any karma or downfall.
- 3.568 “ ‘Comprehending emptiness, the minds of the victors' children are
undeluded.
Due to error, all these phenomena are produced.
Karma, ripening, and thought are māras' shackles, which bind the deluded.
Ah, this is like the unraveling of threads tangled in a knot.
- 3.569 “ ‘Those not free from desire will perceive things in terms of desire and be
bound,
Yet while they experience suffering there is no suffering at all.
The minds of those who have no doubt about the victors' teaching will not
be bound.
Like candles burning out, they all go beyond suffering.
- 3.570 “ ‘The guides who strive for beings' benefit do not teach about beings.
Like a fire that has died, there are no beings.’ [F.222.b]
So said the bold son of the victors, which made the māra joyful.
Taking refuge in the ten powers of the thus-gone ones, he accomplished
their practices.
- 3.571 “Maudgalyāyana, in case you may think that at that time the bodhisattva
Bold Strength was anyone else, do not think so. In those days I was the
bodhisattva Bold Strength and thus I realized the knowledge of cessation as
related to knowledge of the various inclinations of sentient beings.
Therefore, Maudgalyāyana, bodhisattvas must train in the knowledge of
cessation as related to knowledge of the various inclinations.
- 3.572 “Maudgalyāyana, when I was training in the practices of a bodhisattva in
the past, I created boundless roots of virtue in order to understand the path
that leads to cessation as related to knowledge of the various inclinations.

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past, there appeared in the world a thus-gone, worthy, perfect buddha named Bhaiṣajyarāja; he was learned and venerable, a well-gone one, a knower of the world, a steersman who guided beings, unexcelled, a teacher of gods and humans, a buddha, a blessed one.

3.573 “In the buddha realm of the thus-gone Bhaiṣajyarāja there was a bodhisattva by the name of Incomparable Strength, who had created roots of virtue before innumerable thus-gone ones, and who had for long been observing pure conduct. The bodhisattva Incomparable Strength served the thus-gone Bhaiṣajyarāja, and he had for long pursued knowledge of meanings, phenomena, times, limits, selves, retinues, supreme persons, common persons, the tenets of all the heretical schools, [F.223.a] all the tenets found in the treatises, and all the tenets of the arts and crafts. This bodhisattva went before the thus-gone Bhaiṣajyarāja, bowed his head to his feet, and stood to one side. From there he made the following request in the form of a song in verse:

3.574 “ ‘Guide and discoverer of the supreme,
Great elephant, from you I request
Knowledge of the faculties of beings,
And of the causes for their pacification.

3.575 “ ‘You who have gone beyond all phenomena,
Please explain these topics to me.
Having heard the causes of knowledge
I shall pursue them.’

3.576 “The skillful teachers of the world
Have knowledge of all and are free from fear.
Whatever the victors’ children may ask,
The supreme beings will give a reply.

3.577 “ ‘The one who brings forth the omniscient mind
Of the one supreme among humans,
Will remain in composure
With all faculties serene.

3.578 “ ‘Whoever develops such knowledge
Will purify the world and exhaust it.
Whoever comprehends exhaustion
Will thereby achieve cessation.’

3.579 “Then, as he received these explanations,
He became free from old age, sickness, and birth,

And attained acceptance of the Dharma.

- 3.580 “Maudgalyāyana, in case you may think that at that time the bodhisattva Incomparable Strength was anyone else, do not think so. In those days I was the bodhisattva Incomparable Strength. By the power of those roots of virtue I attained knowledge of the various inclinations. Therefore, Maudgalyāyana, bodhisattvas who wish to actualize the knowledge of the path that leads to cessation as related to knowledge of the various inclinations must endeavor to realize omniscient wisdom.”

· KNOWLEDGE OF THE FACULTIES ·

- 3.581 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created numerous different roots of virtue in order to understand the faculties. [F.223.b]

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past, there was a brahmin known as Famous Sound. This brahmin was like a great sal tree, a master of all the sciences, and a great donor and benefactor, both in terms of Dharma and material things. He endeavored to realize the omniscient mind.

- 3.582 “At that time there was a thus-gone known as Stainless Teacher. His lifespan was boundless, and his saṅgha of hearers, his buddha realm, and his assembly of hearers were all immense. The brahmin Famous Sound, who was like a great sal tree, had heard of the thus-gone Stainless Teacher, and so he went before him together with nine hundred eighty million other brahmins. Once there, they presented offerings to the blessed thus-gone Stainless Teacher. In the sky above they unfolded a bejeweled canopy and on the ground below they spread a golden floor. They then ornamented the ten directions with eighty thousand golden mansions, each a league tall. Within each one of them resided thousands of ladies richly adorned with jewelry, and from each of the buildings came the melodious sounds of thousands of cymbals. On the ground bloomed flowers of five colors, divine perfumes filled the air, and the mansions were fragrant and delightfully scented with divine incense. Thus, all the mansions were pleasant and delightful due to the scent of incense and perfume. By the power of the Buddha, all the mansions rested in midair without being otherwise supported. From all of them came the sounds of praises to the Buddha, Dharma, [F.224.a] and Saṅgha. Likewise, each of the houses resounded with words of emptiness, absence of marks, and absence of wishes; of the fruitions of the stream-enterer, once-returner, and non-returner; of impermanence, suffering, and the absence of self; of concentrations, freedoms, absorptions, and equilibriums; of miraculous powers, the divine

eye, the divine ear, knowledge of the minds of others, and knowledge of past situations and of cessation. In some places one would hear words that accord with liberation. Such were the sounds that resounded from all of the mansions. From the sky where the mansions were fell rains of perfumed water and divine flowers that were otherworldly. As for the thus-gone Stainless Teacher's throne, it was covered with five types of flowers. When flowers were cast in offering at the throne, the power of the Buddha made it so that none of the flowers landed on the ground. Instead they came to form a floral canopy above.

3.583 "As the brahmin Famous Sound, who was like a great sal tree, witnessed these miraculous events, the power of the roots of virtue attained thereby made him ascend into the air up to the height of seven palm trees. From there he then spoke the following verses of praise to the Blessed One:

" 'Hero of pure heart, lion of men, you crush the māras' power.

Conqueror of the afflictions, as you know beings, you have obtained the higher realms.

You heal all beings, accomplish the great means, and are beyond virtue and evil.

Your ten powers dried up the rivers of craving and you crossed the ocean of existence.

3.584 " 'Lord of humans, lion of men, you dried up the ocean of existence and arrived at dry land.

Thus, now you liberate the pitiful beings who are lost in the sea of existence.

Lion of men, you let beings tormented by the three fires gain release from their pain.

Self-arisen, thus you realize and show the path to the world. [F.224.b]

3.585 " 'As their teacher, you explain to lost beings the path.

Great sage, by following you we will win unexcelled awakening.

Your children leave bondage behind and cross the ocean of existence.

Reaching dry land, they go beyond suffering—homage to you!

3.586 " 'Great renunciant, here you show the path for beings in darkness.

I, too, shall upon awakening set those who have lost their way upon the path.

Protector, learning from you I shall enter the peace of unsurpassed awakening.

Realizing the peace of awakening, I shall give peace to the minds of those who lack it.

3.587 " 'Seeing those on mistaken paths, I feel compassion.

I shall light the lamp brightly, and heal the blind.

By the not insignificant merit that is gained from thus praising a victorious one,

May I tame the enemy, be victorious, and so show the path to wandering beings.'

3.588 "Maudgalyāyana, in case you may think that at that time the brahmin Famous Sound was anyone else, do not think so. In those days I was the brahmin Famous Sound. Therefore, Maudgalyāyana, bodhisattvas should train by praising the qualities of the thus-gone ones.

3.589 "Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created boundless roots of virtue in order to understand the faculties.

"Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past, there was a brahmin known as Victorious God, who was like a great sal tree and endeavored in the appropriation of karma. While doing so, he would think to himself, 'Which virtues should I produce today, which evils should I abandon, and which neutral states should I produce?' He was very knowledgeable, discerning, and aware regarding all actions that he engaged in. Whenever he brought forth a virtue he would do so with great discernment. He possessed accurate knowledge of the types of faculties [F.225.a] that are involved when engaging in an action. Thus, with respect to desire, he correctly comprehended the faculties that are employed in the overcoming of desire, whether of the lesser, medium, or greater types. He correctly understood how the lesser faculties are employed to overcome lesser, medium, and greater afflictions; how the medium faculties are employed to overcome lesser, medium, and greater afflictions; and how the greater faculties are employed to overcome lesser, medium, and greater afflictions. With such knowledge he would then carry out the relevant actions, and so he avoided all lapses into error for eighty eons.

3.590 "Maudgalyāyana, in case you may think that at that time the brahmin Victorious God, who was like a great sal tree, was anyone else, do not think so. In those days I was the brahmin Victorious God, and thus I trained to gain knowledge of the faculties of sentient beings. Also now, having awoken to unsurpassed and perfect buddhahood, I correctly understand the faculties of sentient beings.

"Therefore, Maudgalyāyana, bodhisattvas should train to understand the faculties of sentient beings. The bodhisattva who trains to comprehend the faculties of sentient beings becomes irreversible and will quickly attain unsurpassed and perfect buddhahood. [B21]

3.591 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created numerous different roots of virtue in order to understand the origin as related to knowledge of the faculties. [F.225.b]

“Maudgalyāyana, once there was a king named Moon God. This king had a learned and intelligent daughter called Goddess of Speech. Acting as her father’s regent, she was taking care of his realm. Once, King Moon God asked his daughter, ‘My daughter, what are the causes for accomplishing knowledge of the faculties? I would like to ask you how one may gain knowledge of the origin as related to knowledge of the faculties.’

3.592 “Goddess of Speech replied, ‘Venerating disciplined and learned mendicants and brahmins brings knowledge of the origin as related to knowledge of the faculties. And why? Because venerating disciplined and learned mendicants and brahmins causes such knowledge and allows oneself to train in it. Thus, such causal factors will bring the accomplishment of knowledge of the origin as related to knowledge of the faculties.’

“Having heard this teaching, King Moon God would regard mendicants with delight and appreciation. With great joy, he attained undivided faith.

3.593 “Maudgalyāyana, in case you may think that at that time King Moon God’s daughter was anyone else, do not think so. In those days I was the daughter of King Moon God, and in this way I gained knowledge of the origin as related to knowledge of the faculties. Also now do I correctly understand the knowledge of the origin as related to knowledge of the faculties, and I impart that knowledge to sentient beings. Therefore, Maudgalyāyana, bodhisattvas must persevere in gaining knowledge of the origin as related to knowledge of the faculties.

3.594 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created numerous roots of virtue in order to understand the knowledge of cessation as related to knowledge of the faculties.

“Maudgalyāyana, long ago, long before even the distant past, there was a sage named Origin, who possessed the five superknowledges. [F.226.a] While practicing austerities in the forest he thought, ‘Which knowledge will bring cessation of the faculties and prevent their reemergence? It is through the knowledge of the noble ones that one knows the cessation of the faculties. From that cessation of the faculties they do not recur. Just as when the head of a human has been cut off and does not grow back, so no faculties reappear out of the cessation of the faculties. Such is cessation as related to knowledge of the faculties.’

3.595 “Yet, although he wished for knowledge of the faculties, he could not achieve it. He therefore decided to go searching for that knowledge of the faculties whereby they do not recur. Thus, in pursuit of knowledge, he traveled to meet mendicants and brahmins who had few objectives and few

pursuits and who lived in remote areas. Of such people he would ask, 'Friends, which insight brings knowledge of the faculties and the absence of their reemergence?'

"In reply, people would tell him, 'Friend, we do not ourselves understand the knowledge of the faculties and the absence of their reemergence.'

3.596 "The sage then realized that he would have to gain such knowledge of the faculties and the absence of their reemergence himself. Hence, in pursuit of such knowledge, he practiced a boundless amount of very demanding generosity. Yet, although he gave away everything, including his own head and eyes, he could not find such knowledge.

"Maudgalyāyana, in case you may think that at that time the sage Origin was anyone else, do not think so. In those days I was the sage Origin. Wishing to awaken to unsurpassed and perfect buddhahood, I achieved knowledge of the path of the noble ones, and thus understood the faculties and the absence of their reemergence. [F.226.b] Therefore, Maudgalyāyana, bodhisattvas should be diligent in pursuing the knowledge whereby the faculties and the absence of their reemergence is known.

3.597 "Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, in order to understand the path that leads to cessation as related to knowledge of the faculties, I wondered how I could attain knowledge of the cessation of the faculties and the absence of their reemergence. I therefore gave away innumerable elephant mounts, horses, chariots, and infantrymen. Thus, in order to accomplish the accumulations for the middle path, I produced unfathomable roots of virtue. If they had form, those roots of virtue could not even be contained within as many universes as there are grains of sand in the river Ganges.

3.598 "Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a king by the name of Joyful Sight, who ruled throughout the world of four continents. During his reign the world underwent great developments, and so on each continent eight hundred million new cities sprang up. Each of the cities was square, measuring ten leagues on each side. They were of an artful checker design, and the buildings were plated with gold. The cities were encircled by ramparts of various precious stones, and the fences were made of gold from the Jāmbū River. Above hung nets of invaluable jewels, the ground was studded with priceless jewels, and the cities were adorned with nets of small bells that were made of the seven precious substances.

3.599 "These cities were the abode of beings who had gathered unfathomable roots of virtue. The cities were beautified by trees of the seven precious substances and full of enjoyments, both outside and within. Whenever the inhabitants wished to play, they would do so accompanied by the natural

sound of the five types of instruments. Likewise, whenever the music of sitars, flutes, and cymbals would be appropriate, [F.227.a] such music would come about naturally. Whenever people wished to enjoy the music of gandharvas, such music could be heard. Whatever the people wished to enjoy, such entertainment would indeed manifest, and remain for as long as they desired. Whether for one year, a thousand years, or ten thousand years, people could frolic for as long as they wished. Such were the riches of those cities, each one of them a center of entertainment.

3.600 “At that time there had appeared a thus-gone one known as Amṛtaprabha, whose retinue included eight hundred thousand hearers. King Joyful Sight adorned his entire world of four continents with silk tassels and ornaments, and so he offered it, along with the people of that time, for the use of the blessed thus-gone Amṛtaprabha and his saṅgha of hearers. The king also offered his children, spouse, and retinue. Thus that blessed one and his saṅgha of eight hundred thousand hearers took up residence in innumerable dwellings, and for eight million years King Joyful Sight offered them the most delicious meals. His queen and retinue also made similar offerings.

3.601 “Maudgalyāyana, in case you may think that at that time King Joyful Sight was anyone else, do not think so. In those days I was the king Joyful Sight. Maudgalyāyana, by those roots of virtue I gained knowledge of the path that leads to cessation as related to knowledge of the faculties. Therefore, Maudgalyāyana, bodhisattvas must have faith in the buddhas and in the saṅgha of monks. Having attained faith, one will gain pleasurable enjoyments throughout innumerable and boundless eons, and also accomplish awakening.”

· KNOWLEDGE OF THE POWERS ·

3.602 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, [F.227.b] I created boundless roots of virtue in order to understand the powers. I did this by wondering how I could understand sentient beings’ faculties in the form of both powers and non-powers.

“Maudgalyāyana, in the distant past, beyond unfathomable timespans of cyclic existence, there was a religious king known as Lion Intelligence. He was a just ruler, who sustained the entire world of four continents. The king was faithful and learned in all treatises. He delighted in being a patron and was learned in all expressions of benefaction.⁷¹ The king would invite all the world’s mendicants and brahmins to partake of the most delicious feasts and he would clothe them all in garments of Kāsika silk. An expert in all the treatises, he observed the thoughts of sentient beings, and he was in pursuit

of knowledge of the faculty of insight, both as a power and a non-power. To obtain knowledge of the power and non-power of the faculty of insight, he made offerings to those in possession of special cognition. Thus, for this purpose, the king practiced generosity continuously throughout day and night for eighty thousand years while also making inquiries among mendicants and brahmins. In this way he investigated cognition—both as a power and a non-power—together with knowledgeable teachers.

3.603 “Maudgalyāyana, in case you may think that at that time King Lion Intelligence was anyone else, do not think so. In those days I was the king Lion Intelligence. Therefore, Maudgalyāyana, when bodhisattva great beings wish to understand the power and non-power of the faculties, they should worship those who are knowledgeable and so pursue knowledge of the powers and non-powers.

3.604 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, [F.228.a] I created boundless roots of virtue in order to understand the powers and non-powers. I did this by wondering how I could fully awaken to unsurpassed and perfect buddhahood and thus gain knowledge of the powers of sentient beings.

“Maudgalyāyana, in the distant past, beyond unfathomable timespans of cyclic existence, there was a brahmin known as God of Faculties, who was like a great sal tree. He was wealthy and in possession of abundant enjoyments. He gathered the learned around him and had respect for knowledge. He gathered those mendicants and brahmins who sincerely practiced recitation. He would encourage all of them to pursue knowledge of discernment, knowledge of diverse mental powers, and knowledge of different stages of diligence. Concerned that no knowledge should go to waste, he sought to encourage the diligent. In this way he guided many thousands of beings toward diverse and abundant knowledge.

3.605 “Maudgalyāyana, in case you may think that at that time the brahmin God of Faculties, who was like a great sal tree, was anyone else, do not think so. In those days I was the brahmin God of Faculties, who was like a great sal tree, and in this way I guided innumerable many thousands of beings toward diverse knowledge. At the time I was full of knowledge and comprehended the knowledge of the powers and non-powers. Now, having awoken to unsurpassed and perfect buddhahood, I also remain fully aware of the powers and non-powers of sentient beings. Even when no one like me is present, the lion’s roar will be expressed within my retinue. Thus, Maudgalyāyana, bodhisattvas must endeavor in knowledge of the powers and non-powers of others. They must also venerate all those who recite the treatises.

3.606 “Maudgalyāyana, [F.228.b] when I was training in the practices of a bodhisattva in the past, I created boundless roots of virtue in order to understand cessation as related to knowledge of the powers. I did this by wondering how to comprehend the stages in which the powers of all sentient beings arise.

“Maudgalyāyana, in the distant past, beyond unfathomable timespans of cyclic existence, there was a king known as Agnidatta, who was an expert in all the languages of beings, and who understood their meanings. Whichever word he heard, he would comprehend its meaning, as well as why it was spoken in the given context, and what it could and could not imply. Thus, with respect to all knowledge, he would know what is a power and a non-power. He would be aware of when actions cease subsequent to the functioning of knowledge, or when they cease without the functioning of knowledge. He would know how they cease with a slight action, or with no action. He would know how a person becomes a vessel of knowledge, or how a person becomes capable of pacifying the afflictions. Thus, having attained such understanding, he became a master of universal knowledge in the world.⁷²

3.607 “Maudgalyāyana, in case you may think that at that time King Agnidatta was anyone else, do not think so. In those days I was King Agnidatta, who had knowledge of all the languages of beings and who knew all the subject matters of the treatises. Through such roots of virtue I comprehended all language and mastered all treatises, thus awakening to unsurpassed and perfect buddhahood. Maudgalyāyana, bodhisattvas must therefore become experts in all the treatises and master all of their subject matter.

3.608 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created boundless roots of virtue in order to understand the path that leads to cessation as related to knowledge of the powers. [F.229.a] I did this by wondering how I could comprehend the knowledge of the path that leads to cessation as related to knowledge of the powers and non-powers of sentient beings.

“Maudgalyāyana, in the distant past there was a sage known as Suprabha, a master of disciplined conduct and austerities who was endowed with excellent qualities and knowledge. He observed innumerable forms of discipline, such as keeping his hair in a topknot of five braids. Diligently practicing in his forest hermitage, he had exhausted the afflictions associated with cold and heat and he sustained himself on burned offerings without any consideration for the body. As such, he observed these and infinitely many other aspects of an austere lifestyle.

3.609 “Endowed with many special qualities, the sage did not bring harm on beings and he had tremendous restraint with respect to taking what has not been given. He had no inclination whatsoever to associate with another’s wife, and he had given up drinking alcohol. With a mind free from confusion, he never separated from his austere practices. He protected the minds of others, refrained from harsh words, followed the rules, and recollected the sages of the past. He possessed these and infinitely many other special qualities.

“Among his special cognitive abilities were miraculous skills, as well as the divine ear; knowledge of the minds of others; knowledge of past abodes; knowledge of the death, transference, and rebirth of sentient beings; knowledge of the arts and sciences; knowledge of administration; knowledge of Dharma; knowledge of time; knowledge of duration; knowledge of self; knowledge of means; and innumerably many other types of special cognition.

3.610 “The sage thought to himself, ‘I have accomplished such an abundance of knowledge, yet I lack the understanding that brings all consciousness to cessation. Where in this world [F.229.b] might I find a mendicant or brahmin who is trained in that?’ Thus, in pursuit of that knowledge, he became a wandering beggar. Whenever he came across extremists he would not take any offerings from any of them, outcastes included, once they had understood who he was. Thus his way of maintaining a beggar’s livelihood without taking any alms became well known throughout the world’s ten directions.

“At that time there was in the southern snowy mountains a sage known as Sarvavit, who had attained the five superknowledges. Throughout day and night he remained in his retreat, dwelling in the absorption known as *thinking of the entire world*. From within that absorption he was able to know what went on in the minds of all beings, what they were saying, and what they were engaged in physically. He also knew of their austerities, their disciplined conduct, their qualities, their knowledge, and their consciousness.

3.611 “Thus, as the sage Sarvavit perceived the beggar Suprabha by means of his divine eye, he was aware of the latter’s thoughts and wishes. Feeling compassion, he recognized, ‘The beggar Suprabha suffers due to his ignorance, lacking the understanding of the means for knowing the powers and non-powers.’ Thus, as quickly as a man can stretch or bend his arm, the sage Sarvavit, compelled by compassion, descended from the snow mountain and appeared intentionally before the beggar Suprabha. The latter saw Sarvavit coming from afar and, ignoring his own powers, he bowed his head to Sarvavit’s feet and arranged a seat for him. Taking hold of Sarvavit

with both hands, he led the teacher to his seat. With great yearning for knowledge, [F.230.a] Suprabha then presented his questions to the sage Sarvavit in the following verses:⁷³

- 3.612 “ ‘Among the learned you have no fear
And thus you express your knowledge.
I have doubts as to where and how I was born.
Whatever virtue is done
- 3.613 “ ‘Will be of benefit to sentient beings.
Knowledge of the activities of all beings,
And of the powers and non-powers,
And of your supreme cognition—
- 3.614 “ ‘Once heard of, it becomes unceasing.
Such knowledge that turns consciousness into great wisdom
I request from you.
The wise have taught me
- 3.615 “ ‘With the power of knowledge,
A knowledge that is fearless
And of loving heart.
Thus they have instructed me correctly
- 3.616 “ ‘And without any miserliness in giving the gift of Dharma.
Thus I gather knowledge
While pleasing the knowledgeable and gathering gifts.
I yearn for abundant knowledge
- 3.617 “ ‘And bring together gifts.
Searching for the wisdom of knowledge
I shall attain true wisdom.
- 3.618 “ ‘With the mind of the wise
The learned shall gain insight.
With the knowledge of the path to cessation
Absorption will quickly spring forth.’
- 3.619 “Maudgalyāyana, in case you may think that at that time the beggar Suprabha was anyone else, do not think so. In those days I was the beggar Suprabha. Maudgalyāyana, in case you may think that at that time the conveyor of knowledge, the sage Sarvavit, was anyone else, do not think so. In those days the thus-gone Dīpaṃkara was the conveyor of knowledge, the sage Sarvavit. Therefore, Maudgalyāyana, bodhisattva great beings who

wish to understand the knowledge of the path that leads to cessation as related to knowledge of the powers and non-powers must receive vows, yearn for the light of wisdom, and relinquish mundane possessions.”

· KNOWLEDGE OF DILIGENCE ·

3.620 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created boundless roots of virtue in order to understand diligence. [F.230.b] I did this by wondering how I could realize knowledge of diligence for the sake of all sentient beings.

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past, there was a captain named Voyager. Rich and prosperous, the captain possessed numerous enjoyments, and he had for long been free from crude afflictions. Himself the son of a captain, he was knowledgeable in the fields of learning associated with his trade.

3.621 “The father of Voyager had thought to himself, ‘I shall by no means let my son leave me, because I still have wealth gathered over seven generations. My boy can have a happy life as things are.’ Hence, as soon as Voyager was born, his parents let him keep company with other merchant children of similar age. ‘Play with these good friends and keep their company,’ they would instruct him.

“His father would also arrange for his son’s tuition within his own house, and thus the boy learned all the crafts: the alphabet, numbers, mathematics, business, agriculture, crafts, technology, and even the ways of ordinary labor. Thus he studied all the crafts and gained universal understanding, having learned all of the sixty-four skills. The boy would compete with his companions for sport⁷⁴ and, having himself learned all the skills, he would impart all the points of training to his companions.

3.622 “One day a friend of his spoke the following words of admonishment: ‘My friend, are you not aware of the hazards of travel? Do you not recognize the danger of others attacking you? Do you not know of the risks of travel without friends? Are you unaware of the hazards of villages, deserts, and dry and desolate places without food and drink? Do you not know the distress of being left without friends, of suffering from theft or the rage of wild animals, of floods or [F.231.a] shipwreck, or of the terrors of demons? Do you not know how one might escape harm? My friend, are you partaking of things that belong to others? Do you not recognize your own suffering, deceived by non-Dharma? Do you not understand how these things are nothing but suffering and terror?’

3.623 “Voyager heard his friend’s admonishing words clearly and they caught his attention. Keeping in mind all the flaws that his friend had talked about, he then replied, ‘Friend, I understand this well, very well indeed. All the wealth that we have was gathered from hardship. My friend, I shall therefore go and make a fortune myself.’

3.624 “To his parents he said, ‘Father and Mother, I shall now pursue business and become a successful captain.’

“ ‘Young man,’ replied his parents, ‘do not journey anywhere. Son, traveling to other places is fraught with endless problems. We already have abundant wealth from the last seven generations. In this there is no deception. Partake of this wealth and forget about journeying anywhere. Son, both traveling and gathering wealth involve much suffering. Young man, do not leave but stay here and enjoy the wealth that we have.’

3.625 “ ‘No, Father,’ replied the son. ‘What you say is not right. And why not? Well, the children of my ancestors seven generations ago did not partake of their parents’ wealth. The children of my ancestors six generations ago did not partake of their parents’ wealth. The children of my ancestors five generations ago did not partake of the wealth made by their parents. My grandfather did not partake of my great-grandfather’s wealth. My father did not partake of my grandfather’s wealth. Similarly, I do not wish to enjoy the wealth that my family members have created.’

3.626 “Thus, against his parents’ wishes he set out on a great trade vessel. [F.231.b] When the ship had reached the ocean, a wind rose that blew them to an island of jewels, and on that island Voyager was able to fill his vessel with invaluable jewels of numerous kinds. Having thus accomplished the purpose of his journey he began his return home. Yet, when he was taking a bath in the sea on the way back, a precious jewel fell from his hand and was lost in the sea. As soon as the jewel had fallen, Voyager picked up a cloth and thought, ‘I shall dry up the sea and retrieve my jewel!’ Immediately one hundred quintillion gods came to his assistance, and also the wind and fire served him. Thus, as soon as he had soaked up some water with his cloth, the wind would dry it and the fire would scorch it. The gods of the sea then spoke this verse:

3.627 “ ‘This ocean is infinite and inexhaustible—
Not the kind of sea that can run dry.
Friend, like wanting to measure the extent of space,
How could you possibly dry up the sea?’

3.628 “Voyager replied to the gods with these verses:

“ ‘Gods, the ocean is not infinite—
The infinite leagues of the sea can be measured.

My infinite diligence, however, cannot be measured—
I can dry up this ocean.

3.629 “ ‘Gods of the sea, behold my power—

See how divine beings fill the sky.

These gods beyond counting are all my helpers,

Who burn, blaze, and fan.

3.630 “ ‘Watch how I throw water up into the sky

And how the water does not return.

The host of deities are my helpers,

Causing the water to dry up and evaporate in midair.

3.631 “ ‘The wind in the sky is my friend—

I have no qualms about drying up the ocean.

Should the sea not release my jewel

My objects of worship are of great power.

3.632 “ ‘The ones I worship are the precious Buddha,

The unconstructed Dharma that frees,

And the guiding heirs, the precious Saṅgha.

They are my objects of worship, not those of the gods of the sea.’

3.633 “The gods replied:⁷⁵

“ ‘Sir, your words are definitive [F.232.a]

And your power of diligence excellent.

You shall be given your jewel—

Offer it today to the Three Jewels!’

3.634 “Maudgalyāyana, in case you may think that at that time the captain Voyager was anyone else, do not think so. And why not? In those days I was the captain Voyager. Therefore, Maudgalyāyana, bodhisattvas must engender diligence. Maudgalyāyana, a bodhisattva who musters diligence free from laziness will be victorious over five māras. Which are the five? They are the māras of the afflictions, the aggregates, karma, the Lord of Death, and the divine child.

3.635 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created boundless roots of virtue in order to understand the origin as related to the knowledge of diligence.

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a king known as Subhaga. He was a religious and righteous king with an extensive lifespan. Living for a long time, he possessed the seven precious substances and the fourfold human

wealth. He was the lord of six hundred thousand ladies and ruled over the minds of his subjects. He had served boundless thus-gone ones, was endowed with boundless stores of roots of virtue, and had created roots of virtue before a boundless number of tens of thousands of buddhas.

3.636 “At that time there appeared in the world a thus-gone one named Anantaraśmin; he was learned and venerable, a well-gone one, a knower of the world, a steersman who guided beings, unexcelled, a teacher of gods and humans, a buddha, a blessed one. Within the retinue of the thus-gone Anantaraśmin were eighty quintillion hearers. All were worthy ones whose defilements were exhausted, who were free of afflictions, controlled, and who had obtained supreme perfection in mastering all mental states. [F.232.b] The thus-gone Anantaraśmin was also endowed with an immeasurable life-span.

3.637 “In the realm ruled by King Subhaga there were ninety-nine quadrillion beings who before the thus-gone Anantaraśmin had shaved their hair and beard, donned the saffron colored robes, and left their homes to become homeless renunciants. All of them were happy and free from laziness.⁷⁶ Once the thus-gone Anantaraśmin traveled accompanied by his senior monks to the place where the other monks were residing. He entered into the center of their assembly, and there spoke the following words on the knowledge of the origin as related to knowledge of diligence:

3.638 “ ‘Those wishing to accomplish knowledge of the origin as related to knowledge of diligence by means of a delightful vehicle must gain realization through the middle path. That is to say, they must ardently cultivate the aspects of awakening with undaunted diligence at all times and occasions. They must cultivate the aspect of awakening that discerns phenomena and become poised within that. They must cultivate the joy that is an aspect of awakening. They must become poised within the absorption that is an aspect of awakening. They must examine things with mindfulness. Wishing sentient beings happiness, they will easily find good food, a pleasant dwelling, and an excellent body. Practicing with diligence, they will become free from suffering. Through such a balanced mind⁷⁷ they will certainly find happiness.’

3.639 “King Subhaga listened to this Dharma discourse and received it with great respect. Realizing the knowledge of the origin as related to knowledge of diligence, he gained acceptance that phenomena are unborn. Maudgalyāyana, in case you may think that at that time King Subhaga was anyone else, do not think so. And why not? In those days I [F.233.a] was that king, Subhaga.”

3.640 At this point Mahāmaudgalyāyana addressed the Blessed One: “Blessed One, we are pondering the statement, ‘At this time the thus-gone Dīpaṃkara gained acceptance that phenomena are unborn.’ How are we to regard this statement?”⁷⁸

“Maudgalyāyana,” replied the Blessed One, “the blessed buddhas convey the Dharma in relation to people. Maudgalyāyana, bodhisattvas who wish to accomplish knowledge of the origin as related to knowledge of diligence must therefore persevere in and realize the sameness of diligence. In the context of knowledge of the origin as related to knowledge of diligence one must share⁷⁹ the Dharma as well as material things.

3.641 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created boundless roots of virtue in order to understand the origin as related to knowledge of diligence. I did this by wondering how I could gain knowledge of the origin as related to knowledge of diligence for the sake of all sentient beings.

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past, there appeared in the world a thus-gone one named Māra Faith; he was learned and venerable, a well-gone one, a knower of the world, a steersman who guided beings, unexcelled, a teacher of gods and humans, a buddha, a blessed one. Within the buddha realm of the thus-gone Māra Faith there was a māra known as Vegadharin, who had carried out māra activities against the teachings of five hundred buddhas. He had developed malice by remembering how those thus-gone ones had lived and died within existence, and so he engaged in māra activity in relation to both their presence and passing into nirvāṇa.⁸⁰ Creating obstacles for those thus-gone ones, their hearers, as well as their teachings, he had fallen into error for incalculable eons.

3.642 “When the thus-gone Māra Faith was about to assert his awakening to perfect buddhahood, [F.233.b] the māra Vegadharin wanted to bring obstacles to his teaching. Yet as the bodhisattva Māra Faith sat at the seat of awakening he recollected the māra Vegadharin’s previous existences. Perceiving his roots of virtue, he now performed a miraculous act whereby the māra Vegadharin came to recollect how he had harbored malice against the thus-gone ones in the past, and how sentient beings had thus fallen into the great hells. Terrified, he remembered the causes of the great hells and his hair stood on end. He then became sad, and thereby also gained pure faith in the bodhisattva. He then spoke the following verses to the bodhisattva Māra Faith:

3.643 “ ‘Compassionate benefactor of great insight and boundless wisdom,
I take refuge in you, Thus-Gone One, who brings benefit to the entire world.
I am like a man who for an instant manages to leap above a forest of razors.

Sentient beings suffer because of their lack of faith in you, King.

- 3.644 “ ‘As when people feel the pain of being struck by arrows, spears, and lances,
Beings now suffer in the hells because of their anger at you.
Those who reach a mountain summit and then fall from it are tormented,
Without even an instant of joy, as their bodies are beaten and broken to pieces.
- 3.645 “ ‘Likewise, being angry⁸¹ at you, lord of the ten powers, their bodies are crushed.
Just as there can be no pleasure when one is struck by the enemy’s sword,
Those who harbor anger at the victorious ones will know no happiness.
So, let us develop great faith in you, O Well-Gone One.
- 3.646 “ ‘Supreme benefactor, in you I take refuge and confess my unvirtuous deeds.
Victor, today I fervently pray to master the ten powers.
Innumerable beings are unhappy and suffer within infinite existence.
I shall achieve the ten powers and render the power of the māras powerless.
[F.234.a]
- 3.647 “ ‘Without any doubt about the victors, I now pursue the well-gone ones’ mind.
I will become a victor, a leader endowed with boundless and supreme powers.
Blissful master of the ten powers, the hosts of beings take refuge in you.
As I abandon existence and bring it to an end, I too shall become a world conqueror!’
- 3.648 “Maudgalyāyana, in case you may think that at that time the māra Vegadharin was anyone else, do not think so. In those days I was the māra Vegadharin. Therefore, Maudgalyāyana, bodhisattvas who wish to leave the lower realms behind and act for the benefit of beings should not harbor any malice.
- 3.649 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created boundless roots of virtue in order to understand the path that leads to cessation as related to knowledge of diligence.
“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a religious and righteous king called Determiner of Things. This king would make declarations about all things, determining them to be in exactly one way, and not any other. The king had a wise minister called Dharmacārin, who was an expert in the ways of

analysis and who sustained the kingdom. This minister had served boundless thus-gone ones, created boundless roots of virtue, and was firmly established within the Great Vehicle.

3.650 “Wishing to free King Determiner of Things of his views, the minister at one point had a number of golden jars made. There was one jar for sesame oil, another for butter, another again for sugar, and one jar for drink, and one for food. He also had similar jars made out of different precious substances. Presenting the precious jars to the king, the minister asked, ‘Your Majesty, to what foods do these jars belong?’ [F.234.b]

“ ‘Chief of the city,’ replied the king, ‘let me tell you what kinds of jars these are. Here is a water jug, and that one is for sesame oil. This one is a butter jar, and that one is for honey. This jar is for food and that one for drink. These are golden jars and those are of silver.’ Thus the king identified all the jars.

3.651 “Now the minister exchanged the jars, and so he poured butter into the jar that had contained sesame oil, and sesame oil into the butter jar. He poured drink into the honey jar and honey into the jar for drinking. In that way he changed all the jars around. He then invited the king for lunch, and when the king had arrived he told the servants, ‘Friends, bring us some water from the washbasin. We wish to wash our hands, so please bring a bit of water.’ The servants did as instructed and so they offered a jar full of water. When King Determiner of Things now saw all the full vessels, he exclaimed to his minister, ‘Chief of the city, have all these jars not gone to waste? The water jar is full of butter. Likewise, do not all illusory things in this way go to waste?’

3.652 “ ‘All things come to an end,’ replied the minister, ‘just as these jars have all lost their previous features. There is no certainty about anything. All entities undergo destruction. All things change. Characterized by impermanence, all things are subject to destruction. Characterized by change, they turn into something else. No thing lasts and nothing is certain about anything. We see things differently and things change. Therefore, great king, train yourself in recognizing the impermanence of all impermanent things. Train yourself in recognizing how all these uncertain things are in movement. Moreover, Your Majesty, [F.235.a] youth becomes old age. The youth grows up, the grownup ages, and the old person succumbs. Hence, no thing is certain.’

“In this way the minister was able to change King Determiner of Things’ outlook. ‘Chief of the city,’ responded the king, ‘well said, well said! I shall endeavor to realize this knowledge.’

- 3.653 “Maudgalyāyana, in case you may think that at that time the minister Dharmacārīn was anyone else, do not think so. In those days I was the minister Dharmacārīn. Therefore, Maudgalyāyana, bodhisattvas must recognize that no thing is certain. As they gradually comprehend the power of diligence their deeds will become weighty.”

· KNOWLEDGE OF THE LEVELS ·

- 3.654 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created numerous different roots of virtue in order to understand the levels. I did this by wondering, ‘How can I fully awaken to unsurpassed and perfect buddhahood and then teach sentient beings through knowledge of the levels. How may I instill knowledge of the levels in sentient beings? I must become an expert on the distinction between virtuous and unvirtuous qualities and on the special features of wisdom.’

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a king known as Instiller of Understanding who, upon ascending the throne, ruled his realm with great care. The king had eighty thousand queens, all of them beauties of fine physique, delightful to behold, of fine complexion, and supreme in all regards. They all rose early and fell asleep late. Their physical forms were like those of goddesses and their qualities resembled those of a being who is free from desire.

- 3.655 “Seated in the center of his gathering of eighty thousand ladies, King Instiller of Understanding would enter absorption. [F.235.b] Thus, through his mental equipoise, he came to comprehend numerous concentrations, afflictions, and qualities, just as they are. As for the host of ladies, they all had different forms of understanding, affliction, and qualities. Seated in their midst, the king before long comprehended all the ladies’ different constitutions. Thus, to those who had meager knowledge of the body⁸² and powerful afflictions the king would teach a dharma that produced knowledge in order to tame their afflictions. For those whose afflictions were weak and understanding strong he would teach a dharma that would enable them to abandon whichever minor afflictions they had. To the women involved in desire he would explain about the unclean and impermanent aspects of things. To those involved in anger he would teach love and impermanence. To those involved in stupidity he would teach dependent origination and impermanence. To those involved in conceptuality he would teach the inhalation and exhalation of the breath as well as impermanence. To those involved in marks he would teach absence of marks and

impermanence. To those involved in craving he would teach dependent emptiness and impermanence. To those women who craved for existence he would teach absence of wishes and impermanence.

3.656 “In this way the ladies all became able to cut through their particular afflictions by means of their specific remedies. The women who had been involved in desire thus accomplished concentration, and by practicing the path of Brahmā they were born in the world of Brahmā. Those who had been involved in anger practiced the immeasurables and were thus taught the path of Brahmā. Abiding within the immeasurables they cultivated the path of Brahmā and were born into the world of Brahmā. The women who had been involved in marks practiced the absence of marks and were thus taught the path of Brahmā. Accomplishing the absence of marks they cultivated the path of Brahmā and were reborn in the higher realms. Those women who had been particularly attached to the desires of existence accomplished the absence of wishes, [F.236.a] and were thus taught the path of Brahmā. Accomplishing the absence of wishes, they cultivated the path of Brahmā and were reborn in the realm of Brahmā. In this way King Instiller of Understanding correctly pointed out the different acts related to understanding, affliction, and qualities to the eighty thousand ladies. Thus, he led them all to become free from affliction, so that they were reborn in the realm of Brahmā.

3.657 “Maudgalyāyana, in case you may think that at that time King Instiller of Understanding was anyone else, do not think so. In those days I was King Instiller of Understanding. I was an expert concerning the distinctions between lesser and medium understanding, lesser and medium afflictions, and lesser and medium qualities. Therefore, Maudgalyāyana, bodhisattvas must understand what is lesser and medium with respect to all phenomena.

3.658 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created boundless roots of virtue in order to understand the origin as related to knowledge of the levels. I did this by wondering how I could fully awaken to unsurpassed and perfect buddhahood and then teach sentient beings about the knowledge of the origin as related to knowledge of the levels.

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a king known as Condemner of the Afflictions. The king had nine hundred thousand queens, all of them beauties of fine physique, delightful to behold, of fine complexion, and supreme in all regards. Whenever the king gazed at any of the ladies they would comprehend the effects of the afflictions and karma as related to their own particular situations. Thus, being aware of the effect of affliction and karma, they would always despise the afflictions and make sure that they

did not develop any. In this way, the king caused the nine hundred thousand women to understand their own karma [F.236.b] and afflictions. With knowledge of their karma and afflictions they attained freedom from the craving for objects of desire. Once their bodies came to an end, they were born in the realm of Brahmā.

3.659 “Maudgalyāyana, in case you may think that at that time King Condemner of the Afflictions was anyone else, do not think so. And why not? In those days I was King Condemner of the Afflictions. I caused those nine hundred thousand women to comprehend karma and affliction. With knowledge of karma and affliction they were then reborn in the realm of Brahmā. Therefore, Maudgalyāyana, bodhisattvas must relinquish the afflictions. [B22]

3.660 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created boundless roots of virtue in order to understand cessation as related to knowledge of the levels. I did this by wondering how I could fully awaken to unsurpassed and perfect buddhahood and then teach sentient beings about the knowledge of cessation as related to knowledge of the levels.

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a king known as Seer of Cessation. Whenever this king witnessed the arising of some phenomenon he would also understand its cessation. Thus he thought, ‘Whatever is subject to origination is also subject to cessation. Wealth is subject to cessation, and so is destitution. Acquisition is subject to destruction, and so is loss. The same goes for fame and obscurity, praise and blame, pleasure and pain—all are subject to cessation. However, if none of these phenomena are created, none of them will arise. Why, then, should we produce all these things that are subject to cessation. What does not arise will not cease, and what does not cease is beyond suffering and lamentation. Supreme, therefore, is that which was not made!’

3.661 “Maudgalyāyana, [F.237.a] in case you may think that at that time King Seer of Cessation was anyone else, do not think so. In those days I was King Seer of Cessation. I was that king, and also now I remain fully aware that arising phenomena are subject to cessation. Thus I think, ‘Alas, this present world is subject to cessation, and involvement in these phenomena is affliction.’ I am the one who in the midst of many beings taught the Dharma by showing all phenomena to be subject to destruction. In this way I have guided innumerable many tens of thousands of beings to become free from karmic formation. I have taught gods and humans correctly, and my pure conduct is immense. Therefore, Maudgalyāyana, bodhisattvas must become

expert regarding cessation. The bodhisattva who is an expert on cessation becomes irreversible and will quickly awaken to unsurpassed and perfect buddhahood.

3.662 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created vast roots of virtue in order to understand the path that leads to cessation as related to knowledge of the levels. I did this by wondering how I could fully awaken to unsurpassed and perfect buddhahood and then teach sentient beings about the knowledge of the path that leads to cessation as related to knowledge of the levels.

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a king known as Expert on Experience and Shortcomings. This king did not know how deliverance is achieved by understanding the experiences and shortcomings related to all phenomena. Thus he wondered, ‘Who may possess the knowledge of deliverance in relation to all these phenomena?’ That night while the king was sleeping a buddha appeared before him, endowed with the thirty-two marks of a great being, and said, ‘Your Majesty, you wish to benefit many beings and bring them happiness, and so, out of love for the world, you have correctly engendered the mind of awakening. That is excellent, excellent indeed. Thus, Your Majesty, understand this: Absence of karmic formation is deliverance. When nothing is formed nothing occurs. [F.237.b] Where nothing occurs there is deliverance.’ The king rose from his bed, draped his shawl over one shoulder, placed his right knee on the ground, and then spoke this verse to the buddha-form before him:

3.663 “ ‘Supreme among humans, protector of the world,
I behold your beauty and brilliance.
Where beings remain ignorant
Lies the path of awakening.’

3.664 “Maudgalyāyana, in case you may think that at that time King Expert on Experience and Shortcomings was anyone else, do not think so. In those days I was King Expert on Experience and Shortcomings. At that time I taught the way of absence of karmic formation and deliverance. Therefore, Maudgalyāyana, bodhisattvas must become expert regarding the absence of karmic formation. The bodhisattva who is an expert regarding the absence of karmic formation will quickly reach the irreversible stage with regard to all phenomena.”

3.665 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created numerous different roots of virtue in order to understand the past. I did this by wondering how I could fully awaken to unsurpassed and perfect buddhahood and then teach sentient beings about knowledge of the past.

“Long ago in the limitless, countless, inconceivable, immeasurable, boundless, and inexpressible cycle of existence, Maudgalyāyana, long before even the distant past there was a king named Knower of the Past. Whatever course of action this king would pursue, he always did so having examined the past. The specific faculties that make up the nature of a person are all produced by previous karmic action. Thus, certain acts create an inferior body while others produce an excellent form. Some acts are meritorious, while others carry little merit. Some will make one dull while others make one intelligent. Some will make one a servant while others make one a lord. Some bring great joy, and some will make one close-minded. Karmic formation that makes one a servant is not agreeable to oneself. Karmic formation that brings an inferior body, little merit, or close-mindedness [F.238.a] is not agreeable to oneself. Karmic formation that results in an excellent body, or the completeness of all faculties, is agreeable to oneself. Karmic formation that makes the mind unattached is an activity of detachment. Such an activity will never yield mental bondage, not even after innumerable eons.

3.666 “Maudgalyāyana, in case you may think that at that time King Knower of the Past was anyone else, do not think so. In those days I was King Knower of the Past. With my understanding of the past, I did not produce any mental bondage of affliction or of shortcomings. Therefore, Maudgalyāyana, bodhisattvas must engage in the karmic formation of examining the past, and so pursue what is virtuous while refraining from negative acts. Maudgalyāyana, a bodhisattva who examines the past will be free from mental bondage and quickly reach the irreversible stage.

3.667 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created numerous different roots of virtue in order to understand the origin as related to knowledge of the past. I did this by wondering how I could fully awaken to unsurpassed and perfect buddhahood and then teach sentient beings about knowledge of the origin as related to knowledge of the past.

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a king by the name of Knower of the Origin as Related to Knowledge of the Past. He was free from all negativity and took great joy in the qualities of virtue. He reviled short lifespans and delighted in longevity, reviled the harmful and delighted in what is of little

harm, reviled low class and delighted in high class, reviled the lackluster and delighted in the splendid, [F.238.b] reviled poverty and delighted in wealth, reviled poor understanding and delighted in great insight, reviled dull faculties and delighted in magnificent faculties, reviled unpleasant words and delighted in beautiful words, reviled falsity and delighted in truth, reviled divisive talk and delighted in harmonious words, reviled harsh words and delighted in gentle words, reviled antagonism and delighted in reconciliation, reviled covetousness and delighted in contentment, reviled ill will and delighted in kindness, and reviled wrong view and delighted in right view. Thus he refrained from negative acts, took joy in virtue, and established all the people on the path of the ten virtuous acts. With love he taught them the ten avenues of virtuous action. Thus, when the world was destroyed they all took birth among the gods of luminosity, and when a new world formed they were born in a thousand Brahmā palaces.

3.668 “Maudgalyāyana, in case you may think that at that time King Knower of the Origin as Related to Knowledge of the Past was anyone else, do not think so. In those days I was that king, Knower of the Origin as Related to Knowledge of the Past. With loving concern I taught those beings the path of the ten virtuous acts, whereby they were born in the realm of Brahmā. Therefore, Maudgalyāyana, bodhisattvas must abide in absorption by means of a loving heart. By way of non-abiding, they must cultivate the path of the ten virtuous acts.

3.669 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created numerous different roots of virtue in order to understand cessation as related to knowledge of the past. I did this by wondering how I could fully awaken to unsurpassed and perfect buddhahood and then teach sentient beings about the knowledge of cessation as related to knowledge of the past. [F.239.a]

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a sage known as Pure Intelligence. Whenever an affliction arose, this sage would perceive it as unclean. Thus, thinking the afflictions unclean, he very quickly renounced, dispelled, and relinquished them without harboring any fondness for them. In this way he soon avoided engaging in any of the afflictions, abiding instead by the factors that bring about their purification. All the gods, nāgas, yakṣas, and gandharvas then began to take up, abide by, and follow the same practice, and so even the most insignificant gods⁸³ would abide by and follow such practice.

3.670 “As for human beings, the sage would introduce them to the knowledge of how karmic action is appropriated. Since the ripening of beings’ past karmic actions is not perceptible to them, they might get the impression that

the effects of their karmic actions can fade away by means of transformation.⁸⁴ The sage therefore introduced everyone to the knowledge of how karmic action is appropriated and thus he established everyone within that knowledge. As this remedial knowledge had now arisen in them, as their lives came to an end and they died, they were reborn in the realm of Brahmā.

“Maudgalyāyana, in case you may think that at that time the sage Pure Intelligence was anyone else, do not think so. In those days I was that sage, Pure Intelligence. I introduced those beings to the knowledge of how karmic action is appropriated and established them within that knowledge. When the remedial knowledge had thus arisen, they were all reborn in the realm of Brahmā. Therefore, Maudgalyāyana, bodhisattvas must abide by the knowledge of how karmic action is appropriated.

3.671 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created numerous different roots of virtue in order to understand the path that leads to cessation as related to knowledge of the past. I did this by wondering how I could fully awaken to unsurpassed and perfect buddhahood and then teach sentient beings about the knowledge of the path that leads to cessation as related to knowledge of the past. [F.239.b]

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a sage known as Path Giver, who had become ordained after having relinquished the entire earth as well as the ocean. This sage had entered the forest, and there he thought about the trees: ‘These trees will before long all fall. And why? Because all accumulation ends in exhaustion, and the high stands to fall. Nothing whatsoever can prevent that which is high from falling. However, that which is not high, will not fall. Pride makes one rise high, but without pride there is no “high.”’

3.672 “Hence, to relinquish pride the sage taught the Dharma, compassionately explaining the activities of the ten virtues to sentient beings. Thus, having taught beings compassionately, he was born in the realm of Brahmā upon the disintegration of his body.

“Maudgalyāyana, in case you may think that at that time the sage Path Giver, who with compassion taught the Dharma of the activities of the ten virtues to sentient beings, was anyone else, do not, because I was him. Therefore, Maudgalyāyana, bodhisattvas must teach beings the activities of the ten virtues with a compassionate mind. Thereby they will reach the stage of irreversibility.”

3.673 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created numerous different roots of virtue in order to understand what is possible.

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a sage known as Thorough Guide, who by means of a non-Buddhist path had reached freedom from the passions of desire and accomplished the five superknowledges. The sage wondered, ‘These beings all appear to be of different births, classes, and families. What might be the causes and the conditions for this? [F.240.a] The causes and conditions cannot be anything other than involvement in afflictions. When one is involved in afflictions one will form corresponding karmic activities, and with the formation of such karmic activities there will be a corresponding form of ripening. So the causes are karmic action and affliction. Yet whose is the formation of karmic action, whose are the afflictions, and who will experience the ripening?’

3.674 “He continued thinking, ‘The formation of karmic action is not due to anything other than an assembly of factors. Thus, no affliction thinks, “I shall give rise to karmic action”; no karmic action thinks, “I shall bring ripening”; and no ripening thinks, “I shall ripen on someone.” Rather, the thought of “I” is projected without any real basis, and this is what creates the link to the myriad types of suffering. Suffering does not come from anywhere, does not belong to anything, is not produced by anyone, and is not apprehended, even in the slightest. Why is that so? Because the conceived “I” is not there but just thought to be there. When one is attached to a self that does not exist, the self becomes vulnerable, because one is attached to a self that is not really there. With such attachment to self there will be thoughts of “suffering,” as well as of “purity” and “permanence.” However, when instead one accepts the absence of self where there is no self, and when likewise impermanence, unhappiness, and impurity are accepted, one will not become attached to the conception of a self, even after incalculable eons.’ Thus the sage proceeded to shake innumerable sentient beings out of their attachment to a self and established them in emptiness.

“Maudgalyāyana, in case you may think that at that time the sage Thorough Guide was anyone else, do not think so. And why not? In those days I was the sage Thorough Guide. I shook those beings out of their conception of a self and established them in emptiness.

3.675 “Maudgalyāyana, consider how the thus-gone ones [F.240.b] have awakened to the realization of the sameness of all phenomena while ordinary, ignorant individuals conceive in terms of a self, permanence, and purity, which results in their various sufferings. It is like this example: when a silkworm lying in its cocoon is burned by fire it will be burned by its very

own silk threads. Likewise, ordinary, childish beings are similarly burned by the various types of suffering that they have created. Maudgalyāyana, bodhisattvas therefore consider the formations of karmic action to be bondage. Sentient beings are burned in the fire of their attachment and desire. However, when thus burned, their ignorant obscurations prevent them from recognizing the initial context that drew them into the fire. A bodhisattva who is skilled with respect to attachment and desire will become irreversible and quickly attain the intrinsic nature.

3.676 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created vast and boundless roots of virtue in order to understand the origin as related to knowledge of what is possible. I did this by wondering how I could fully awaken to unsurpassed and perfect buddhahood and then teach sentient beings about the knowledge of the origin as related to knowledge of what is possible.

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a sage known as Expert about Cessation of What Is Possible. He was beyond existence, the ties of existence, and any type of birth. The sage thought to himself, ‘Alas, all these beings are afflicted by their own ignorance of the nature of things. Thus, attached to things that have no nature, they embrace the very causes of their own suffering. Seizing the causes of their own suffering, they suffer.’

3.677 “In this way he understood all things that have no nature and comprehended the causes of karmic formation. [F.241.a] Having comprehended the causes of karmic formation, he increased the causes of knowledge and cut through the causes of ignorance. Thus he practiced to eliminate unvirtuous qualities at all times and occasions, and instead let the qualities of virtue flourish. In this way he matured innumerable many tens of thousands of beings within the knowledge of the origin as related to knowledge of what is possible.

3.678 “Maudgalyāyana, in case you may think that at that time Expert about Cessation of What Is Possible was anyone else, do not, because I was him. In this way I matured beings beyond count within the knowledge of the origin as related to knowledge of what is possible. Therefore, Maudgalyāyana, bodhisattvas must become expert about the maturation of knowledge of the origin as related to knowledge of what is possible. A bodhisattva who is an expert on the knowledge of the origin as related to knowledge of what is possible will soon abide within the qualities of the irreversible stage.

3.679 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created boundless roots of virtue in order to understand cessation as related to knowledge of what is possible. I did this by wondering how I

could fully awaken to unsurpassed and perfect buddhahood and then teach sentient beings about the knowledge of cessation as related to knowledge of what is possible.

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a king called Bhūbhṛta. He was a religious and just king, who had a loving heart for sentient beings. The king thought to himself, ‘Why do these beings experience endless suffering. How might they gain liberation and freedom from their pains?’ With that thought in mind the king then examined those beings’ previous acts of karmic formation. Thus he saw some sentient beings ablaze, being totally consumed by fire while running and crying. Others he saw were attacked by birds while crying and running away. [F.241.b] Others again were eaten by worms as they cried and ran fast. Still others were engulfed by a foul smell, crying pitifully and running fast.

3.680 “The king thought, ‘These beings suffer in different ways because of being attached to their lives and due to their subsequent engagement in karmic formation.’ Hence, having seen with his own eyes how those beings remained in error, he proceeded to teach them about the flaws of such ways. He said, ‘Because you regard your own lives with such fondness, that fondness causes you to engage in negative karmic acts. It is due to such karmic formation that you race around with your bodies ablaze, while being attacked by birds, while being eaten by worms, or while engulfed by a foul smell. Since you believe in a self that truly exists, you experience nothing but suffering and never find even a bit of happiness. Because of your beliefs in individuality, you engage in negative acts, and so you experience this sort of ripening. Consider instead the body to be inexhaustible, regard it without attachment, and perceive it as unclean.’

3.681 “Based on that teaching of the Dharma innumerably many tens of thousands of beings attained the irreversible stage. Maudgalyāyana, in case you may think that at that time King Bhūbhṛta was anyone else, do not think so. In those days I was King Bhūbhṛta. In this way I caused innumerably many tens of thousands of beings to stop their grasping and arrive at irreversibility. Therefore, Maudgalyāyana, bodhisattvas must train in non-grasping. A bodhisattva who trains in non-grasping will quickly attain the level of irreversibility. [F.242.a]

3.682 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created boundless roots of virtue in order to understand the path that leads to cessation as related to knowledge of what is possible. I did this by wondering how I could fully awaken to unsurpassed and perfect buddhahood and then teach sentient beings about the knowledge of the path that leads to cessation as related to knowledge of what is possible.

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a king and sage by the name of Knower of Existence. An accomplished and learned man, he was trained in understanding feelings and the one that feels, as well as formations, particulars, virtues, evils, absence of evil, performed acts, and also the mundane sciences and crafts.

3.683 “The king thought to himself, ‘What type of science might one learn to become free from birth, destruction, death, and unhappiness? Might there be some form of science that is devoid of unhappiness?’ Yet when inquiring in this way he failed to find any such science that is beyond arising, destruction, death, and birth. ‘These actions are like a potter’s jars,’ he thought. ‘They contain no sentient being, and they will end. If beings do not engage in karmic formation there will neither be death nor birth.’

3.684 “At that point the king attained mental absorption, and as his mind thus rested in equipoise, he thought of the distinct bodies of sentient beings. Considering the individual identities of as many beings as there are particles in a buddha realm, he determined the causes and conditions that create those identities, as well as the ways of apprehension whereby such identities emerge. Then he thought, ‘How can one acquire a cognition that does not create a personal identity? Only by disengaging from karmic formation. Whenever there is no such formation, there will not be any such distinctions. But when there is such causal formation, there obviously will be. [F.242.b] All of that is due to ignorance and craving, and craving causes karmic activity. Yet beings are not aware of this. If craving ceases there will not be any karmic activity. Yet beings do not understand this either. Thus the wise must let the light of wisdom unfold. The bodhisattva who spreads the light of wisdom will reach the irreversible stage.’

3.685 “Maudgalyāyana, in case you may think that at that time King Knower of Existence was anyone else, do not think so. And why not? In those days I was King Knower of Existence. Therefore, Maudgalyāyana, bodhisattvas must gain knowledge. The bodhisattva who achieves knowledge of entities reaches the irreversible stage.”

· KNOWLEDGE OF THE FUTURE ·

3.686 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created boundless roots of virtue in order to understand the future. I did this by wondering how I could fully awaken to unsurpassed and perfect buddhahood and then teach sentient beings about the knowledge of the future.

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a leader known as Honest Intelligence, who was expert in settling the arguments of sentient beings. As soon as he had heard people’s ideas he would immediately know whether or not they would win in a given dispute. The physical and mental conduct of Honest Intelligence was absolutely beautiful, and so when people came to see him they could not take their eyes off him again.

3.687 “To accomplish what is meaningful the leader Honest Intelligence decided to leave, enter solitude, and practice meditation. Once he had achieved mental absorption, he accomplished the divine eye due to this mental equipoise. With this eye he then perceived sentient beings’ deaths and births [F.243.a] as well as their pleasant and unfortunate states. Seeing this, he asked himself, ‘What is it that proceeds from this world to the next?’ Yet he could not find anything that transferred from one world to another, and so he thought, ‘In essence these phenomena are like the moon’s reflection in water. It looks as if the moon has gone into the water and the disk of the moon is also visible there. All these phenomena are like that—although there is no thing that transfers, it may appear as if something has transferred to the next world. However, the karmic action that is transferred from one world to another does not dissipate.’

“The leader Honest Intelligence then guided sentient beings to this understanding of phenomena being like the moon’s reflection, and he established them within that. Thus, realizing how phenomena are like the moon reflected in water, they came to abide within the qualities of irreversibility.

3.688 “Maudgalyāyana, in case you may think that at that time the leader Honest Intelligence was anyone else, do not think so. In those days I was the leader Honest Intelligence. Thus I guided innumerable many tens of thousands of beings to the irreversible stage. Those bodhisattvas then all purified buddha realms, benefiting boundlessly many beings and establishing them at the irreversible stage. They then passed beyond suffering within the field of nirvāṇa free from any remainder of the aggregates.

“Therefore, Maudgalyāyana, bodhisattvas should consider all phenomena to be, in essence, like the moon reflected in water. A bodhisattva who regards all phenomena to be in essence like the moon reflected in water will quickly reach the level of irreversibility.

3.689 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created boundless roots of virtue in order to understand the origin as related to knowledge of the future. I did this by wondering how I could

fully awaken to unsurpassed and perfect buddhahood and then teach sentient beings about the knowledge of the origin as related to knowledge of the future.

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a king and sage known as Excellent God. [F.243.b] He possessed tremendous miraculous powers and splendor and had attained freedom from attachment to pleasures by means of the outer path.

3.690 “This king and sage, Excellent God, went into solitude. Practicing meditation in his retreat, he wondered, ‘I see sentient beings who die and are born, taking unfortunate or happy paths, going to the higher or the lower realms. What might be the causes and conditions for that? Why does it appear that they take rebirth again after their body in a given life has died? Some are born in hells, some among the animals, and some in the realms of the Lord of Death, and some are born in the realms of demigods. Some are born as brahmins, some as royalty, some as merchants, and some as commoners. Some are born as gods in the realms of the four great kings, some as powerful gods, and some live as king of the gods. Some take birth in the Heaven of the Thirty-Three, some in the Heaven Free from Strife, some in the Heaven of Joy, some in the Heaven of Delighting in Emanations, and some in the Heaven of Making Use of Others’ Emanations. Some leave the human realm to be born as Brahmā. Some are born in the Realm of Brahmā, the Heaven of the High Priests of Brahmā, or the Heaven of the Retinue of Brahmā, and some are born in the Heaven of Great Brahmā. Others are born in the Heaven of Light, the Heaven of Limited Light, the Heaven of Limitless Light, the Luminous Heaven, and so forth, up to the Heaven of Perfected Virtue. Some are born in the Greater Heaven, the Heaven of Lesser Greatness, the Heaven of Limitless Greatness, and the Heaven of Great Fruition. Some are born among the beings who do not have any notions. Some are born in the Unlofty Heaven, the Heaven of No Hardship, and so forth, up to the gods of the Highest Heaven. Still others are born as gods in the fields of infinite space, infinite consciousness, and neither notion nor no notion.’

3.691 “Having inquired in this way Excellent God then thought, ‘The causes and conditions are nothing other than specific afflictions, specific actions, and specific forms of birth. When the causal afflictions are present there will be causal actions, and those will bring birth. However, if one is not afflicted there will not be any formations, and without formations there will not be birth. What could be more serene, [F.244.a] what could be more sublime, than this!’

3.692 “With this understanding Excellent God entered equipoise within the cessation of sensations related to notions. Going beyond all the fields of neither notion nor no notion, he entered equipoise within the cessation of sensations related to notions. As he emerged from his absorption, Excellent God was deeply relieved and he thought, ‘It is indeed possible to break free from this suffering!’

3.693 “Thereafter, seated in the midst of many beings, Excellent God taught the way to enter equipoise within the cessation of sensations related to notions. ‘Friends,’ he explained, ‘once you comprehend this form of absorption your attainment of the bodhisattva’s qualities will become irreversible, and you will realize what you have not yet realized.’ At that point the fourfold retinue became irreversible from unsurpassed and perfect awakening.

3.694 “Maudgalyāyana, in case you may think that at that time the king and sage Excellent God was anyone else, do not, because I was him. Thus, as I introduced my fourfold retinue to the equipoise of the cessation of sensations as related to notions, they reached the irreversible stage.

“Therefore, Maudgalyāyana, when practicing bodhisattva activities, bodhisattvas must consider how to go beyond formation. A bodhisattva who considers how to go beyond formation will, just by bringing forth the mind of awakening a single time, be able to purify karmic obscurations, even if they are as gigantic as Mount Sumeru. All such obscurations will be destroyed, dispersed, and annihilated.

3.695 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created boundless roots of virtue in order to understand cessation as related to knowledge of the future.

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a great brahmin and sage known as Divine Master. He possessed tremendous miraculous powers and splendor and had attained freedom from attachment to pleasures by means of the outer path.

3.696 “Resting in the first concentration he achieved the five superknowledges, and so he thought to himself, [F.244.b] ‘By dwelling in the first concentration one becomes capable of achieving deliverance beyond all karmic formation. This first concentration should be experienced, but it also has shortcomings, and there is deliverance beyond it. By recognizing experience, shortcomings, and deliverance in this context, one may attain deliverance beyond all karmic formation. The perfect deliverance that is based exclusively on the teaching of the blessed buddhas always concerns experience, shortcomings, and deliverance. Thus, there is experience, shortcomings, and deliverance related to the sense source of the eye up to the sense source of the mind, just as there is experience, shortcomings, and deliverance up to and including the

sense sources of smell, taste, tactility, and mental phenomena. Therefore, bodhisattvas must be aware that there is experience, shortcomings, and deliverance with regard to any phenomenon.'

3.697 "By correctly keeping this in mind the sage gained acceptance that phenomena are unborn. When he arose from his absorption he went on to visit villages, towns, cities, and royal palaces, thus teaching the beings there the Dharma of acceptance that phenomena are unborn. In this way he established innumerable many tens of thousands of beings in the acceptance that phenomena are unborn.

"Maudgalyāyana, in case you may think that at that time the brahmin and sage Divine Master was anyone else, do not think so. In those days I was that brahmin and sage Divine Master, and in this way I established innumerable many tens of thousands of beings in the acceptance that phenomena are unborn. Therefore, Maudgalyāyana, bodhisattvas must endeavor to attain acceptance that phenomena are unborn, and they must also teach the Dharma to others so that they gain that acceptance.

3.698 "Maudgalyāyana, I have created boundless roots of virtue in order to understand the path that leads to cessation as related to knowledge of the future. I did this by wondering how I could fully awaken to unsurpassed and perfect buddhahood and then teach sentient beings about the knowledge of the path that leads to cessation as related to knowledge of the future. [F.245.a]

"Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a sage known as Delightful Outcaste. He was endowed with tremendous miraculous powers and splendor, and he had attained the five superknowledges. The sage went into solitude, and while thus practicing meditation he thought, 'These phenomena do not lend themselves to concepts of class and family. In reality there is nothing to conceive of as phenomena or non-phenomena. Phenomena should also not be considered in terms of good or bad qualities. So-called phenomena are just whatever focal points one may hold. What are good qualities? What are bad qualities? Regret on the verge of death is not a good quality. A mind at ease at the time of death is a good quality. Thus, acts that should be performed are those that a wise being would engage in. The one who practices with ease of mind will know no fears or dreads.'

3.699 "The sage then arose from his absorption. Journeying throughout the ten directions, he would declare to sentient beings, "The wise are not frightened or intimidated by phenomena that do not arise. Yet childish, ordinary beings who have not received teaching ought to be afraid. Why is that? No essence of any phenomenon at all can be observed. That which has an essence and that which has no essence are both beyond arising and ceasing. The one

who can commit to this and assert it unequivocally is said to have gained “acceptance that phenomena are unborn.” You people, do not be frightened or afraid. Do not engage with and do not pursue the domain of the māras. Whenever something unreal is claimed to be real, then that is the domain of the māras. Through this teaching of mine innumerable tens of thousands of beings have attained acceptance that phenomena are unborn and become irreversible from unsurpassed and perfect awakening.’

- 3.700 “Maudgalyāyana, [F.245.b] in case you may think that at that time the sage Delightful Outcaste was anyone else, do not think so. In those days I was that sage Delightful Outcaste and so I established innumerable tens of thousands of beings in the acceptance that phenomena are unborn. Therefore, Maudgalyāyana, bodhisattva great beings must teach the Dharma for the sake of the acceptance that phenomena are unborn and they must induce that understanding in numerous gatherings of beings.”

· KNOWLEDGE OF DEATH ·

- 3.701 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created numerous different roots of virtue in order to understand death. I did this by wondering how I could fully awaken to unsurpassed and perfect buddhahood and then teach sentient beings about the knowledge of death.

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a king and sage known as Sāgaramati. He possessed tremendous miraculous powers and splendor and had attained freedom from attachment to pleasures by means of the outer path. Full of love for the world, Sāgaramati thought to himself, ‘Why should I remain in the forest for no reason? I shall divide the forest in terms of three causes. Thus, one part of the forest shall be for those who suffer from wind diseases, another shall be for those suffering from phlegm ailments, and a third part of the forest shall be allocated for those afflicted by bile disorders.’

- 3.702 “Further, the sage then thought, ‘I shall travel through all parts of the forest to determine the different tastes of the trees. Some trees may be sour, others salty, still others sweet, and some may be bitter, hot, or astringent. Which are the relevant parts of the forest? What tastes do the trees hold?’

“At that time the gods of the forest came before him with joined palms. Bowing their heads to the sage’s feet, they each conveyed their tastes to him. Thus, they explained to the sage [F.246.a] where in the forest the trees held tastes that were sour, salty, bitter, hot, astringent, or sweet.

- 3.703 “Sāgaramati thought to himself, ‘The different parts of the forest have accurately revealed their tastes to me. Now, how many disorders afflict sentient beings? There are four types of disorder that afflict sentient beings: wind diseases, bile diseases, phlegm diseases, and their combinations. These four may further be included in the three kinds of illness associated with wind, bile, and phlegm. The combinations are those of wind, bile, and phlegm.’
- 3.704 “Sāgaramati then determined which parts of the forest were sour and bitter, sour and astringent, sour and hot, sour and salty, sour and sweet, salty and astringent, and so forth, through to bitter and sour. In this way he also distinguished the different parts of the forest in terms of bitter, salty, astringent, hot, and sweet—determining which parts would contain which tastes. With knowledge of the different types of beings and the different types of forest, he then began the study of medicine.
- 3.705 “‘He thought, ‘There are three types of disease: those that are fatal, those that one survives, and those that are fatal unless treated. These are the types of disease that a skilled doctor must treat with medicine. With regard to the diseases that one survives, one must dispense medicine to avoid future agony. The fatal diseases must be dealt with medically to alleviate present pain [F.246.b] and bring comfort. Those diseases that can be remedied when treated but otherwise will become fatal must be medically treated in order to protect the life-force. Thus, medical treatment must be provided to dispel the sensations associated with fatal diseases, benefit the life-force with regard to diseases that can be remedied, and eliminate the agony produced by the indeterminate diseases. Hence, medical treatment is provided to dispel painful sensations.’
- 3.706 “Maudgalyāyana, in case you may think that at that time the king and sage Sāgaramati was anyone else, do not think so. And why not? In those days I was the king and sage Sāgaramati. I provided treatment to those suffering from pain and healed them. I sought to keep those enjoying good health free from affliction by offering them medical treatment. And when I failed to find any cure for someone, I treated them so that they could complete their lives. Therefore, Maudgalyāyana, bodhisattva great beings who wish to awaken to unsurpassed and perfect buddhahood must not be lazy when it comes to teaching the Dharma to sentient beings. They must teach everyone genuinely, even if it is at the cost of their lives. When the Dharma is taught genuinely, those who listen will become free from stupidity. [B23]
- 3.707 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created boundless roots of virtue in order to understand the origin as related to knowledge of death. I did this by wondering how I could fully

awaken to unsurpassed and perfect buddhahood and then teach sentient beings about the knowledge of the origin as related to the knowledge of death. [F.247.a]

“Long ago in the limitless, incalculable, inconceivable, immeasurable, and inexpressible cycle of existence, Maudgalyāyana, long before even the distant past there was a sage known as Skillful Achiever of the Future. He possessed tremendous miraculous powers and splendor and had attained freedom from attachment to pleasures by means of the outer path. The sage had entered solitary retreat, and when thus practicing meditation, he began to wonder, ‘How can the ripening of karmic action make such different forms of life appear? Sentient beings are of many different kinds and have many different states of mind. Because they experience different afflictions, they engage in different karmic acts. Thus, because their karmic conditioning differs, sentient beings differ as well. In the various hells there are different hell beings, the animal realms include many different kinds of animals, the inhabitants of the realms of the Lord of Death are of different types, and the same is the case with the beings who belong to the realms of demigods, humans, and gods.’

3.708 “The sage then asked himself, ‘Might there be some form of medicine that is not just beneficial for certain types of sentient beings? Well, all beings dwell on the self and so they generate many afflictions. The afflicted mind, in turn, engages in acts of karmic formation, and those acts come to ripen in various ways. So I shall examine that self, which thus relates to all of that.

3.709 “ ‘So, could the self be a physical form? The self might appear to have physical form but, as physical forms grow or shrink, people do not perceive the self as simultaneously growing or shrinking. Hence, the self cannot be a physical form. Likewise, the self might be thought to be feelings. However, in happy states of mind the self would then be happiness, in painful states of mind the self would be suffering, and in neutral states of mind the self would be neither suffering nor happiness. That is not how it is with the self, and so the self cannot be feeling. [F.247.b] If it were perception, the self would transform into happiness with regard to pleasant feelings. It would transform into pain with regard to painful feelings. And it would transform into neither happiness nor pain with regard to feelings that are neither enjoyable nor painful. But such transformation into something else is not characteristic of the self and therefore the self cannot be perception. Moreover, if the self were formation it would be virtuous, unvirtuous, or non-transferring. As such, it would ripen as pleasure, pain, or neither of the two. Yet the self is not held to be virtuous, unvirtuous, or non-transferring, and it therefore cannot be formation. Finally, if consciousness were the self, then why does consciousness transform into happiness, pain, and neutrality with

regard to sensations that are either enjoyable, painful, or neither enjoyable nor painful, respectively? The self is not thought to change, and therefore consciousness cannot be the self.'

3.710 "The sage then concluded, 'These five aggregates contain no self and nothing that is of the self. From the afflictions follow karmic actions, and those actions ripen. The ripening of karmic actions brings affliction, and in this way these three factors are uninterrupted.'

"Having emerged from his absorption, the sage went on to teach the Dharma to the fourfold retinue, saying, 'Friends, here there is neither self nor anything that is of the self. Formations occur when the conditions for those are present, and if their conditions are absent, so are the formations.'

3.711 "When the sage taught the Dharma in this way innumerable many tens of thousands of beings gained acceptance that phenomena are unborn. Apart from karmic formation, there is no birth, destruction, or death of anything at all. Afflictions bring karmic action, and karmic action brings ripening. All phenomena [F.248.a] are devoid of any essence; they are devoid of any essence of affliction, karmic action, or ripening.

"Maudgalyāyana, in case you may think that at that time the sage Skillful Achiever of the Future was anyone else, do not think so. In those days I was that sage Skillful Achiever of the Future. Through my account of affliction and karmic action innumerable many tens of thousands of beings attained the acceptance that phenomena are unborn. Therefore, Maudgalyāyana, bodhisattva great beings who wish to awaken to unsurpassed and perfect awakening must train in the three principles of karmic action.

3.712 "Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created vast and boundless roots of virtue in order to understand cessation as related to knowledge of death. I did this by wondering how I could fully awaken to unsurpassed and perfect buddhahood and then teach sentient beings about the knowledge of cessation as related to knowledge of death.

"Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a sage named Skilled in the Knowledge of Cessation as Related to the Knowledge of Death. He possessed tremendous miraculous powers and splendor and, by means of the outer path, he had attained freedom from attachment to pleasures and gained the five superknowledges. Bringing to mind all formed things, the sage saw that they disintegrate. So he wondered, 'Might there be any phenomenon that is not born and does not cease? Conditioned phenomena do come to an end⁸⁵ whereas unconditioned phenomena do not cease.'

3.713 “With this correct understanding in mind, the sage then entered the vajra-like absorption that is known as *delighting in all unconditioned phenomena*. [F.248.b] While thus dwelling in absorption, he examined and discerned all the mental events of the mindstream, and so he thought, ‘All phenomena arise due to the mind and cease due to the mind. Whatever form a phenomenon takes, it follows from the mind’s way of thinking. The mind gives birth to all phenomena, and the mind brings them all to an end. But what gives the mind such power?’

3.714 “Then he thought, ‘The mind has no form and it cannot be shown. When it arises, the mind does not know its own identity and when it ceases, the mind also does not know its own identity. The mind does not produce itself, and it does not make itself cease either. Such is the mind’s nature. This immaterial quality is the intrinsic nature of things. The cessation of mind is not an object of consciousness. When the mind arises, it forms part of the mind’s continuum and when it ceases, it is also part of the mind’s continuum. The cessation of the aggressive mind is part of the mind’s continuum, and the cessation of the ignorant mind is also part of the mind’s continuum. Thus one speaks of “desire or anger within the mind’s continuum.” With a knowledgeable mind, one will know the mind’s three continua. When, for example, a man searches for a jar in darkness he might light an oil lamp, and the light would then make him see the jar as well as other things. Likewise, when the mind driven by desire ceases, and the mind of knowledge arises, all the mind’s continua will be comprehended. When the mind driven by the wish to harm ceases, and the mind of knowledge arises, all the mind’s continua will be comprehended. When the mind driven by ignorance ceases, and the mind of knowledge arises, all the mind’s continua will be comprehended. With such knowledge [F.249.a] there is no perception of the features of affliction. There is not even any observation of the mind that consciousness sees as being endowed with knowledge. And why is that so? Because that mind is of a nature that is free of ignorance and pride. That which has no essence at all does not arise, and what does not arise does not cease. That which neither arises nor ceases cannot be cognized, comprehended, relinquished, cultivated, or perceived. Just as it is now, so it was in the past. Just as it was in the past, so it will be in the future. It cannot be cognized, comprehended, relinquished, cultivated, or perceived. Despite this sameness of the three times, ordinary beings who are childish and obscured seek awakening apart from the aggregates. But awakening is nothing other than the aggregates!’

3.715 “When the sage had arisen from his absorption, he then proceeded to teach this nature to sentient beings. He told them, ‘Whatever one trains in, it will yield particular attainments. That which the blessed buddhas of the past

attained is beyond increase, decrease, attainment, and destruction. Nevertheless, if one fully recognizes the nature of phenomena, just as it is, then birth is transcendence of suffering, and no birth is transcendence of suffering as well. Cessation is transcendence of suffering, just as no cessation is transcendence of suffering. Entity is transcendence of suffering, and no entity is transcendence of suffering as well.' As a result of this Dharma teaching, innumerable many tens of thousands of beings gained the acceptance that phenomena are unborn.

3.716 "Maudgalyāyana, in case you may think that at that time the king and sage Skilled in the Knowledge of Cessation as Related to the Knowledge of Death was anyone else, do not think so. And why not? In those days I was the king and sage Skilled in the Knowledge of Cessation as Related to the Knowledge of Death. Thus, by teaching them the equality of the three times, [F.249.b] I established innumerable many tens of thousands of beings within the acceptance that phenomena are unborn.

Therefore, Maudgalyāyana, bodhisattvas who wish to awaken to unexcelled and perfect buddhahood must teach the Dharma of the equality of the three times, and they must establish sentient beings within that equality. Bodhisattvas who establish beings within the equality of the three times will quickly become irreversible from unsurpassed and perfect buddhahood.

3.717 "Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created vast and boundless roots of virtue in order to understand the path that leads to cessation as related to knowledge of death. I did this by wondering how I could fully awaken to unsurpassed and perfect buddhahood and then teach sentient beings about the knowledge of the path that leads to cessation as related to knowledge of death.

"Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a brahmin named Joyous Moon, who was like a great sal tree. His parents were extremely pure and he and his wife lived in celibacy. He himself practiced recitation and the memorization of scripture and mastered the three types of knowledge, as well as linguistics, Kaiṭabha literature, grammar, the Fifth, the topics of the past, the teachings of the Lokāyata system, the scriptures on sacrifice, and the characteristics of great men. His understanding of the three types of knowledge was impeccable, and he possessed miraculous powers through karmic ripening. Living from alms, he accepted the donations of any extremist or outcaste. While thus committed to a beggar's livelihood, he decided to feed all beings. He therefore prepared feasts that lasted for a thousand, two thousand, three

thousand, and even five thousand days. In this way he performed the moon sacrifice for eight hundred thousand years, and for the same amount of time he did not serve anyone with a degenerate mind. [F.250.a]

3.718 “At that time there appeared in the world a thus-gone one named Free from All Suffering; he was learned and venerable, a well-gone one, a knower of the world, a steersman who guided beings, unexcelled, a teacher of gods and humans, a buddha, a blessed one. The gathering of hearers belonging to the thus-gone Free from All Suffering was equal to the stars, as was his gathering of bodhisattvas.

“The brahmin Joyous Moon, who was like a great sal tree, thought to himself, ‘Almost everyone has visited my wonderful place for the distribution of alms. Yet neither the hearers of the thus-gone Free from All Suffering, nor the thus-gone Free from All Suffering himself, have come to my kitchen. What can I do to make the thus-gone Free from All Suffering and his saṅgha of hearers come here where I distribute alms? Let me think about the offerings that we make. Is there perhaps anything wrong with our offerings, since the thus-gone Free from All Suffering and his saṅgha of hearers have avoided paying us a visit? The thus-gone Free from All Suffering and his saṅgha of hearers only eat at specific times, and my large gifts are distributed only when they have already eaten. It must be due to that mistake that the Thus-Gone One hasn’t been visiting the place where I distribute alms.’

3.719 “The next morning the brahmin Joyous Moon, who was like a great sal tree, rose early and, accompanied by many male and female brahmins, he set out to meet the thus-gone Free from All Suffering. At first they all traveled in chariots pulled by white mares but when they could no longer travel further in that way, they dismounted and walked to where the thus-gone Free from All Suffering was residing. Finally, they beheld the thus-gone Free from All Suffering seated under a tree. He was fine and handsome, with his senses and mind serene. [F.250.b] He rested peacefully, having attained true gentleness. He rested calmly, having attained genuine gentleness. He was vigilant and disciplined like an elephant, radiant and pristine like a lake, and shining like a golden reliquary.

3.720 “The brahmin thought, ‘I used to think of the thus-gone Free from All Suffering as if he were a member of the saṅgha of monks. That was unfortunate, not something fortunate! The Blessed One is sublime, and must be treated accordingly. I must honor him with the most exquisite foods, bedding, and healing treatments.’

“Thus the brahmin went before the Thus-Gone One, draped his shawl over one shoulder, and placed his right knee on the ground. Taking hold of the blessed thus-gone Free from All Suffering’s hands, he kissed them. Then

he declared his name and family line saying, 'Blessed One, I am the brahmin Joyous Moon, who is like a great sal tree.' He said this three times and then continued: 'Blessed One, you are not a monk. You are sublime, and yet I counted you as one among the monks. I have erred, Blessed One. Please know that I have erred. Please allow me to serve you and your saṅgha for along as you remain, offering you bedding and healing treatments.'

3.721 "The thus-gone Free from All Suffering then spoke to the brahmin Joyous Moon, who was like a great sal tree: 'Joyous Moon, be at complete ease. Gods, humans, demigods, nāgas, yakṣas, gandharvas, and all other large beings all want happiness. But, Joyous Moon, as long as he lives, the Blessed Buddha [F.251.a] does not act for the sake of just one being. And why not? Because the thus-gone, worthy, perfect buddhas appear in the world to benefit the entire world. The Thus-Gone One has appeared out of love for those who lack food, a resting place, clothing, and a home.'

" 'Blessed One,' insisted the brahmin, 'please allow me to serve you and your saṅgha of hearers with pleasing offerings for at least seven days!'

3.722 "Out of love for the brahmin Joyous Moon, who was like a great sal tree, the thus-gone Free from All Suffering did not reply, and thereby he accepted the invitation. The brahmin Joyous Moon, who was like a great sal tree, understood that the blessed thus-gone Free from All Suffering's silence was a sign of his acceptance, and so Joyous Moon bowed his head to the Blessed One's feet. He then stood up and returned to his home. Once back home, he gathered his relatives and told them, 'Please be aware that I have invited the thus-gone Free from All Suffering and his saṅgha of hearers to receive elaborate midday meals here for a period of seven days. Please help me with whatever physical power and might you may have!'

" 'Very well,' replied his friends.

3.723 "Next Joyous Moon addressed his servants, workers, and employees, saying, 'Friends, please be aware that I have invited the thus-gone Free from All Suffering to receive elaborate midday meals for a period of seven days. Please apply yourselves to this with all your power and might!'

" 'Very well,' they replied.

"Together with his relatives, friends, officials, kinsmen, servants, workers, and employees, [F.251.b] Joyous Moon then built a courtyard and equipped it with seats and various utensils. The next morning he dispatched a messenger, who went before the Thus-Gone One and said, 'Blessed One, the time has come to visit the brahmin Joyous Moon, who is like a great sal tree. Please acknowledge that the time has now come for the midday meals.'

3.724 " 'Householder,' replied the Blessed One, 'you may leave and prepare the seats.'

“ ‘Indeed,’ replied the messenger, and so he returned to Joyous Moon saying, ‘Brahmin, you can prepare the Thus-Gone One’s seat.’

“Having prepared a courtyard that was twelve leagues long and twelve leagues wide, Joyous Moon approached the nāga kings, saying, ‘Friends, please be informed that the Blessed One and his retinue will arrive for their midday meal tomorrow.’

“ ‘Very well,’ replied the nāga kings, thus expressing their approval.

3.725 “Next, Joyous Moon approached the yakṣas and told them, ‘Please prepare the seats for the Blessed One and his retinue.’

“ ‘We shall do that!’ replied the yakṣas, and in accord with Joyous Moon’s wishes the yakṣas then arranged the seats within the twelve-league enclosure. At the same time, the nāga kings sprinkled the compound with scented waters.

3.726 “Joyous Moon then spoke to the gandharvas: ‘Friends, the Blessed One will be arriving here for a midday meal, accompanied by his saṅgha of hearers. Please provide a musical accompaniment.’ To the kumbhāṇḍas he said, ‘Friends, please raise canopies for the Blessed One.’ And to the nāga kings he requested, ‘Friends, please send a cooling wind. Please ensure that it is not hot while the Thus-Gone One and his saṅgha of hearers are enjoying their meal.’ The nāga rulers also adorned Joyous Moon’s courtyard with their ornaments and erected canopies of jewels and pearls.

3.727 “Early the next morning the thus-gone Free from All Suffering donned his dharma robe and took up his alms bowl. Accompanied by his saṅgha of hearers, he then proceeded to the site where the brahmin Joyous Moon, [F.252.a] who was like a great sal tree, had made the arrangements for the midday meal. There he took his seat and the saṅgha of monks sat down in a row to his left. As soon as the Buddha and the saṅgha of monks had taken their seats, the nāgas and gandharvas gathered to play music, while divine perfumed powders trickled down from the sky.

“At that time the thus-gone Free from All Suffering performed a magical feat. Thus, by the Thus-Gone One’s miraculous doing, the courtyard was extended to measure one hundred leagues and the enclosure became surrounded by a beryl fence adorned with crystal pavilions.

3.728 “The brahmin Joyous Moon, who was like a great sal tree, saw that the Buddha and the other members of the saṅgha of monks had taken their places, and so he served them delicious and abundant food and drink of various kinds to their satisfaction. Divine music was played, divine incense burned, and divine perfumes sprinkled. Seeing the Blessed One and his saṅgha of monks partaking of their meal, Joyous Moon covered them with two magnificent cotton fabrics. At that point the location filled up with gods, from the sun and the moon until the limits of the circle, one more splendid

than the other. Then, as the brahmin Joyous Moon, who was like a great sal tree, saw that the Blessed One and his saṅgha of monks had completed their meal, he offered them alms bowls and water. Placing his right knee on the ground, he then spoke to the Blessed One: 'Blessed One, may my gifts be for all sentient beings. By these roots of virtue may all beings awaken to unsurpassed and perfect buddhood.'

3.729 "At this point the Blessed One smiled. As he did so, [F.252.b] all the gods, from the sun and the moon until the limits of the circle, as well as all the humans who were present there, became bathed in a golden light. The sage Joyous Moon, who was like a great sal tree, said to the Blessed One, 'Blessed One, as this light spreads from you, all beings who are touched by it experience undivided faith. May the ripening of these roots of virtue reach all beings. Blessed One, what has caused your smile, and what were its conditions?'

3.730 "The blessed thus-gone Free from All Suffering then said to the brahmin Joyous Moon, who was like a great sal tree, 'Brahmin, all beings who are touched by this light become irreversible from unsurpassed and perfect buddhahood. Having awoken to unsurpassed and perfect buddhahood within their completely pure buddha realms, they will benefit all beings and then pass beyond suffering within the field of nirvāṇa, free from any remainder of the aggregates. All of them have produced this seed of awakening.' Having declared to all those beings that future awakening will be unsurpassed and perfect buddhahood, the Thus-Gone One then rose from his seat and departed.

3.731 "Maudgalyāyana, in case you may think that at that time the brahmin Joyous Moon, who was like a great sal tree, was anyone else, do not think so. In those days I was the brahmin Joyous Moon, who was like a great sal tree. Thus I venerated, revered, honored, and worshiped the Thus-Gone One with great devotion for one week, so that those beings would receive their prophecy. Although the Thus-Gone One did not grant me a prophecy, I did not feel disheartened, nor did I feel that I could not awaken to unsurpassed and perfect buddhahood. Therefore, Maudgalyāyana, [F.253.a] bodhisattvas must serve the thus-gone ones without any laziness. A bodhisattva who serves without laziness will quickly reach the qualities of the irreversible stage."

· KNOWLEDGE OF BIRTH ·

3.732 "Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created boundless roots of virtue in order to understand birth. I did this by wondering how I could fully awaken to unsurpassed and perfect

buddhahood and then teach sentient beings about the knowledge of birth. I also wondered how, once they had heard about the knowledge of birth, I might best teach about the absence of self in phenomena and about birth.

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a religious and righteous king named Mahāyasyā. This king possessed tremendous miraculous powers and splendor, and he had attained freedom from attachment to pleasures by means of the outer path. On the fifteenth day of the bright fortnight, the day of the full moon, King Mahāyasyā went to the assembly hall of the gods of the Heaven of the Thirty-Three to participate in a Dharma discussion. Once there, he said, ‘Friends, whenever a thus-gone, worthy, perfect buddha appears in the world, then whatever Dharma that buddha teaches is endowed with activity.’

3.733 “At that point ninety thousand kings appeared at the assembly hall, including King Topmost Intelligence, King Viṣnumati, King Candramati, King Drop of Intelligence, King Flower Intelligence, King Powerful Intelligence, King Starlight, King Cloud of Intelligence, and King Vimala-candramati. Participating in the Dharma discussion, the kings advised, ‘Friends, we must follow those who teach the Dharma, not those who teach non-Dharma. We must follow those who teach the genuine, [F.253.b] not those who deny the genuine. We must follow those who teach peace, not those who deny peace. We must follow those who teach the truth, not those who deny the truth. Friends, we must follow those who teach emptiness, not those who deny emptiness. Friends, we must follow those who teach that there is no self, not those who teach in terms of a self. The blessed buddhas speak of emptiness, not persons. Friends, the blessed buddhas declare that the twelve inner and outer sense sources are devoid of any essential nature.’

3.734 “At that point many in the circle of gods exclaimed loudly and with a clear voice, ‘Friends, how could there be any acts of karmic formation within emptiness? If there were no “I” and “mine,” then what acts of karmic formation could have made us gods take birth in the Heaven of the Thirty-Three?’

“Another group of gods responded, loud and clear, ‘Friends, do not denigrate the teaching of the blessed buddhas. When the five signs appear, gods die and take rebirth. This you know from your own direct perception. But do you see any self of the dying god? How, one may wonder, could a self be harmed in any of those ways? And yet even if we all unite we cannot save a god from harm. At the first sign no self appears, and no self can be claimed to appear at the second, third, fourth, or fifth sign either. We see no

self of the dead and dying. Here there is neither self nor anything that is of a self. All phenomena are devoid of self and anything that belongs to it. And thus the words of the blessed buddhas are genuine.'

3.735 "King Topmost Intelligence then spoke to the ninety thousand kings: 'All of you, gather here! Alas, this assembly of gods is in disagreement and lacks realization of the thus-gone ones' teaching. So let us visit Jambudvīpa for a Dharma discussion. If we have now come to this divine assembly hall for Dharma discussions to suggest that phenomena are in fact not empty, [F.254.a] and that there is both self and something that is of the self, then this gathering of gods is in error, harboring numerous doubts about the buddhas' teaching. So come, let us go to Jambudvīpa to have a Dharma discussion!'

"The kings gathered in a group and then said to King Topmost Intelligence, 'You were born in the central country, not in any of the outlying realms of the east, west, north, or south. Your understanding is expressed in this Dharma.'⁸⁶

3.736 "King Topmost Intelligence then spoke to the kings of the outlying realms: 'Choose twenty-five kings from the east, twenty-five kings from the west, twenty-five kings from the north, and twenty-five kings from the south. The one hundred kings must be astute, learned, intelligent, not fickle, not making things up, not confused, not hurried, and they must be capable of examining their own stream of being.'

" 'As you wish,' replied the kings, and so they selected one hundred kings in accordance with King Topmost Intelligence's directions.

3.737 "Arriving there like the king of swans, King Topmost Intelligence now miraculously took up residence upon the king of snow mountains together with the one hundred kings. Through divine emanation a courtyard appeared there, which remained perceptible to all of the divine kings. The gods of the Heaven of the Thirty-Three then created a throne for King Topmost Intelligence out of the seven precious substances and placed it in the middle of the group of one hundred kings. Having prostrated in the ten directions, King Topmost Intelligence then took seat upon his throne, while the ninety-nine other kings bowed to his feet and gathered around him.

"The gods of the Heaven of the Thirty-Three witnessed this with joy, delight, and appreciation. 'The sacred Dharma,' [F.254.b] they thought, 'is manifest for the humans of Jambudvīpa. For a while still the sacred Dharma shall not fade.' The gods then let a rain of divine mandārava flowers fall, and they gathered happily to listen to the sacred Dharma.

3.738 "At this point King Topmost Intelligence spoke to a royal messenger: 'Friend, upon the summit of this snow mountain lives a sage by the name of Sādhumati. Please go and invite him here, and let him know that these kings

wish to see him.'

" 'As you wish,' replied the messenger and so, as fast as an athlete can bend or stretch an arm, he disappeared from the royal gathering and reappeared before the sage. The messenger bowed his head to the sage's feet, and then explained to him the character of his errand. When the sage heard about the thus-gone Bhūbhṛta's having passed beyond suffering, and of what had transpired since then, he shed tears of compassion. As the sage's tears flowed, their warmth melted the cape of the king of snow mountains. Then he said to the messenger, 'Friend, since there are beings who have seen and listened to that thus-gone one, the sacred Dharma remains. It has not faded. Leave on your own, I shall not go. I do not wish to let go of the peaceful rest of the thus-gone ones, and instead involve myself in mundane diversions.'

3.739 "The sage then continued: 'Friend, let me resolve the issue that the gods are debating about whether there is a self or not. If there were a self, there ought to be no aging, death, or disease. And why? Because the self is not born, does not age, does not die, and does not appreciate generosity. Therefore, there is no self.'

3.740 "When the sage gave this teaching the messenger attained the dustless and stainless Dharma eye that sees the teachings. [F.255.a] Flying through the sky like the king of swans, he returned to the group of kings. In approaching, he spoke to them from sky: 'Friends, the sacred Dharma remains, the teaching of the thus-gone ones is ablaze. Whoever applies effort will be able to extract the essence of the thus-gone ones' teachings. For those who lack diligence no buddha appears, no Dharma is heard, and no Dharma will be comprehended. Lacking diligence, they will regress. Yet for the diligent the Dharma remains: "All that is conditioned is impermanent; all that is conditioned is suffering; all phenomena are devoid of self; passing beyond suffering is peace." The winds carry these words throughout the ten directions!'

"Upon hearing these words those who were proponents of a self came to abide within the absence of self, and those who were proponents of no-self completed their tasks. All of that happened due to Topmost Intelligence's power.

3.741 "Maudgalyāyana, in case you may think that at that time King Topmost Intelligence was anyone else, do not think so. In those days I was the King Topmost Intelligence and thus I established all those beings in the Dharma. I caused the words of the teachings to be heard throughout the entire trichiliocosm and, because I had served tens of thousands of buddhas in the past, I had great compassion for sentient beings. That is how the words of

Dharma emerged. Therefore, Maudgalyāyana, bodhisattva great beings must emit the lion's roar free from any shyness concerning the blessed buddhas' teachings.

3.742 "Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created numerous different roots of virtue in order to understand the origin as related to knowledge of birth. I did this by wondering how I could fully awaken to unsurpassed and perfect buddhahood and then teach sentient beings about the knowledge of the origin as related to knowledge of birth.

"Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a thus-gone one named Hundreds of Light Rays. At that time this universe remained free from harm, abiding without disintegration or formation. [F.255.b] From each light ray there would appear innumerable buddha emanations, streaming out into innumerable universes of the ten directions. These emanations, who were in perfect accord with the wishes of beings, matured innumerable many tens of thousands of beings. These emanations taught the Dharma in agreement with the inclinations of beings. In this manner the buddha realm of that thus-gone one encompassed innumerable trichiliocosms throughout which emanations were ripening sentient beings, and so the Thus-Gone One himself resided in boundless buddha realms, bringing innumerable bodhisattvas to maturation.

3.743 "At that time there was a monk known as Flawless Eyes who was serving the Thus-Gone One, and he knew well the thoughts of all the beings whom the Thus-Gone One's emanations were ripening. Whenever the Thus-Gone One would teach the Dharma, the monk would do the same. Whenever he heard the Thus-Gone One teach, the monk would offer his service. In this way innumerable many tens of thousands of beings awoke to unsurpassed and perfect buddhahood simply due to the service rendered by the monk.

"Maudgalyāyana, in case you may think that at that time the monk Flawless Eyes was anyone else, do not think so. In those days I was that monk Flawless Eyes. Having heard the Thus-Gone One's Dharma teaching, I established innumerable many tens of thousands of beings at the irreversible level. Therefore, Maudgalyāyana, when bodhisattvas come into contact with the Dharma teachings of the thus-gone ones, they must, without any stinginess, ensure that the thus-gone ones' teachings are heard and bodhisattvas are ripened.

3.744 "Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created numerous different roots of virtue in order to understand cessation as related to knowledge of birth. I did this by wondering how I

could fully awaken to unsurpassed and perfect buddhahood and then teach sentient beings about the knowledge of cessation as related to knowledge of birth. [F.256.a]

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past, there was a thus-gone one by the name of Anantaprabha; he was learned and venerable, a well-gone one, a knower of the world, a steersman who guided beings, unexcelled, a teacher of gods and humans, a buddha, a blessed one. At that time the conduct of the beings of the world was excellent, because the world was full of beings with excellent past deeds, who were of an honest nature, free from deceit and deception, and who were fearful of the consequences of evil in lives to come.

3.745 “At that time there appeared in that buddha realm a bodhisattva named Noble Splendor. Chief among eight hundred thousand bodhisattvas, he was a master of skillful means. Noble Splendor was expert in the activities of sentient beings, and he knew very well how to teach them the Dharma, when to approach them, and which Dharma teaching would be appropriate for which being. He was endowed with boundless bodhisattva qualities.

3.746 “The bodhisattva Noble Splendor set out to see the thus-gone Anantaprabha, traveling from one buddha realm to the next. Whenever the bodhisattva set his foot in a given buddha realm, the beings there understood that a buddha had appeared. The realms of the māras would become subdued, the realms of the gods rejoiced, and all the buddha realms became bathed in a golden light. When this happened the beings of the realm were amazed and wondered, ‘Where does this light come from?’ A voice could then be heard from the sky, telling them, ‘The buddha realms are all pervaded by the light of the thus-gone ones. Those wishing to see a thus-gone one should join their palms and say so. You will then behold a thus-gone one.’

3.747 “When they had heard these words the people joined their palms, looked up into the sky, [F.256.b] and said, ‘Please let us meet a thus-gone one!’ At that point a trillion emanations of the thus-gone ones were produced, and each of those emanations was perceptible to one being only. For one day this sphere of light kept shining throughout innumerable many tens of thousands of buddha realms, making innumerable many tens of thousands of bodhisattvas become irreversible.

3.748 “Since the bodhisattva Noble Splendor demonstrated such power, strength, and diligence, the thus-gone Anantaprabha said to him, ‘Noble son, come, follow my light. Understand that my buddha realm extends as far as you can see my radiance.’

“The Blessed One then sent forth a golden light, and the bodhisattva Noble Splendor followed it by means of his miraculous powers. In this way the bodhisattva traveled for an incalculable eon, yet he still did not see the source of the light. Having traveled for an incalculable eon, he felt physically fatigued and weary. Yet at that point the form of the Buddha appeared in the sky before him and said, ‘Noble son, do not let your mind become exhausted and weary. Travel on for a bit more.’

3.749 “At that point the thus-gone, worthy, perfect buddha Anantaprabha performed a miraculous feat and so, by this miraculous feat, the bodhisattva’s physical fatigue was dispelled and the power of the Buddha imbued his body and mind with diligence. In this way the bodhisattva Noble Splendor traveled on for another incalculable eon. Finally, he came to a tree made of the seven precious substances and noticed that the light was shining from behind the tree. At that point he draped his shawl over one shoulder, knelt on his right knee, and spoke in verse to the thus-gone Anantaprabha:

3.750 “ ‘With your stainless mind that has abandoned all ties
You comprehend all the realms of the world. [F.257.a]
Guide, I follow your light
Wherever it reaches!’

3.751 “In the sky before him now manifested a mansion made of the seven precious substances. Within the mansion he saw the form of the Buddha, who then spoke these verses to him:

“ ‘Whoever is at my feet,
And whoever is at the end of this realm,
They will all hear my voice
And comprehend all the practices.

3.752 “ ‘The buddha qualities of the ten powers are unique;
Steadfast one, they are true for all living beings.
The nature and character of objects, the sciences,
And the words that concern objects—all of this I understand.

3.753 “ ‘When the beings in this realm of mine hear these words
That I, the Victor, speak, they cannot but have faith.
Everyone will come to dwell upon the unsurpassed stage
And be irreversible from the qualities of the victorious ones.

3.754 “ ‘The qualities of the great guides
Are not shared in common with the hearers.
The child of the victorious ones whose inspiration is clear

Overcomes the flaws of the māras and reaches awakening.’

3.755 “Maudgalyāyana, in case you may think that at that time the bodhisattva Noble Splendor was anyone else, do not think so. In those days I was the bodhisattva Noble Splendor, and so I followed the light of that thus-gone one for two incalculable eons. It was I who spoke in verse in praise of that Thus-Gone One. By the power of that Thus-Gone One, I was able to spread understanding with that verse throughout all those buddha realms. Therefore, Maudgalyāyana, bodhisattvas must don the armor of the powers and not harbor any doubts or qualms about the words of the thus-gone ones. [B24]

3.756 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created boundless roots of virtue in order to understand the path that leads to cessation as related to knowledge of birth. [F.257.b] I did this by wondering how I could fully awaken to unsurpassed and perfect buddhahood and then teach sentient beings about the knowledge of the path that leads to cessation as related to knowledge of birth.

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past, there was a thus-gone one known as Beyond All Worlds; he was learned and venerable, a well-gone one, a knower of the world, a steersman who guided beings, unexcelled, a teacher of gods and humans, a buddha, a blessed one. The buddha realm of the thus-gone Beyond All Worlds was known as Eye of Virtue, and within it there appeared a bodhisattva named Holder of Infinite Strength. The leader of seven hundred thousand bodhisattvas, Holder of Infinite Strength was a master of generosity, discipline, patience, diligence, concentration, insight, and skillful means. He was always concerned with the gathering of bodhisattvas that surrounded the thus-gone Beyond All Worlds but he also ripened followers of the vehicles of the solitary buddhas and the hearers. He also served the Thus-Gone One and lived a happy life.

3.757 “This bodhisattva sent emanations to sentient beings in eighty thousand universes, including the buddha realm of the thus-gone Beyond All Worlds. In this way he ripened and purified the realms by means of his emanations. The thus-gone Beyond All Worlds then asked the bodhisattva Holder of Infinite Strength, ‘Noble son, are you able to purify these innumerable many tens of thousands of universes, ensuring that there are no beings in the hells, animal realms, realms of the Lord of Death, or demigod realms? Can you in a single instant purify them entirely of unfree states and endow them with the qualities of buddha realms?’ [F.258.a]

3.758 “ ‘Blessed One,’ replied the bodhisattva Holder of Infinite Strength, ‘I can complete that task in a single instant.’

“ ‘Noble son, are you really capable of that?’ inquired the thus-gone Beyond All Worlds. ‘Noble son, beings with long lifespans now live for innumerable many tens of thousands of eons, and yet in a single life a bodhisattva who possesses all forms of laziness can still bring them to maturation. Noble son, with my eyes I perceive that innumerable many tens of thousands of buddhas keep coming to this buddha realm to carry out their activities. And there are no buddha realms that have not in this way been cultivated by numerous buddhas. Wherever there is a buddha realm there will also be numerous buddhas who bring it to maturation. Just as they appear in this realm, the blessed buddhas appear in all other buddha realms as well. Therefore, noble son, be confident that you can ripen and cultivate this buddha realm by means of the Thus-Gone One’s teaching. Noble son, if you create roots of virtue before innumerable many tens of thousands of buddhas, and if you possess sharp insight and incomparable compassion, will you then not be able to ripen all beings in this one single life of yours?’

3.759 “The bodhisattva Holder of Infinite Strength then said to the thus-gone Beyond All Worlds, ‘If the Thus-Gone One so instructs me, I shall embrace sentient beings with love. To fulfill the Thus-Gone One’s wishes I would gladly remain for incalculably many eons within a pit of burning embers.’ [F.258.b]

“When the bodhisattva had spoken these words, the thus-gone Beyond All Worlds passed beyond suffering within the field of nirvāṇa free from any remainder of the aggregates. Upon the Thus-Gone One’s passing, the bodhisattva Holder of Infinite Strength offered elaborate worship to the Thus-Gone One’s relics. Keeping in mind his instructions, he embraced sentient beings with love and sent forth boundlessly many quintillions of emanations. In this way the buddha realm became like a meadow full of the flowers of irreversible bodhisattvas before finally the bodhisattva himself passed away.

3.760 “Maudgalyāyana, in case you may think that at that time the bodhisattva Holder of Infinite Strength was anyone else, do not think so. In those days I was the bodhisattva Holder of Infinite Strength. It was I who filled that buddha realm with the flowers of bodhisattvas, and I who made the Buddha’s tradition flourish, and I who offered elaborate worship to the Thus-Gone One’s relics. Therefore, Maudgalyāyana, bodhisattvas must endeavor to keep the Buddha’s tradition intact, and so awaken to perfect buddhahood in the future.”

3.761 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created boundless roots of virtue in order to understand the defilement of desire. I did this by wondering how I could fully awaken to unsurpassed and perfect buddhahood and then teach sentient beings about the knowledge of the defilement of desire.

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a king known as Perceiving the Nature of All Beings. Astute and intelligent, the king was an expert in recognizing the compositions of the faculties of sentient beings. Thus he correctly understood the specific desires [F.259.a] of beings yearning for physical form. He would see how those beings suffered from, and were scorched by, their desires for physical forms.

3.762 “The king was concerned about finding ways for beings to relinquish their desire for physical forms, and so he thought, ‘What methods might there be for sentient beings to relinquish their present desire for physical forms and avoid producing any more? These beings are tormented and scorched by their desire for form. At the time of their death, may their desiring minds not compel them to take birth in the hells! Tormented by the fires of desire, beings are born in hells where infernal fires torment them. This double torment keeps them tied in the shackles of death. Thus, oppressed by suffering they take birth, die, and wander from this world to the next.’

3.763 “The king searched for a right method, and then concluded, ‘Due to conceptualization, childish beings become tied up by the idea of the clean and miss the nature of emptiness, while mere color is merely second.⁸⁷ However, impurity subsumes it all, for here there is nothing whatsoever that is clean. Still, as when a firebrand is spinning, beings misapprehend appearances, and so they act with desire, believing that they are relating to something that is pure. Thus they remain bound throughout birth, aging, and death. Racing around in circles, they do not understand where all this begins.’

“With this understanding the king repeatedly taught sentient beings correctly about the unclean. Thereby, innumerably many tens of thousands of beings understood the concept of impurity, began to think in terms of the unclean, and comprehended the essential nature of all phenomena. [F.259.b] With such understanding innumerably many tens of thousands of beings reversed their desires by means of the concept of impurity. Thus, free from the desires of the desire realm, they were born in the world of Brahmā.

3.764 “Maudgalyāyana, in case you may think that at that time the king Perceiving the Nature of All Beings was anyone else, do not think so. And why not? In those days I was the king Perceiving the Nature of All Beings. In

this way I reversed the desires of innumerably many tens of thousands of beings so that they took birth in the world of Brahmā. Since they also all understood the nature of form correctly, they became irreversible from unsurpassed and perfect awakening. Therefore, Maudgalyāyana, bodhisattvas must correctly understand the nature of form, and they must explain their understanding to sentient beings. Bodhisattvas who correctly understand the nature of form and convey this to sentient beings become irreversible from unsurpassed and perfect awakening.

3.765 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created boundless roots of virtue in order to understand the origin as related to knowledge of the defilement of desire. I did this by wondering how I could fully awaken to unsurpassed and perfect buddhahood and then teach sentient beings about the knowledge of the origin as related to knowledge of the defilement of desire.

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past, there was a sage named Certain in the Dharma. This sage possessed tremendous miraculous powers and splendor, and he had attained freedom from attachment to pleasures by means of the outer path. Just like looking at reflections in a mirror, the sage correctly understood the origin as related to knowledge of the defilement of desire. Thus, just as there are no actual forms to be seen within a mirror, the sage did not perceive any knowledge of the origin as related to knowledge of the defilement of desire. Why not? Because those are not real entities. [F.260.a] When something does not exist as an entity, it cannot be relinquished, comprehended, cultivated, or perceived. Childish, ordinary beings, who lack learning and pursue sense pleasures, merely have the impression of being involved with those things.

3.766 “In this way the sage correctly examined things as if they were the reflections of forms that appear in a mirror, and so he attained the five superknowledges. Having achieved a perception of all phenomena being like reflections in a mirror, he established innumerably many tens of thousands of beings within the acceptance of that.

“Maudgalyāyana, in case you may think that at that time the sage Certain in the Dharma was anyone else, do not think so. In those days I was the sage Certain in the Dharma, and so I established innumerably many tens of thousands of beings within the absorption in which appearances are like reflections a mirror. The associated roots of virtue I dedicated to unsurpassed and perfect awakening.

3.767 “Therefore, Maudgalyāyana, bodhisattvas must let their minds engage with phenomena as being like the reflections in a mirror. Bodhisattvas who let their minds engage with phenomena as being like the reflections in a mirror will become irreversible from unsurpassed and perfect awakening.

3.768 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created boundless roots of virtue in order to understand cessation as related to knowledge of the defilement of desire. I did this by wondering how I could fully awaken to unsurpassed and perfect buddhahood and then teach sentient beings about the knowledge of cessation as related to knowledge of the defilement of desire.

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past, there was a sage by the name of Ujayadatta,⁸⁸ who possessed tremendous miraculous powers, splendor, and ability. The sage wondered, ‘Might there be anything more perfect and sublime than what I have realized? [F.260.b] Well, what I have comprehended are all phenomena that are subject to cessation. Something that knows no cessation would be more perfect and sublime than that. All phenomena that arise are subject to cessation, whereas phenomena that do not arise are not subject to cessation. So, what would be an unborn phenomenon? By their very nature all phenomena are unborn, because they are not real. Thus, all phenomena lack any essential nature. All phenomena are devoid of any essential nature. Hence, the essential nature of all phenomena is unborn.’

3.769 “As the sage inquired in this way he attained acceptance that phenomena are unborn. He went on to establish innumerably many tens of thousands of beings within that acceptance and made them uphold that.

“Maudgalyāyana, in case you may think that at that time the sage Ujayadatta was anyone else, do not think so. In those days I was the sage Ujayadatta. In this way I established innumerably many tens of thousands of beings within the acceptance that phenomena are unborn, and thus I made them uphold the ultimate. Therefore, Maudgalyāyana, bodhisattvas must abide by the acceptance that phenomena are unborn. A bodhisattva who abides in the acceptance that phenomena are unborn will quickly awaken to unsurpassed and perfect buddhahood.

3.770 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created boundless roots of virtue in order to understand the path that leads to cessation as related to knowledge of the defilement of desire. I did this by wondering how I could fully awaken to unsurpassed and perfect buddhahood and then teach sentient beings about the knowledge of the path that leads to cessation as related to knowledge of the defilement of desire.

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a sage known as Engaging with Special Insight. This sage possessed tremendous miraculous powers and splendor, [F.261.a] and had attained freedom from attachment to pleasures by means of the outer path. The sage asked himself, ‘What are the emerging defilements

of desire? If they are nothing, they do not emerge. Such defilements emerge solely by keeping an object in mind. If nothing is held in mind no defilement will arise. This, which is none other than the cessation of the defilements of desire, is the path.'

3.771 "By contemplating correctly in this way, the sage gave rise to the path of ultimate reality, because the defilements of desire are devoid of self. When, by means of this path, he had brought an end to the defilements of desire, so that they did not recur, he used the same path to end all defilements from future recurrence. Thus, by correctly contemplating in this way, he attained the five superknowledges, and with that attainment he became able to establish numerous other beings in the five superknowledges as well.

3.772 "Maudgalyāyana, in case you may think that at that time the sage Engaging with Special Insight was anyone else, do not think so. In those days I was the sage Engaging with Special Insight. Thus I established innumerable many tens of thousands of beings within the five superknowledges. Therefore, Maudgalyāyana, bodhisattvas who wish to awaken to unsurpassed and perfect buddhahood must rely on,⁸⁹ cultivate, and enhance these paths. A bodhisattva who is accomplished in the five superknowledges will benefit all beings."

· KNOWLEDGE OF THE DEFILEMENT OF EXISTENCE ·

3.773 "Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created boundless roots of virtue in order to understand the defilement of existence. I did this by wondering how I could fully awaken to unsurpassed and perfect buddhahood and then teach sentient beings about the knowledge of the defilement of existence.

"Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a sage known as Fond of Existence. He possessed tremendous miraculous powers and splendor, and had attained freedom from attachment to pleasures by means of the outer path. [F.261.b]

3.774 "This sage knew existence to be pointless, impermanent, painful, and flawed. He thought to himself, 'All of existence is base, defiled, without relief, and subject to change. Hence, sentient beings who are fond of existence suffer. And why? Because "existence" is the arising of suffering, and no sentient being appreciates suffering. All want happiness. Therefore, sentient beings who are fond of existence are fond of suffering and do not know real happiness. And why is that? Because, existence is precisely the arising of suffering. On the other hand, what does not arise, does not involve any suffering.'

3.775 “As he contemplated this correctly, the sage became disenchanted by existence and, since he now felt that way, he no longer remained within existence. He then thought, ‘This knowledge, which does not dwell in existence, is supreme, paramount, sublime!’ Thus, when he arose from his absorption, he proclaimed, ‘Existence is suffering! Not dwelling in existence is happiness!’

“Therefore, existence is impermanent, conditioned, and arises in dependence. When this is kept correctly in mind, without abiding, one attains the acceptance that phenomena are unborn. Whoever hears this message of not abiding will become irreversible from unsurpassed and perfect awakening.

3.776 “Maudgalyāyana, in case you may think that at that time the sage Fond of Existence was anyone else, do not think so. In those days I was that sage. I caused innumerable many tens of thousands of beings to hear that statement of non-dwelling and made them irreversible from unsurpassed and perfect awakening. Therefore, Maudgalyāyana, bodhisattvas must train in not dwelling in existence, and they must praise this non-dwelling in front of others. [F.262.a]

3.777 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created boundless roots of virtue in order to understand the origin as related to knowledge of the defilement of existence.

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a sage named Pacifier of Existence. The sage possessed tremendous miraculous powers and splendor and had attained freedom from attachment to pleasures by means of the outer path. He was also known as He Who Does Not Pursue Existence. Once he thought to himself, ‘Pacification of existence is what I wish for, but I do not know how to accomplish that. Where might I find a destroyer of existence? Where might I find a mendicant or brahmin who correctly understands the pacification of existence?’

3.778 “At that point there was a sage called Realizer of Existence, who correctly understood that Pacifier of Existence had developed a mindset in agreement with the path. Knowing that, he did not teach anyone else. And why not? Because he was free of any desire for the business of existence.

“When the sage Pacifier of Existence heard that the sage Realizer of Existence was free of any desire for the business of existence, he thought, ‘Freedom from desire for the business of existence may be blissful, but what is meant by “business of existence”? The business of existence must be the afflictive business that is the nature of existence. That is also scorned by the wise.’

3.779 “Thus, as he accurately perceived the way of the wise, he gained freedom from desire. When he arose from his absorption he proclaimed, ‘Ah, freedom from desire for the business of existence is bliss!’ The wind carried the sage’s words unhindered throughout the four directions so that they were heard by innumerably many tens of thousands of beings who became irreversible from unsurpassed and perfect awakening.

3.780 “Maudgalyāyana, [F.262.b] in case you may think that at that time the sage Pacifier of Existence was anyone else, do not think so. In those days I was the sage Pacifier of Existence. My voice rendered innumerably many tens of thousands of beings irreversible from unsurpassed and perfect awakening. Therefore, Maudgalyāyana, bodhisattvas should despise business. A bodhisattva who reviles business will quickly become irreversible from unsurpassed and perfect awakening.

3.781 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created boundless roots of virtue in order to understand cessation as related to knowledge of the defilement of existence.

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past, there was a sage named Courageous Knowledge. Undaunted in all fields of knowledge, he understood all the treatises that must be comprehended, and he was trained in terms of all the qualifications of a master of the treatises.

3.782 “The sage thought to himself, ‘Cessation is certain when no defilements occur. This is the vital point. Thus, all the training that is undertaken to bring the aggregates, elements, sense sources, faculties, and truths to cessation is pursued for the very purpose of bringing the aggregates, elements, sense sources, faculties, and truths to cessation. The one who comprehends this vital point has accomplished the scholar’s task. This is the key point of the aggregates, elements, sense sources, faculties, and truths. In this way it becomes clear that engagement with affliction brings engagement in karmic action, and that karmic actions, in turn, yield ripening. When this vital point is overcome, there is no engagement in affliction, and so the ways of existence are utterly disrupted.’

3.783 “When he emerged from his absorption, [F.263.a] the sage exclaimed three times, ‘Ah, how delightful it is to overcome this point!’ The wind carried his words unhindered in all four directions, and so they were heard by innumerably many tens of thousands of beings. As those beings set out to overcome that vital point they became irreversible from unsurpassed and perfect awakening.

“Maudgalyāyana, in case you may think that at that time the sage Courageous Knowledge was anyone else, do not think so. In those days I was the sage Courageous Knowledge. I rendered innumerably many tens of

thousands of beings irreversible from unsurpassed and perfect awakening. Therefore, Maudgalyāyana, bodhisattvas must become expert in overcoming the vital point.

3.784 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created vast and boundless roots of virtue in order to understand the path that leads to cessation as related to knowledge of the defilement of existence. I did this by wondering how I could fully awaken to unsurpassed and perfect buddhahood and then teach sentient beings about the knowledge of the path that leads to cessation as related to knowledge of the defilement of existence.

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a king and sage named Samantacakṣu. No matter what topic he examined, he would always understand it. Remaining briefly in composure, the king noticed how the arts and crafts of sentient beings were bringing them only little benefit. He also saw how beings were suffering from poverty, and how the suffering of conditioning afflicted them. Hence, he thought, ‘Unvirtuous actions and defiled virtue take beings into the realms of hell beings, animals, and starving spirits. Defiled virtue leads to the realms of humans and the higher realms. [F.263.b] Undeiled virtue for the sake of moving toward the transcendence of suffering is neither created by virtuous nor unvirtuous acts. When, for the sake of awakening, one at all times and occasions refrains from both virtuous and unvirtuous acts one will gain the acceptance of the undeiled qualities in the present. That which was not done cannot ripen. This, then, is the transcendence of suffering.’

3.785 “When he arose from his absorption, he proclaimed, ‘Not acting on any phenomenon is bliss; in that, there is no ripening.’

“The wind carried his words unhindered in all four directions. They were heard by innumerably many tens of thousands of beings, who thereby gained acceptance that phenomena are unborn and became irreversible from unsurpassed and perfect awakening.

3.786 “Maudgalyāyana, in case you may think that at that time King Samantacakṣu was anyone else, do not think so. In those days I was the king and sage Samantacakṣu. By hearing my voice, innumerably many tens of thousands of beings gained acceptance that phenomena are unborn and became irreversible from unsurpassed and perfect awakening. Thus, Maudgalyāyana, bodhisattvas must train in non-action with respect to all phenomena.”

3.787 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created vast and boundless roots of virtue in order to understand the defilement of views. I did this by wondering how I could fully awaken to unsurpassed and perfect buddhahood and then teach sentient beings about the knowledge of the defilement of views.

“Long ago in the unfathomable, incalculable, inconceivable, immeasurable, limitless, and inexpressible cycle of existence, Maudgalyāyana, long before even the distant past there was a sage known as [F.264.a] Teacher of Dharma. This sage was wise, bright, and astute; he had expert knowledge of the realms and possessed natural insight. He was a master of inquiry and criticism, who understood the objectives of sentient beings.

3.788 “This sage went into solitude and, when thus practicing meditation, he wondered, ‘Might the self and the world be permanent, or are they impermanent? Could the self and the world be both permanent and impermanent, or might they in fact be neither permanent nor impermanent? Are there limits to the self and the world, or are they limitless? Might they be both limited and limitless, or are they instead neither limited nor limitless? Is the life-force identical with the body, or are they different from each other? Might a thus-gone one continue to exist after death, or is he non-existent after death? Might a thus-gone one both exist as well as not exist after death, or is he neither existent nor non-existent after death?

3.789 “ ‘Some mendicants and brahmins declare annihilation, while others teach permanence. Thus, there are four groups that teach permanence, four that teach impermanence, four that teach ends, two that teach that there is no cause for the origin, four that propound verbal confusions, sixteen that propound notions, eight that deny notions,⁹⁰ eight that declare notions to be neither present nor absent, five that teach deliverance in the present life, and seven that teach annihilation.

3.790 “ ‘Some mendicants and brahmins believe in and propagate the view of a permanent self that remains fit after death, while claiming other views to be false. Other mendicants and brahmins believe in and propagate the view of an impermanent self that remains fit after death, while claiming other views to be false. Some mendicants and brahmins believe in and propagate the view of a self that is both permanent and impermanent and that remains fit after death. [F.264.b] Some mendicants and brahmins believe in and propagate the view of a self that is neither permanent nor impermanent and that remains fit after death.

3.791 “ ‘There is a basis for these beliefs because, when mendicants or brahmins attain mental absorption through effort, abandonment, and practice, they may, while thus in equipoise, recollect forty eons. They may then think, “I

was already there even then; the self and the world are permanent!" Such is the first school of eternalism.

" 'There is a basis for these beliefs because, when mendicants or brahmins attain mental absorption through effort, abandonment, and practice, they may, while thus remaining in equipoise, recollect fifty eons. At that time they may think, "I was already there even then." Such is the second school of eternalism.

3.792 " 'There is a basis for these beliefs because, when mendicants or brahmins attain mental absorption through effort, abandonment, and practice, they may, while thus remaining in equipoise, recollect sixty eons. At that time they may think, "I was already there even then." Such is the third school of eternalism.

" 'There is a basis for these beliefs because, when mendicants or brahmins attain mental absorption through effort, abandonment, and practice, they may, while thus remaining in equipoise, recollect eighty eons. At that time they may think, "I was already there even then." Such is the fourth school of eternalism.

3.793 " 'The destruction of the world occurs at its own specific time, and not at others. When the world is destroyed, most of its beings move to the Luminous Heaven and remain there for a long time. The formation of the world [F.265.a] also occurs at its own specific time, and not at others. When the world forms, thirty-two cloud formations gather. When these dense cloud formations cover the universal ground, the clouds release a heavy rain that continues for five intermediate eons. As this downpour continues uninterruptedly for five intermediate eons, it fills the world with water up to the level of Mt. Isādhāra. Thus, heavy rains fall for five intermediate eons. When the world forms, the waters will have reached all the way up to the realm of Brahmā.

3.794 " 'When the world forms, a wind will start to blow on the surface of the water and remain there. Thus it will settle on the surface of the water, just as when a skin forms on cooling rice porridge. When the world forms, a wind known as "convulsion" will rise to scatter, shake, and pull. When the world forms, the palaces of Brahmā will emerge above by the power of the intrinsic nature. A sentient being whose lifespan, karmic actions, and merits have been exhausted will at that point take birth within the empty palaces. Thus, born as Brahmā, the great Brahmā, this being will develop the following view: "I am Brahmā, the great Brahmā, lord and creator, the father of all." He becomes excited about this and begins to crave living for a long period in this state. He then thinks, "Ah, how wonderful if other creatures were to be born in a way that agrees with my state!"

3.795 “ ‘There is a basis for this view because, as soon as Brahmā forms this wish, other beings whose lifespan, karmic actions, and merits have been exhausted will now die in the Luminous Heaven and instead be born to live in accord with Brahmā. Hence, Brahmā will acquire the belief, “I am Brahmā, the great Brahmā, lord [F.265.b] and creator, the one who lets others hear, the father of all. I was here first and those beings came later. I created them as worshipers.” Some hold the world to be permanent while others consider it impermanent. Among the views of permanence, this one is the first.

3.796 “ ‘The beings then develop the following view: “He is Brahmā, the great Brahmā, lord and creator, the one who lets others hear, the father of all. He was here first and we came later. He created us for his worship.” Some hold the world to be permanent while others consider it impermanent. Among the views of permanence, this one is the second.

“ ‘Further, they think, “He is Brahmā, the great Brahmā—our lord, creator, and master, the father of all. How magnificent is his form, how great his beauty! He has created us for his worship. Others lack fine form and beauty and there is nothing appealing about them.” Some hold the world to be permanent while others consider it impermanent. Among the views of permanence, this one is the third.

3.797 “ ‘Everything has its specific time. Thus, beings whose lifespan, karmic actions, and merits have been exhausted will at some point die from the realm of Brahmā and instead come to this realm. Through their practices as human beings and the power of karmic ripening they will attain absorption. In this way, while remaining in equipoise, they will joyfully remember their former state, and so they think, “He is Brahmā, the great Brahmā, our lord and creator, the master who lets others hear, the father of all. He is eternal and steadfast, everlasting and immutable! And he has created us so that we may worship him. We, on the other hand, are impermanent, fickle, and cannot endure. [F.266.a] Our lives are short and we are bound to die.” Some hold the world to be permanent while others consider it impermanent. Among the views of permanence, this one is the fourth.

3.798 “ ‘There is a basis for these beliefs, because if, through effort and practice, mendicants or brahmins attain absorption they may, while thus in equipoise, understand the self and the world to be finite. Thus they may think, “It is true that the self and the world are finite, and any other view is ignorant.” This constitutes the first belief in extremes.

“ ‘There is a basis for these beliefs, because if, through effort and practice, mendicants or brahmins attain absorption they may, while thus in equipoise, understand the self and the world to be infinite. Thus they may think, “It is true that the self and the world are infinite, and any other view is ignorant.” This constitutes the second belief in extremes.

3.799 “ ‘There is a basis for these beliefs, because if, through effort and practice, mendicants or brahmins attain absorption they may, while thus in equipoise, come to take a certain notion to be unsurpassed within the world. Thus they may think, “It is true that the self and the world are both finite and infinite, and any other view is ignorant.” Thus they may develop the view of both finiteness and infinity.

 “ ‘There is a basis for these beliefs, because if, through effort and practice, mendicants or brahmins attain absorption they may, while thus in equipoise, understand neither notion nor no notion to be the correct account of the world. Thus they may think, “It is true that the self and the world are neither finite nor infinite. Any other view is false.” Thus they may develop the view of neither finiteness nor infinity.

3.800 “ ‘There are also some who speak confused words that confuse others. [F.266.b] Thus, if asked whether the self exists they may reply, “It is not like this and not like that. It is not like that, but also not in any other way.” In such ways they utter confused words that make others confused. If one asks them whether the self is nonexistent, they may reply, “That is not the case, but it’s not in any other way either. There is a self, but at the same time not.” In such ways they may speak confused words that make others confused. Were one to ask about the view of the self and the world, they may reply, “It is not like this, and it is not like that. It is like that, yet also not in any other way. It is not like that.” In such ways they may utter confused words that make others confused. That is the fourth confused statement.⁹¹

3.801 “ ‘There is a basis for these beliefs, because if mendicants or brahmins endeavor and come to rest in equipoise, they may bring to mind the nature of the self in the past. Thus they may think, “The self and the world arise without any cause. Why is that so? Because I was not here before, yet now I am. Thus, the truth is that the self and the world arise uncaused. Anything else is false.” This is the first view of appearance without causes.

3.802 “ ‘Moreover, certain mendicants or brahmins are logicians and pursue inquiry based on a logician’s afflictions and their own personal views and eloquence. Thus, they may declare, “The truth is that the self and the world arise uncaused. Anything else is false.” This is the second view of appearance without causes. These eighteen views are all examinations related to the past.⁹²

3.803 “ ‘There are also the views related to the following sixteen notions: (1) The truth is that the self has a form, possesses notions, and remains fit. Anything else is false. (2) The truth is that the self has no form and that it possesses notions after death. Anything else is false. (3) The truth is that the self both has and does not have a form, and that it possesses notions and remains fit after death. Anything else is false. (4) The truth is that the self [F.267.a]

neither has nor does not have a form, and that it possesses notions and remains fit after death. Anything else is false. (5) The truth is that the self is finite, and that it possesses notions and remains fit after death. Anything else is false. (6) The truth is that the self is infinite, and that it possesses notions and remains fit after death. Anything else is false. (7) The truth is that the self is both finite and infinite, and that it possesses notions and remains fit after death. Anything else is false. (8) The truth is that the self is neither finite nor infinite, and that it possesses notions and remains fit after death. Anything else is false. (9) The truth is that the self is blissful, and that it possesses notions and remains fit after death. Anything else is false. (10) The truth is that the self suffers, and that it possesses notions and remains fit after death. Anything else is false. (11) The truth is that the self is both blissful and suffers, and that it possesses notions and remains fit after death. Anything else is false. (12) The truth is that the self neither suffers nor is blissful, and that it possesses notions and remains fit after death. Anything else is false. (13) The truth is that the self is only notions, and that it possesses notions and remains fit after death. Anything else is false. (14) The truth is that the self is something other than notions, and that it possesses notions and remains fit after death. Anything else is false. (15) The truth is that the self is lesser notions, and that it possesses notions and remains fit after death. Anything else is false. (16) The truth is that the self is limitless notions, and that it possesses notions and remains fit after death. Anything else is false. These are the sixteen positions with regard to notions.

3.804 “ ‘What are the eight positions on notions? [F.267.b] (1) The truth is that the self has form, and that it possesses notions and remains fit after death. Anything else is false. (2) The truth is that the self has no form, and that it possesses notions and remains fit after death. Anything else is false. (3) The truth is that the self is finite, and that it possesses notions and remains fit after death. Anything else is false. (4) The truth is that the self is infinite, and that it possesses notions and remains fit after death. Anything else is false. (5) The truth is that the self is exclusively blissful, and that it possesses notions and remains fit after death. Anything else is false. (6) The truth is that the self is exclusively suffering, and that it possesses notions and remains fit after death. Anything else is false. (7) The truth is that the self is both blissful and suffering, and that it possesses notions and remains fit after death. Anything else is false. (8) The truth is that the self is in possession of neither bliss nor suffering, and that it possesses notions and remains fit after death. Anything else is false. Such are the positions of certain teachers.

3.805 “ ‘What are the eight views that declare notions to be neither present nor absent? (1) Some hold, “The truth is that the self has form, and upon death it remains fit while notions are neither present nor absent. Anything else is

false." (2) Others hold, "The truth is that the self has no form, and upon death it remains fit while notions are neither present nor absent. Anything else is false." (3) Others hold, "The truth is that the self is exclusively notions, and upon death it remains fit while notions are neither present nor absent. Anything else is false." (4) Others hold, "The truth is that the self is different from notions, and upon death it remains fit while notions are neither present nor absent. Anything else is false." [F.268.a] (5) Others hold, "The truth is that the self is exclusively blissful, and upon death it remains fit while notions are neither present nor absent. Anything else is false." (6) Others hold, "The truth is that the self is exclusively suffering, and upon death it remains fit while notions are neither present nor absent. Anything else is false." (7) Others hold, "The truth is that the self is both blissful and suffering, and upon death it remains fit while notions are neither present nor absent. Anything else is false." (8) Others hold, "The truth is that the self is neither blissful nor suffering, and upon death it remains fit while notions are neither present nor absent. Anything else is false." Those are the eight views regarding the sense source of neither presence nor absence of notions.

3.806 " 'What are the five views regarding transcendence of suffering in the present life? (1) Some say, "It should be understood that when the self has access to, and partakes of, the five sense pleasures, it attains supreme transcendence of suffering within the present life." (2) Others object, "That is not the time of achieving supreme transcendence of suffering within the present life. Rather, when the self, disengaged from both pleasures and unvirtuous negative phenomena, perfects and remains within the first concentration, that is the time of attaining supreme transcendence of suffering within the present life." (3) Others again object, "That alone is not sufficient for the self to attain supreme transcendence of suffering within the present life. Rather, when the self perfects and remains within the second concentration then that is the time of attaining supreme transcendence of suffering in the present life." (4) Still others object, claiming, "That alone is not enough for the self to attain the supreme transcendence of suffering within the present life. Rather, when the self has separated from attachment to joy, [F.268.b] and thus perfects and remains within the third concentration, then that is precisely the attainment of the supreme transcendence of suffering within the present life." (5) Still others object, claiming, "That alone is not enough for the self to attain the supreme transcendence of suffering within the present life. Rather, when the self has relinquished both pleasure and pain, and thus perfects and remains within the fourth concentration, then that is precisely the attainment of the supreme transcendence of suffering within the present life." These five are the positions on the transcendence of suffering within the present life. [B25]

3.807 “ ‘What are the seven annihilationist positions? (1) Some say, “When the physical self, which is made from the four main elements, is broken, destroyed, and eradicated, then that in itself annihilates the self.” (2) Others claim, “When the self has partaken of divine pleasures and subsequently is broken, destroyed, and eradicated, then that in itself annihilates the self.” (3) Others object, “No, that in itself does not annihilate the self. When the physical self passes beyond the world and dies, and subsequently enjoys excellent human circumstances,⁹³ which are then broken, destroyed, and eradicated, then that in itself annihilates the self.” (4) Still others object, “No, that in itself does not annihilate the self. When the immaterial self passes beyond the world and dies, and subsequently reaches the sense source of space, and is thus broken, destroyed, and eradicated, then that in itself annihilates the self.” [F.269.a] (5) Still others object, “No, that in itself does not annihilate the self. When the immaterial self passes beyond the world and dies, and subsequently reaches the sense source of consciousness, and is thus broken, destroyed, and eradicated, then that in itself annihilates the self.” (6) Still others say, “No, that in itself does not annihilate the self. When the immaterial self passes beyond the world and dies, and subsequently reaches the sense source of nothing whatsoever, and is thus broken, destroyed, and eradicated, then that in itself annihilates the self.” (7) Still others say, “No, that in itself does not annihilate the self. When the immaterial self passes beyond the world and dies, having reached the sense source of neither notion nor no notion, and is thus broken, destroyed, and eradicated, then that in itself annihilates the self.” These seven are annihilationist positions.

3.808 “ ‘Eighteen among those positions are conceptions based on the past and another forty-four are ideas based on the future. They are what is known as *the defilement of views*. All sixty-two of them are bondage. Mendicants and brahmins may accept or reject these sixty-two views. Yet while they assume one type of view to escape another, they generally do not consider that they all should be relinquished.⁹⁴ For example, when a fisherman, or his skilled apprentice, is standing submerged in the middle of a lake, he may think, “All of the creatures that live in this little pool are drenched in water and remain confined to the pool. None of them are outside it.” [F.269.b] Likewise, mendicants or brahmins may be preoccupied with these views and yet all of them assume one of these sixty-two views that form the basis for the view of the transitory collection. Thus they all lack the fortune of being able to set their mind upon unsurpassed and perfect awakening. A bodhisattva who abandons these sixty-two views that form the basis for the view of the transitory collection will become irreversible from unsurpassed and perfect awakening.’

3.809 “When the sage arose from his absorption he set out to teach sentient beings what he had understood. Thus, as they heard how he had brought all views to collapse, innumerable beings gained acceptance that phenomena are unborn, and they became irreversible from unsurpassed and perfect awakening.

 “Maudgalyāyana, in case you may think that at that time the bold sage Teacher of Dharma was anyone else, do not think so. In those days I was the bold sage Teacher of Dharma, and so numerous beings gained acceptance that phenomena are unborn by hearing how I had demolished the views. Therefore, Maudgalyāyana, bodhisattva great beings must develop an expert understanding of views.

3.810 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created numerous different roots of virtue in order to understand the origin as related to knowledge of the defilement of views. I did this by wondering how I could fully awaken to unsurpassed and perfect buddhahood and then teach sentient beings about the knowledge of the origin as related to knowledge of the defilement of views.

 “Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a sage known as Unblemished Insight. This sage possessed tremendous miraculous powers and splendor and had attained freedom from attachment to pleasures by means of the outer path. The sage wondered, ‘What makes views emerge? And what causes one to give them up? [F.270.a] Views arise when three gatherings of darkness are present, and not when those three are absent. What are the three gatherings of darkness? They are the following thoughts: (1) “Was there a self in the past or not? Is the self something that came from the past?” (2) “Will the self be there in the future or not? Will it be there and continue in the future?” (3) Likewise, one may also wonder and have doubts about the present, thinking, “What is the self? What sort of thing is it? How and in what way is it here? Where have sentient beings gone? Once they have died here, where do they go?”

3.811 “ ‘Thus, one may feel certain that there is a self and become attached to that self as being permanent. In this way, one may acquire four views of permanence that are based on the past and so one obtains the four views that are strictly considering permanence. Likewise, one may acquire the four views and positions that are extreme, the sixteen views and positions related to notions, the eight views related to notions, the eight views on neither presence nor absence of notions, the five views on deliverance in the present life, or the seven annihilationist views. About this, there is no certainty. Moreover, one may acquire the two views of no cause, also without any certainty. One may also acquire the four views associated with confused

speech without certainty as to whether the self exists. The five ideas about deliverance in the present life bring four views of annihilation. In any case, all of these positions are either views of permanence or annihilation and so they are adopted by two types of person.

3.812 “ ‘Certain logicians perceive the self to be an uncaused occurrence, because although they attain one-pointed mind by the power of equipoise they do not recollect death. Such logicians may then reason as follows: “The self arises uncaused, and since it has no cause it cannot disintegrate.” Thus they perceive beings to be beyond permanence, annihilation, and limitations. [F.270.b] Then, wondering whether there might be other ways to reason about the origin of sentient beings, they inquire based on the two extremes.’

3.813 “By correctly thinking in this way, the sage developed the eye of insight and so he understood: ‘While there are no sentient beings, the afflictions become the basis for karmic actions, and as karmic actions ripen, consciousness emerges. Ignorance and craving are afflictions, formation and becoming are the field, grasping is moisture, birth is the sprout, and from that grow suffering, aging and death, pain, lamentation, and distress. Thus this field of suffering emerges. Likewise, according to this Dharma, which has not been heard before, no phenomenon arises or ceases without being created by conditions. Thus, when this is present, that comes to be, and when this arises, that will occur. The condition of ignorance brings karmic formation, and by that condition there will be consciousness, which in turn brings everything else up to aging and death. Thus arises this great mass of nothing but suffering. It is not intended by oneself and not intended by anyone else. How could all this arise due to other conditions? This understanding is to be applied to everything up to and including aging and death. Ah, the state of the world is delusion!’

3.814 “Arising from his absorption, the sage went on to teach this Dharma amid a gathering of many hundreds of thousands. ‘Friends,’ he explained, ‘there are no sentient beings who are born or die. You must realize the essential nature of phenomena exactly as it is. The essential nature of phenomena is precisely the absence of an essential nature.’ When Unblemished Insight taught the essential nature of phenomena in this way, innumerable many billions of beings understood that no phenomena arise or cease. Comprehending that this is the essential nature of phenomena, they gained acceptance that phenomena are unborn.

3.815 “Maudgalyāyana, in case you may think that at that time the sage Unblemished Insight was anyone else, [F.271.a] do not think so. In those days I was the sage Unblemished Insight. I established innumerable billions of beings within the absence of essential nature. Therefore, Maudgalyāyana, bodhisattvas must achieve a view that is unblemished. They must fully

comprehend and realize the essential nature of all phenomena that are without essential nature. Bodhisattvas who accurately comprehend the essential nature of all phenomena that are without essential nature will quickly become irreversible from unsurpassed and perfect awakening.

3.816 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created numerous different roots of virtue in order to understand cessation as related to knowledge of the defilement of views. I did this by wondering how I could fully awaken to unsurpassed and perfect buddhahood and then teach sentient beings about the knowledge of cessation as related to knowledge of the defilement of views.

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a sage known as Skillful Insight. He possessed great miraculous powers and abilities, and had attained freedom from attachment to pleasures by means of the outer path. This sage went into solitude and when thus practicing meditation he came to think, ‘Alas, this world is afflicted, and yet we do not know how to achieve deliverance from suffering.’ He then asked himself, ‘What is deliverance from suffering? Suffering comes from concepts. Without concepts there will be no suffering.’ As he gained this insight, his karmic formations were pacified and he brought craving to exhaustion. He became entirely free of desire and realized that the cessation of nirvāṇa is peace.

3.817 “ ‘This,’ he thought, ‘is sublime. Now, is there any sentient being who has gone beyond suffering?’ And while pondering this question correctly, he gained the following understanding: ‘If there were any sentient beings, there could also be a transcendence of suffering. But since there are no beings, there is also no transcendence of suffering. Thus we harm ourselves by having notions of sentient beings. When beings [F.271.b] search for nirvāṇa, that is nothing but nirvāṇa, and nothing but the aggregates. The aggregates themselves are nirvāṇa. And why? Because the apprehensions of beings are nirvāṇa.’

3.818 “Being mindful of this understanding, he arose from his absorption and proclaimed:

“ ‘Our own thoughts
Uphold the aggregates of suffering.
Without thinking,
There are no aggregates of suffering.

3.819 “ ‘No sentient being was ever born
And no phenomenon ever ceased.
When there are no thoughts apart from the Dharma,
Then that is transcendence of suffering.’

3.820 “As they heard the sage’s voice, innumerably many tens of thousands of beings gained acceptance that phenomena are unborn and so they became irreversible from unsurpassed and perfect awakening.

“Maudgalyāyana, in case you may think that at that time the sage Skillful Insight was anyone else, do not think so. In those days I was the sage Skillful Insight. As they heard my voice, innumerably many tens of thousands of beings attained acceptance that phenomena are unborn. Therefore, Maudgalyāyana, bodhisattvas who wish to awaken to unsurpassed and perfect buddhahood must develop skillful insight.

3.821 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created numerous different roots of virtue in order to understand the path that leads to cessation as related to knowledge of the defilement of views. I did this by wondering how I could fully awaken to unsurpassed and perfect buddhahood and then teach sentient beings about the knowledge of the path that leads to cessation as related to knowledge of the defilement of views.

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a sage named Noble Fame. He possessed great miraculous powers and abilities, and had attained freedom from attachment to pleasures by means of the outer path.

3.822 “At the time there was a group of seven thousand brahmin boys who were engaged in reciting the spells for the simultaneity and sameness of the four elements.⁹⁵ Within that group was a boy known as Supreme Intelligence. [F.272.a] He was the leader of all the brahmin boys, the only one of them who was able to recollect all their spells, and before long he had mastered all of the Vedas. This boy thought to himself, ‘What is the point of remembering so many spells without knowing anything about their meaning? I must find out what the Vedas and the spells mean.’

3.823 “Staying in a dwelling at the edge of the *āśram*, the boy remained in solitude and practiced meditation. ‘What,’ he thought, ‘is a “spell”? Is it like the wind? The wind has no support or basis—it is not supported by anything. When the wind stirs it is free from concepts in the east, the south, or in any other of the ten directions. There is no apprehension of peace, taming, or pacification. And why is that? Because it does not exist as a sentient being.’

“Discerning correctly in this way, he concluded, ‘All the brahmin boys and their teachers are on the wrong path, a path that brings affliction.’

3.824 “At that point some gods of the pure abodes made their bodies perceptible in the sky before him. They said, ‘Well thought! Noble son you have followed all the thus-gone ones and comprehended their path. Well done! Noble son, thus-gone ones more numerous than the subtle particles

contained within inexpressibly many buddha realms have awoken to unsurpassed and perfect buddhahood by following this path. In this way they have benefitted countless beings and passed beyond suffering.'

3.825 "When he arose from his absorption, the boy spoke to the seven thousand brahmin boys and their teachers and, upon hearing his words, all those beings [F.272.b] became irreversible from unsurpassed and perfect awakening. Having become thus-gone ones who awoke to unsurpassed and perfect buddhahood, they benefitted infinite beings and passed beyond suffering. In this way the bodhisattva Supreme Intelligence accomplished the triple qualities of the thus-gone ones' appearing, remaining, and passing beyond suffering.

"Maudgalyāyana, in case you may think that at that time the sage Supreme Intelligence was anyone else, do not think so. In those days I was the sage Supreme Intelligence. Therefore, Maudgalyāyana, bodhisattvas who wish to awaken to unsurpassed and perfect buddhahood must ascertain that sentient beings have no essential nature."

· KNOWLEDGE OF THE DEFILEMENT OF IGNORANCE ·

3.826 "Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created numerous different roots of virtue in order to understand ignorance. I did this by wondering how I could fully awaken to unsurpassed and perfect buddhahood and then teach sentient beings about the knowledge of ignorance.

"Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a sage named Knower of the Vedas. The sage had knowledge of all the Vedas and he was a master of all the treatises. Possessing knowledge of all issues, he had great miraculous powers and splendor, and had attained freedom from attachment to pleasures by means of the outer path.

3.827 "At that time the lifespan of people was ninety thousand years. Once, when the sage had lived eighty thousand years he sat up, feeling sad and unable to sleep. He wondered, 'From where does suffering come? Suffering is due to nothing but ignorance. Ignorance sustains the continuity of cyclic existence. Through knowledge and perception cyclic existence can be reversed.'

"As he correctly contemplated in this way, eight hundred million gods of the pure abodes gathered in formation in the sky before him. Three times they proclaimed the following:

3.828 " 'Ah lion, great lion, [F.273.a]
Fearless lion of sentient beings,

- With a lion's thought and attention
You have become a lion guide.
- 3.829 " 'Eight hundred million gods
Have gathered here in the sky.
With joined palms we pay homage
To he who roars with a fearless lion's voice.'
- 3.830 " 'Throughout the boundless buddha realms
In all the ten directions
You cast your mind's light
And thus you have cultivated all realms.
- 3.831 " 'A great elephant of the finest breed,
Hard to subdue and hard to serve,
You are the guide of all beings,
Supreme among all who walk on two feet.
- 3.832 " 'Just like the buddhas of the past,
The guides who have truly awoken,
Guide, you possess the very same qualities
And so, supreme person, you will become a buddha.'
- 3.833 "While remaining in equipoise, the sage wondered, 'What is this light?'
 "The gods of the pure abodes then told him, 'Friend, your own light
illuminates ineffably many buddha realms throughout the ten directions.'
- 3.834 " 'As he heard the gods' words, the sage acquired a particular root of virtue,
and by the power of that root of virtue he now ascended into the sky up to
the height of seven palm trees. Seated there in the sky at the height of seven
palm trees, he now saw blessed buddhas throughout the universes of the
ten directions. Some were taking birth, others were taking the seven steps,
others were becoming renunciants, others were awakening to unsurpassed
and perfect awakening, others were turning the wheel of the unsurpassed
Dharma, others were relinquishing the physical body, and others again
were passing beyond suffering within the field of nirvāṇa free from any
remainder of the aggregates. The sage saw all those blessed buddhas, and
he also heard their Dharma teachings. Then he spoke the following verses to
the gods of the pure abodes:
- 3.835 " 'Friends, when searching throughout the past
We do not find any beginning of cyclic existence.
Sadly, our streams of being [F.273.b]
Have been bereft of the peace of awakening.

- 3.836 “ ‘For the sake of supreme awakening
We don this armor,
Which we shall bear
Throughout incalculable eons.
- 3.837 “ ‘Perceptible in the sky before me
Are arrays of divine beings
With loving hearts and true objectives,
Recollecting the victorious ones of the past.
- 3.838 “ ‘The Dharma of the buddhas is delightful—
Why do you not pursue it?
Why do you leave it aside?
This is the word of Knower of the Vedas.
- 3.839 “ ‘For the sake of the liberation of all beings
During unfathomable millions of ages,
Throughout incalculable eons
We shall bear this armor.
- 3.840 “ ‘For the sake of the Dharma of the buddhas
I will have no concern
For my body and life,
And instead rouse diligence.
- 3.841 “ ‘The world is enveloped
In darkness, dense darkness.
With the Dharma of the buddhas as cause
I shall let this light shine.
- 3.842 “ ‘Within our own awakening
We realize the domain of the buddhas.
The beings bound to the domain of the māras
We shall set on the path and liberate.’
- 3.843 “Maudgalyāyana, in case you may think that at that time the sage Knower of the Vedas was anyone else, do not think so. In those days I was the sage Knower of the Vedas. Due to my light innumerable many tens of thousands of beings became irreversible. Therefore, Maudgalyāyana, bodhisattva great beings who wish to awaken to unsurpassed and perfect buddhahood must develop special devotion for such light.
- 3.844 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created numerous different roots of virtue in order to understand the origin as related to knowledge of the defilement of ignorance. I did this

by wondering how I could fully awaken to unsurpassed and perfect buddhahood and then teach sentient beings about the knowledge of the origin as related to knowledge of the defilement of ignorance.

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a sage named Traveler on the Path of Goodness. This sage had great miraculous powers and splendor, had attained freedom from attachment to pleasures by means of the outer path, and he had accomplished the absorption that is equal to all virtuous qualities. [F.274.a]

3.845 “The sage asked himself, ‘What must a bodhisattva train in to be certain to accomplish this absorption that is endowed with all virtuous qualities? For that to happen the bodhisattva must achieve the absorption that does not act on any phenomenon. And why? Because all phenomena are beyond creation; they have never been created.’

“When he arose from his absorption of proper mindfulness, the sage began to travel throughout the universes in the ten directions, teaching, ‘Since all phenomena are beyond creation, they have never been created.’ Thus, as others heard his teaching of the Dharma, innumerable many tens of thousands of beings gained acceptance that phenomena are unborn.

3.846 “Maudgalyāyana, in case you may think that at that time the sage Traveler on the Path of Goodness was anyone else, do not think so. In those days I was the sage Traveler on the Path of Goodness. I traveled throughout all those universes, bringing the message that because all phenomena are beyond creation, they have never been created. As they heard my teaching, innumerable many tens of thousands of beings gained acceptance that phenomena are unborn. Therefore, Maudgalyāyana, bodhisattvas must rely on, train in, and increase the understanding that because all phenomena are beyond creation, they have never been created.

3.847 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created numerous different roots of virtue in order to understand cessation as related to knowledge of the defilement of ignorance. I did this by wondering how I could fully awaken to unsurpassed and perfect buddhahood and then teach sentient beings about the knowledge of cessation as related to knowledge of the defilement of ignorance.

“Long ago in the limitless, countless, inconceivable, immeasurable, boundless, and inexpressible cycle of existence, Maudgalyāyana, long before even the distant past there was a sage named Unhindered Knowledge. The sage had great miraculous powers and splendor, he had attained freedom from attachment to pleasures by means of the outer path, and he had accomplished the absorption known as *not observing an essential nature of any sentient being*. [F.274.b] Once he had achieved the absorption known as

realizing that all phenomena have no essential nature, he spent twenty-four intermediate eons relying on, training in, and increasing the bases of miraculous absorption. He then spent another twenty intermediate eons journeying throughout as many buddha realms as there are subtle particles in inexpressibly many buddha realms. All the while he taught sentient beings the absorption of not observing any essential nature. Thus he established innumerably many tens of thousands of beings in the acceptance that phenomena are unborn.

3.848 “Maudgalyāyana, in case you may think that at that time the sage Unhindered Knowledge was anyone else, do not think so. In those days I was the sage Unhindered Knowledge. I relied on, trained in, and increased the bases of miraculous absorption and I traveled throughout numerous buddha realms, establishing innumerably many tens of thousands of beings in the acceptance that phenomena are unborn. Therefore, Maudgalyāyana, bodhisattvas must abide by the four bases of miraculous absorption, and they must accept that phenomena are unborn. Maudgalyāyana, bodhisattva great beings who accept that phenomena are unborn will quickly awaken to unsurpassed and perfect buddhahood.

3.849 “Maudgalyāyana, when I was training in the practices of a bodhisattva in the past, I created boundless roots of virtue in order to understand the path that leads to cessation as related to knowledge of the defilement of ignorance. I did this by wondering how I could fully awaken to unsurpassed and perfect buddhahood and then teach sentient beings about the knowledge of the path that leads to cessation as related to knowledge of the defilement of ignorance.

“Long ago in the limitless cycle of existence, Maudgalyāyana, long before even the distant past there was a sage known as Seer of Knowledge Free from Obscuration, who possessed great miraculous powers and splendor, and had attained freedom from attachment to pleasures by means of the outer path. The sage went into solitude and, while thus practicing meditation, he asked himself, ‘What are phenomena, and what are the factors that obscure phenomena?’ He then thought, ‘There are no phenomena [F.275.a] at all, nor are there any factors that obscure them. And why is that? Because all phenomena are devoid of essential nature. For example, space does not obscure space. And why is that? Because space is devoid of essential nature.’

3.850 “Arising from his absorption of proper mindfulness, the sage proclaimed, ‘Friends, no phenomenon has any essential nature! Therefore, there are no factors that obscure phenomena at all!’ As the sage’s words were spoken,

- the winds of the four directions took them and carried them everywhere. When they heard that message, innumerable many tens of thousands of beings attained the absorption in which all phenomena lack essential nature.
- 3.851 “Maudgalyāyana, in case you may think that at that time the sage Seer of Knowledge Free from Obscuration was anyone else, do not think so. And why not? Because in those days I was the sage Seer of Knowledge Free from Obscuration. My words were carried everywhere by the winds of the four directions and, upon hearing my message that all phenomena are devoid of essential nature, beings gained acceptance that phenomena are unborn. Therefore, Maudgalyāyana, bodhisattvas who wish to awaken to unsurpassed and perfect buddhahood must pursue the absence of essential nature in all phenomena.” Thus spoke the Blessed One.
- 3.852 At this point venerable Maudgalyāyana said, “Blessed One, it is amazing how profound and vast the wisdom of the blessed buddhas is! As I understand the meaning of what the Blessed One has conveyed here, the buddha realm of the Buddha extends as far as his buddha knowledge, which tames beings in every single buddha realm.
- “A noble son or daughter of the Blessed One in pursuit and search of merit may fill universes as numerous as the atoms of ineffably many buddha realms [F.275.b] with jewels, and they may offer such jewels to the blessed ones for as many eons as there are atoms in innumerable many buddha realms. Yet their accumulation of merit cannot match what is achieved by retaining, mastering, upholding, and explaining to others this Dharma teaching, which unfolds the wisdom of the Blessed One. Even just writing it down and carrying it will create greater merit.”
- 3.853 The Blessed One replied to Mahāmaudgalyāyana: “Thus it is, Mahāmaudgalyāyana. What you say is true. Maudgalyāyana, think of it this way. Imagine that all beings in as many worlds in the ten directions as there are atoms within ineffably many buddha realms all at once were to become human beings. If these beings were to awaken to unsurpassed and perfect buddhahood, then each of these thus-gone ones would have as many heads. Each of these blessed buddhas would then have as many mouths as there were heads, and as many tongues as there were mouths.⁹⁶ How can this be? Because, Maudgalyāyana, the Thus-Gone One possesses immeasurable wisdom, unfathomable wisdom, incalculable wisdom, inconceivable wisdom, limitless wisdom, and inestimable wisdom. Maudgalyāyana, the thus-gone, worthy, perfect Buddha possesses inexpressible wisdom.”
- 3.854 When the Blessed One had spoken, venerable Mahāmaudgalyāyana rejoiced and praised the words of the Blessed One.

3.855 *This completes the Great Vehicle sūtra, “The Precious Discourse on the Blessed One’s
Extensive Wisdom That Leads to Infinite Certainty.”*

c.

Colophon

c.1

This was translated by the Indian preceptor Prajñāvarman and the translator Bandé Yeshé Nyingpo. The text was later edited and finalized by the Indian preceptors Śuddhasiṃha and Sarvajñādeva, together with the translator-editor Bandé Paltsek.

n.

NOTES

- n.1 We have translated the title of this text based on the Tibetan (*bcom ldan 'das kyi ye shes rgyas pa'i mdo sde rin po che mtha' yas pa mthar phyin pa*) while considering the Sanskrit title provided in the Tibetan manuscripts. In the process we have attempted our own emendation of the Sanskrit title, which we believe is the product of a back-translation from the Tibetan. The revised Sanskrit title that we suggest using for this text is: *anantanīṣṭhāga-bhagavajjñānavaipulyasūtrarātna*. In arriving at this title, we have been guided by the following reflections: The Tōhoku catalog lists the title, which its compilers likewise attempted to revise, as *niṣṭhāgatabhagavajjñānavaipulyasūtrarātñānanta*. However, the Tōhoku title includes a footnote for *niṣṭhāgata* that mentions an alternative reading of *niṣṭhāgan*. This has led us to believe that the original reading most probably was *niṣṭhāga*, and not *niṣṭhāgata*, since the meaning of this term is better suited in this context (see further below). The difference in meaning between these two terms is that *niṣṭhāgata* means “arrived at certainty” (i.e., “conclusive / definitive”), whereas *niṣṭhāga* can also mean “leading to certainty.” The Sanskrit title given on the title page of the Degé Kangyur reads *niṣṭhātan-bhagavat-jñāna-vaipulyan-sūtra-rātna-ānanta*. Other Kangyurs reflect variants, although most of them are minor. Most notably, a few Kangyurs (e.g. the Stok Palace as representative of the Thempangma line) are missing *ānanta* (*mtha' yas pa*). Also, although the correct form might be *niṣṭhāga(ta)*, all of the Tibetan editions that we consulted read *niṣṭhātan* (although *ā > a* is common and *ga* could have been elided in copying). Most importantly, however, they all place this term at the beginning of the title, and not at the end, where it appears in the Tibetan. Given this introductory placement of *niṣṭhāga* in the Sanskrit title, we believe that so also should *ananta* be moved to the beginning of the title as a qualifier of *niṣṭhāga*. One could of course adopt the reading of the Stok Palace Kangyur where *ananta* / *mtha' yas pa* is missing altogether, which would also yield a straightforward title. However, by moving *ananta* to the beginning of the title

(and thus conforming to the Tibetan where *mtha' yas pa* and *mthar phyin pa* are placed next to each other in that sequence) one gets the compound *anantaniṣṭhāga*, which we believe is the better option. The phrase *anantaniṣṭhā* (or its synonym *atyantaniṣṭhā*) actually occurs in other Buddhist texts, including the *Lalitavistara*, where, in a description of the Dharma wheel, we find the sentence *akopyaṃ taccakram atyantaniṣṭhatvāt*, meaning, “This wheel cannot be shaken, because of the infinite certitude [of the Dharma].” As such, it is also possible that the original Sanskrit might have read *atyantaniṣṭhāga* rather than *anantaniṣṭhāga*. With this word order, the Sanskrit title becomes plausible and makes sense, both in terms of grammar and meaning. Significantly, in this way we also arrive at a Sanskrit title that can actually be read as a basis for the Tibetan translation, which is a feature missing from the Sanskrit as it is listed in the Tibetan manuscripts as well as the Tōhoku catalog. Thus, with our proposed emendations to the Sanskrit title, the Sanskrit and the Tibetan titles are reconciled.

- n.2 Csoma de Körös’s summary of the sūtra was later published in French translation by Henri Léon Feer (1881).
- n.3 The *Denkarma* (*ldan dkar ma*), see bibliography, was compiled by Paltsek (*dpal brstegs*), Lui Wangpo (*lu'i dbang po*), Namkhai Nyingpo (*nam mkha' snying po*), and others.
- n.4 See Yao (2021), 2.91 (<https://read.84000.co/translation/toh1-6.html#UT22084-001-006-339>).
- n.5 See Rotman (2008), pp. 71–117.
- n.6 E.g., the exact role of Pūrṇa and the name of the place, see [n.8](#), [n.12](#), [n.23](#), and [n.25](#). It is noteworthy that Sarvajñādeva, who translated the *Bhaiṣajyavastu*, is also one of the revisers of this sūtra; that no attempt appears to have been made by the translators to reconcile these narrative differences is therefore unlikely to be because the translators of the one text were unaware of the existence of the other. They were, probably, simply staying faithful to their source texts.
- n.7 At least six are mentioned in the Kangyur: (1) Pūrṇa Maitrāyaṇīputra, a brahmin from Kapilavastu, ordained by his uncle Ājñātakauṇḍinya when the latter returned to Kapilavastu soon after the Buddha’s first teaching; this is the Pūrṇa who was “foremost in teaching” among the ten principal disciples, and is mentioned in many sūtras including *The Teaching of Vimalakīrti* (<http://read.84000.co/translation/toh176.html#UT22084-060-005-126>) (Toh 176) and *The Sūtra of Pūrṇa’s Questions*

(<http://read.84000.co/translation/toh61.html>) (Toh 61); (2) the Pūrṇa who was one of the second group of five monks ordained by the Buddha, the “five friends” (*nye lnga sde*), all Vārāṇasī merchants’ sons, headed by Yaśas; (3) the Pūrṇa of *The Exemplary Tale of Pūrṇa* (*Pūrṇāvadāna*), son of a wealthy Aparāntaka merchant and his slave girl, a successful maritime expedition leader before going forth as a monk, and almost certainly the protagonist in the present sūtra; (4) an older Pūrṇa, the “Elder Pūrṇa from Kuṇḍopadāna,” who is also mentioned in *The Exemplary Tale of Pūrṇa* as one of the monks in the Buddha’s airborne entourage; (5) a very rich and generous brahmin called Pūrṇa from the Mountains of the South who invites the Buddha and receives a prediction of enlightenment, but is not ordained; he is the subject of the first story in *The Hundred Exemplary Tales, Beginning with That of Pūrṇa* (*Pūrṇapramukhāvadānaśataka*, Toh 343); and (6) the sickly and short-lived Pūrṇa of Śrāvastī, attendant of Aniruddha, who became an arhat just before he died and is the subject of one of the stories in the first chapter of *The Hundred Deeds* (*Karmaśataka*, Toh 340).

- n.8 This is one of the differences between this version and the episode in *The Exemplary Tale of Pūrṇa*, according to which Pūrṇa himself is the main instigator and patron of the building project.
- n.9 The list, with some brief explanations, is to be found in the *Mahāvīyutpatti* (119–129). For a list of canonical references to the ten powers, see Lamotte 2001, pp. 1234–35. As Lamotte points out, there are numerous minor variations in the order of these ten powers in the various canonical sources. See also Lamotte, pp. 1235–79, for a detailed presentation of each of the ten powers.
- n.10 To further complicate matters, the recurring phrase that Pūrṇa uses to describe how the ten powers and their subdivisions relate to the Buddha’s knowledge of the four truths is not entirely straightforward. The Tibetan—the structure of which is repeated throughout the text—reads (we have here used “X” to mark the changing topics): *de bzhin gshegs pas X shes pa yang dag pa ji lta ba bzhin rab tu khyen / X shes pa kun ’byung shes pa yang dag pa ji lta ba bzhin rab tu khyen / X shes pa ’gog pa shes pa yang dag pa ji lta ba bzhin rab tu khyen / X shes pa ’gog par ’gyur ba’i lam shes pa yang dag pa ji lta ba bzhin rab tu khyen /*. Our translation of this structure is as follows: “The Thus-Gone One correctly understands the knowledge of X. He correctly understands the knowledge of the origin as related to knowledge of X. He correctly understands the knowledge of cessation as related to knowledge of X. He correctly understands the knowledge of the path that leads to cessation as related to knowledge of X.” As we read these sentences, we take “X shes pa” to be the

object of the Buddha's understanding of the knowledge of the individual truths.

- n.11 In his thought-provoking article, "Buddhist Hybrid English," Paul Griffiths discourages translators from reproducing such repetitive passages (which he finds "paralysingly boring") on the grounds that such repetition is unlikely to yield significant insights in readers (Griffiths 1981, p. 25). While Griffiths is no doubt right that modern readers may find such extensive repetition difficult to digest and hard to appreciate in terms of literary value, it nevertheless seems important to present texts like this in their totality to allow readers of all kinds, specialist or not, to appreciate the styles and registers of Indian Buddhist literature for themselves.
- n.12 In the version of *The Exemplary Tale of Pūrṇa*, it is Pūrṇa himself who performs the offerings and makes the invitation.
- n.13 See Salomon 2018, pp. 199–228.
- n.14 See *The Chapter on Medicines (Bhaiṣajyavastu*, ch. 6 of the *Vinayavastu*, Toh 1), 9.1524 ff. and n.938.
- n.15 The mention, which in this translation is at 1.192, is found in his commentary on the *Mūlamadhyamakakārikas*, p. 6 (see bibliography under Chomden Rikpai Raldri). Mistaken views are classified and enumerated in many different ways in different texts, but this enumeration of sixty-two mistaken views is probably derived from the *Brahmajāla Sūtra*, and is also found in the Prajñāpāramitā texts and the *Lotus Sūtra*.
- n.16 Butön, vol. 2, p. 81. The passage he cites from the sūtra is: "For example, just as [the Thus-Gone One] knows that this excellent eon is called 'Vision of One Thousand Lotuses,' he knows the names for each of the eons" (1.390). This point may have been first pointed out by Sakya Jetsun Drakpa Gyaltsen (1147–1216) the third of the Five Patriarchs of the Sakya tradition.
- n.17 See for instance the Lhasa Kangyur *dkar chag* as reproduced in the Comparative Edition of the Kangyur, vol. 107, p. 93).
- n.18 *las kyi bdud*, see 3.634. Gorampa's citation is in Gorampa Sönam Senge, p. 11.
- n.19 Taktsang Lotsawa Sherab Rinchen (*stag tshang lo tsa ba shes rab rin chen*), p. 203. The passage in question is 3.214.
- n.20 *pha rol tu shes pa mi 'jug pa*. Gö Lotsāwa Shönnu Pal, p. 16.

- n.21 Drakpa Döndrub, pp. 122–123. The passage in the text on this topic, as well as on the lifespans of the hells and other realms, starts at 1.286.
- n.22 Chökyi Drakpa, p. 16.
- n.23 *grong khyer chen po dge ba'i pha rol 'gro zhes bya ba*. No place whose name has this exact Tibetan rendering is found elsewhere in the canonical texts, and it has no attested Sanskrit equivalent. There is, however, a very close match in the *Gaṇḍavyūha* (<https://read.84000.co/translation/toh44-45.html#UT22084-037-007-2544>) (Degé Kangyur, vol. 38, phal chen, a, F.65.b; see also Roberts, 2021): *dge ba'i pha rol tu phyin pa*, Śubhapāraṃgama in Sanskrit, the southern city where the householder bodhisattva Veṣṭhila lives—although this may well be an allegorical rather than a geographical name. Intriguingly, Veṣṭhila worships at a sandalwood shrine. Whatever the case, the stated location in the present text differs from that of the temple in *The Exemplary Tale of Pūrṇa*, which is built in the coastal city Sūrpāraka (Tib. *slo ma lta bu*)—the capital of Aparānta and Pūrṇa's native city, identified with modern Sopara, just to the north of Mumbai.
- n.24 The Degé and other Kangyurs of predominantly Tshalpa (*tshal pa*) influence read *phywa mkhan*, while the Stok Palace (*stog pho brang*) and Shelkar (*shel mkhar*) Kangyurs of mainly Thempangma (*them spangs ma*) lineage have *phya mkhan*. Both spellings are found in other texts in all Kangyurs, and appear to represent alternative spellings of the same term. Csoma de Körös (p. 426) and Henri Léon Feer (p. 231) both rendered *phywa mkhan* as “fortune teller,” a sense it may have in some contexts (although in such cases “diviner” might be a better rendering). However, the *Mahāvīyutpatti* (3770) lists *phywa mkhan* as the Sanskrit *sthapati*, which Monier Williams translates as “chief, governor, architect, master builder, etc.” This seems the more likely sense given the context, and in a number of Vinaya and Prajñāpāramitā texts in the Kangyur the term (in both spellings) clearly has that meaning.
- n.25 The role of the “master builder” therefore seems to be not merely contractual; he appears to have contributed to the costs and to have a stake in the project in terms of the merit it will create. The relationship between the master builder and Pūrṇa is not made fully clear, but the story differs in this respect from that of *The Exemplary Tale of Pūrṇa*, in which Pūrṇa is the instigator of the building project and pays for it with the proceeds of his brother's expedition (which is also the source of the sandalwood).
- n.26 The subheadings in the rest of this chapter are not present in the Tibetan but have been added to make the translation more navigable (see Contents list), to allow some correlation with the stories in the third chapter, and to be

compared to the list of ten powers provided in the glossary and introduction (see [i.9](#), and also [i.10](#)).

- n.27 It is unclear to us what is meant by “the eight human existences” (*mi'i srid pa brgyad*).
- n.28 From the abhidharma perspective it is not possible for a woman to manifest as a fully awakened buddha, since this would imply having male physical characteristics.
- n.29 The faculties mentioned in the passage that follows are the twenty-two faculties, see Glossary.
- n.30 The mention here of “the path” is anomalous; unlike all the other items in the list, it is missing the word “faculty,” and neither in the detailed explanation of the twenty-two faculties that follows, nor in usual list of twenty-two faculties, is there a “path” item. In the Urga Kangyur it has been left out.
- n.31 The chapter break, which is not present in the Tibetan, has been added here at this change in theme to make the translation more navigable.
- n.32 We have been unable to identify this nāga and are unsure of its translation. The Tibetan reads *tshib pa'i bu*. Below, an alternative spelling of this name (*chib pa'i bu*) is found.
- n.33 Here the text reads “Mahāmegha” but since this is a repeat (it appears four names before this) we have exchanged this name with “Sūryagarbha,” which appears on the verse praises below in this position.
- n.34 The story that follows of the Buddha visiting the nāga king Anavatapta's lake (also known as Lake Anavatapta) is modeled on the *Anavataptagāthā* (“Verses of Lake Anavatapta”), a passage—or rather a genre of passages—found in a range of early Buddhist corpora in Sanskrit, Gāndhārī, Chinese, and Tibetan. The fullest extant version is probably that in the Mūlasarvāstivāda-vinaya literature: see *The Chapter on Medicines* (*Bhaiṣajyavastu*, ch. 6 of the *Vinayavastu*, Toh 1), [9.1531–9.2505](#) and [n.938](#); see also Salomon 2008, and Salomon 2018, pp. 199–228. In the present text, the narrative starts off with an account of the contest of supernatural powers between Mahāmaudgalyāyana and Śāriputra very similar to that in *The Chapter on Medicines* (although that passage is not found in the Gandhārī version). The rest of the content, which continues into the following section, is very different, but reflects the *Anavataptagāthā* at least in the telling of events in the Buddha's past lives that explain features of his present one.

Another Mahāyāna sūtra, *The Questions of the Nāga King Anavatapta* (<https://read.84000.co/translation/toh156.html>) (*Anavataptanāgarājaparipṛcchā*, Toh 156), is also the record of a teaching by the Buddha given partly at Lake Anavatapta at the nāga king Anavatapta's request, but is quite different in content.

- n.35 It appears that one line is missing from this verse.
- n.36
- n.37 From here onward, some of the names of the nāga kings are not the same as they were when they were introduced earlier in the text (on folio 114.b). For instance, this one is now *nag po* instead of *mig nag pa*.
- n.38 *bsgyings pa*. This seems to be either an alternate name or mistranslation of Viraja (*rdul bral*).
- n.39 Monier Williams notes that this term, presumably onomatopoeic, is also applied to other animals including the cuckoo, ruddy goose, frog, and house-lizard.
- n.40 Tibetan: *'dul ba*. Sanskrit: *vinaya*.
- n.41 The chapter break, which is not present in the Tibetan, has been added here at this change in theme to make the translation more navigable.
- n.42 The subheadings in this chapter are not present in the Tibetan, but have been added to make the translation more navigable.
- n.43 *de bzhin gshegs pa bar snang la khrid mdzad ces bya ba 'jig rten tu byung ste // de skye ba dang rga ba dang/ na ba dang / 'chi ba las yang dag par 'da' ba'i chos ston to zhes de skad thos te*. This translation is tentative.
- n.44 It appears that a line in the Tibetan was either condensed in translation into another line or left out.
- n.45 The text literally reads “knowledge of time.” However, we have changed this to “knowledge of karma,” since this is the topic of this chapter.
- n.46 The knowledge of adopted actions, contemplations of abodes, contemplations of causes, and the knowledge of ripening are not included.
- n.47 *de lta bas na chos gang gis rgyu byas shes chos de brtag par bya ste / mi dge ba'i phyogs kyi tshul bzhin yid la byed pas ni brtags pa'i rgyu ces bya'o / dge ba'i phyogs la tshul bzhin yid la byed pas ni byas pa'i rgyu zhes bya ste*. This translation is provisional.
- n.48 *bya tsa go ra'i mig can*, presumably Skt. *cakora-dṛś*, i.e., “having beautiful eyes.”

- n.49 The term *'phar ba* is known to render a number of different Sanskrit words, such as *uddhata*, *udvṛtta*, *pluta*, *anibhṛta*, *audbilya*, etc., none of which presents a clear choice in the current context; thus the translation “flood” (a central meaning of *pluta*) remains questionable.
- n.50 *snod kyi rgya thams cad 'dri ba zhig byung ngo*. The meaning of this line is unclear. The word *snod* frequently translates the Sanskrit word *pātra*, which besides “vessel” can also carry the connotation of “a royal minister.”
- n.51 This may refer to a state of partial mastery of the *zil gyis gnon pa'i skye mched*, or “sphere of subjugation” (Skt.: *abhibhvāyatana*), one of eight stages of control over the senses.
- n.52 The text indicates that a stock phrase should be inserted in this sentence. The entire phrase that is commonly found in this place is: “They were all worthy ones whose defilements were exhausted. They were without afflictions and controlled. Their minds were perfectly free, their insight perfectly liberated. They were noble beings, great elephants, successful and accomplished. They had laid down their burden and fulfilled their aims. They had eliminated the bondages of existence and, thanks to their correct knowledge, their minds were perfectly liberated. They had all obtained supreme perfection in mastering all mental states.” The same applies to the passage that follows just below.
- n.53 Here the text also indicates that a stock phrase should be inserted in this sentence. However, we have been unable to identify which phrase that is.
- n.54 Here the Tibetan text indicates that a stock phrase should be inserted. However, we have been unable to determine which phrase that is.
- n.55 Here again, the text indicates that the following stock phrase should be inserted: “They were all worthy ones whose defilements were exhausted. They were without afflictions and controlled. Their minds were perfectly free, their insight perfectly liberated. They were noble beings, great elephants, successful and accomplished. They had laid down their burden and fulfilled their aims. They had eliminated the bondages of existence and, thanks to their correct knowledge, their minds were perfectly liberated. They had all obtained supreme perfection in mastering all mental states.”
- n.56 This verse has only three lines in the Tibetan.
- n.57 Tibetan: *shing ljon pa phan pa med pa*. Presumably a metaphor to describe the qualities of the monk in the passage that follows.

- n.58 *lga pa*; Skt: *pañcama*. The reference here is unclear and in any case seems to appear as part of this greater list that serves as a trope in Buddhist sūtras to describe the knowledge of those of wide learning. It may imply a “Fifth Veda,” a term used at times to describe the *Mahābhārata* and several other texts, or perhaps some other topic that is commonly listed as fifth in a list of fields of knowledge.
- n.59 Tibetan: *bged pa*. We have been unable to determine the meaning of this verb with certainty.
- n.60 The precise meaning of this analogy is a bit unclear. It could have to do with the quality of placidness generally associated with elephants in Buddhist literature, or perhaps more specifically with the major mark of awakened beings entailed by their possession of a sexual organ that retracts like an elephant’s.
- n.61 Here the name of the king changes from Immaculate Consecration (*dri med dbang bskur*) to Consecrated by Elixir (*bdud rtsis dbang bskur*). However, we have chosen to continue using the name Immaculate Consecration.
- n.62 Translation tentative. Tibetan: *’khor de snang bar byas nas su*.
- n.63 Translation tentative. Tibetan: *smras pa khyed cag la gang gi tshe bzung ba dang bcas pa rnyed pa de’i tshe khyed cag ’jigs sam/*.
- n.64 Translation tentative. Tibetan: *tshor ba thams cad gdul ba’i don du tshor ba bdag gi don rtogs ste/*.
- n.65 Translation tentative. Tibetan: *grogs po dag tshor ba rnams gdul ba’i don du yun ring por brjod du med par sangs rgyas kyi zhing gi sems can rnams byang chub tu yongs su smin par byas so/*.
- n.66 It is unclear to us what this line refers to.
- n.67 Here the text reverts to a presentation of knowledge of the world.
- n.68 It seems that some text is missing here as this paragraph ends abruptly with no apparent relation to the following text.
- n.69 Up to this point the significance of the present paragraph remains unclear to us.
- n.70 Reading *mchog gi bstan pa* based on the Choné, Lithang, Narthang, Kangxi, and Lhasa Kangyurs. The Degé reads *mchog gis bstan pa*.

- n.71 Translation tentative. Tibetan: *yon gnas la dga' ba / sbyin bdag sgra thams cad la mkhas pa zhig byung ngo/*.
- n.72 This paragraph remains obscure to us and our translation is therefore only tentative.
- n.73 The following verses are obscure and our translation is therefore only tentative.
- n.74 Translation tentative. Tibetan: *bkug shud kyis rtse*.
- n.75 The speaker of these last four lines appears to be the sea gods although the text does not indicate so.
- n.76 Following *le lo med pa yang rnyed* according to the Choné, Narthang, Kangxi, Yongle, and Lhasa Kangyurs. The Degé reads *le lo med pa yang rnyid*.
- n.77 Tibetan: *shes pa bar mas*.
- n.78 It is not clear to us where this statement concerning Dīpaṃkara is found.
- n.79 Reading *bgod pa* according to the Kangxi and Yongle Kangyurs. The Degé Kangyur instead has *bged pa*, and the Choné *'god pa*.
- n.80 Translation tentative. Tibetan: *de bzhin gshegs pa de dag la srid pa'i 'gro bar 'chi ba dang / skye ba de dang de dag tu mdud par 'dzin pa rjes su dran te / de bzhin gshegs pa de dag bzhugs pa dang / yongs su mya ngan las 'das pa de dag la bdud kyi las rnam byas so/*.
- n.81 Reading *sdang* according to Narthang and Lhasa Kangyurs. The Degé reads *snang*.
- n.82 Tibetan: *bu med gang dag gi lus she pa nyam chung*.
- n.83 Literally “gods of the grass” (Tibetan: *rtswa'i lha*).
- n.84 Translation tentative. Tibetan: *ji ltar las byas dag gi rnam par smin pa 'grub pa 'dir skye bo thams cad la mngon sum yin ba mi rigs pas yongs su bsgyur nas bdag gi las kyi 'bras bu chud gzon to/*
- n.85 Reading *bgog par 'gyur* instead of *bgog par mi 'gyur/*.
- n.86 *khyod ni mngon par mkhyen pa chos 'di'i tshul lags so/*.
- n.87 Tibetan: *kha dog tsam gnyis pa tsam mo/*. The translation here remains tentative.

- n.88 We have been unable to determine the name of this sage. In Tibetan the name is spelled: *ud dza+ya dad ta*.
- n.89 Following the *bsten* that appears in the Choné, Lithang, Narthang, Kangxi, Yongle, and Lhasa Kangyurs. The Degé reads *bstan*.
- n.90 Tibetan: *'du shes yod pa ma yin par smra ba*. Given the information that is supplied by the subsequent specification of the various views, the Tibetan may be corrupt here.
- n.91 It is not quite clear how the four verbal confusions are enumerated.
- n.92 Considering the earlier reference to “four views that teach that there is no origin” and the enumeration of a set of eighteen views that follows immediately below this passage, it appears that two “views that teach that there is no origin” remain unaccounted for here.
- n.93 Tentative translation. Tibetan: *gang gi tshe bdag gzugs can de 'jig rten pha rol nas shin nas mi'i bzang po yongs su spyad de chad par 'gyur/*.
- n.94 Tentative translation. Tibetan: *de da ltar de dag gzhan kyis kyang nges par 'byung bar blta ste/ de dag phal cher ni nges par 'byung bar mi blta'o/*.
- n.95 Tibetan: *byung ba chen po bzhi 'byung ba tha mi dad pa dus gsum mnyam pa nyid la gnas pa'i gsang tshig 'don to/*.
- n.96 The translation of this analogy is tentative.

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 Abode of Brahmā

tshangs pa'i gnas

ཚངས་པའི་གནས།

brahmavihāra

g.2 Adapting to All Beings

skye bo thams cad rjes su 'jug pa

སྐྱེ་བོ་ཐམས་ཅད་རྗེས་སུ་འཇུག་པ།

—

Name of a prostitute in a story Buddha tells.

g.3 Agnidatta

mes byin

མེས་བྱིན།

agnidatta

This name appears twice, referring to a king, who is a former incarnation of the Buddha, as well as an ascetic.

g.4 All-Seeing

kun tu spyan

ཀུན་ཏུ་སྟོན།

—

Name of a future buddha.

g.5 Always Diligent

rtag tu brtson 'grus rtsom pa

རྟག་ཏུ་བརྩོན་འགྲུས་རྩོམ་པ།

—

Name of a former incarnation of the Buddha while he was a practicing bodhisattva.

g.6 Ambrosial King

bdud rtsi'i rgyal po · bdud rtsi'i thigs pa'i rgyal po

བདུད་རྩི་རི་རྒྱལ་པོ། · བདུད་རྩི་རི་ཐིགས་པ་རི་རྒྱལ་པོ།

—

A king.

g.7 Ambrosial Voice

bdud rtsi'i dbyangs

བདུད་རྩི་རི་དབྱངས།

—

A bodhisattva, a former incarnation of the Buddha.

g.8 Amṛtaprabha

bdud rtsi'i 'od zer

བདུད་རྩི་འོད་ཟེར།

amṛtaprabha

A buddha.

g.9 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.10 Anantaprabha

'od mtha' yas

འོད་མཐའ་ཡས།

anantaprabha

A buddha.

g.11 Anantaraśmin

'od zer mtha' yas

འོད་ཟེར་མཐའ་ཡས།

anantaraśmin

A buddha.

g.12 Anāthapiṇḍada

mgon med zas sbyin

མགོན་མེད་ཟས་སྤྱིན།

anāthapiṇḍada

Definition from the 84000 Glossary of Terms:

A wealthy merchant in the town of Śrāvastī, famous for his generosity to the poor, who became a patron of the Buddha Śākyamuni. He bought Prince Jeta's Grove (Skt. *Jetavana*), to be the Buddha's first monastery, a place where the monks could stay during the monsoon.

g.13 **Anavatapta**

ma dros pa

མ་རྩོས་པ།

anavatapta

A nāga king.

g.14 **Anointed with Ambrosia**

bdud rtsis dbang bkur

བདུད་རྩིས་དབང་བཀུར།

—

A buddha.

g.15 **Aparagodānīya**

ba lang spyod

བ་ལང་སྤྱོད།

aparagodānīya

The continent to the west. One of the four main continents that surround the central mountain in classical Buddhist cosmology.

g.16 **applications of mindfulness**

yang dag pa'i dran pa nye bar bzhag pa

ཡང་དག་པའི་རྒྱལ་པ་ཉེ་བར་བཞག་པ།

samyaksmṛtyupasthānāni

Mindfulness of the body, feelings, the mind, and dharmas.

g.17 **Aśokaśrī**

mya ngan med pa'i dpal

མྱ་ངན་མེད་པའི་དཔལ།

aśokaśrī

Name of a past king, a former incarnation of the Buddha while he was a practicing bodhisattva.

g.18 Aśvajit

rta thul

རྟ་ཐུལ།

aśvajit

A disciple of the Buddha. Before the Buddha's awakening, Aśvajit was one of the five ascetics with whom he practiced.

g.19 attainments of the successive stages

mthar gyis snyoms par 'jug pa

མཐར་གྱིས་སྟོབས་པར་འདུག་པ།

anupūrvāsamāpatti

A set of nine progressive stages of deepening mental absorption, including the four concentrations of the form realm, the four formless realms, and cessation.

g.20 Bali

stobs chen

སྟོབས་ཆེན།

bali

A nāga king.

g.21 Bandhumat

gnyen ldan

གཉེན་ལྷན།

bandhumat

Name of a past king, a former incarnation of the Buddha while he was a practicing bodhisattva.

g.22 bases of miraculous absorption

rdzu 'phrul gyi rkang pa

རྩ་འཕྲུལ་གྱི་རྒྱུ་པ།

rddhipāda

Four types of absorption related to intention, diligence, attention, and analysis respectively. Among the thirty-seven factors of awakening (q.v.).

g.23 Bearer of Victory

rgyal ba 'dzin

རྒྱལ་བ་འཛིན།

—

Name of a brahmin, a former incarnation of the Buddha while he was a practicing bodhisattva.

g.24 Beautiful Honey Grove

sbrang tshal bkra ba

སྤང་ཚལ་བཀྲ་བ།

—

Great lay follower of Buddha Śākyamuni.

g.25 Beyond All Worlds

'gro ba thams cad las 'das

འགྲོ་བ་ཐམས་ཅད་ལས་འདས།

—

A buddha.

g.26 Beyond Doubt

yid gnyis las yang dag par 'das pa

ཡིད་གཉིས་ལས་ཡང་དག་པར་འདས་པ།

—

A king; A former incarnation of the Buddha while he was a practicing bodhisattva.

g.27 Bhaiṣajyarāja

sman gyi rgyal

སྤན་གྱི་རྒྱལ།

bhaiṣajyarāja

A buddha.

g.28 Bhūbhṛta

sa 'dzin

ས་འཛིན།

bhūbhṛta

A king, former incarnation of the Buddha.

g.29 **bhūta**

'byung po

འབྱུང་པོ།

bhūta

Definition from the 84000 Glossary of Terms:

This term in its broadest sense can refer to any being, whether human, animal, or nonhuman. However, it is often used to refer to a specific class of nonhuman beings, especially when bhūtas are mentioned alongside rākṣasas, piśācas, or pretas. In common with these other kinds of nonhumans, bhūtas are usually depicted with unattractive and misshapen bodies. Like several other classes of nonhuman beings, bhūtas take spontaneous birth. As their leader is traditionally regarded to be Rudra-Śiva (also known by the name Bhūta), with whom they haunt dangerous and wild places, bhūtas are especially prominent in Śaivism, where large sections of certain tantras concentrate on them.

g.30 **Black Lines**

thig nag

ཐིག་ནག་།

kālasūtra

One of the eight hot hells.

g.31 **Blisters**

chu bur can

ཚུ་བུར་ཅན།

arbudha

One of the cold hells.

g.32 **Blower of Wind**

rlung yang dag par ston pa

རླུང་ཡང་དག་པར་སྟོན་པ།

—

A nāga king.

g.33 **Blue Lotus Eyes**

ud pa la'i mig

ཡུཔ་ལའི་མིག

utpalanetra

Name of a former incarnation of the Buddha while he was a practicing bodhisattva.

g.34 **Brahmā**

tshangs pa

མཐོང་ས་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” (*sahāṃpati*) and Great Brahmā (*mahābrahman*).

g.35 **Brahmā Realm**

tshangs ris

མཐོང་ས་རིས།

brahmakāyika

g.36 **Brahmadatta**

tshangs pas byin

མཐོང་ས་པས་བྱིན།

brahmadatta

Name of a past king, a former incarnation of the Buddha while he was a practicing bodhisattva.

g.37 **Brahmadeva**

tshangs pa'i lha

མཐོང་ས་པའི་ལྷ།

brahmadeva

Name of a former incarnation of the Buddha while he was a practicing bodhisattva.

g.38 Br̥haspatideva

phur bu'i lha

ཐུར་བུ་ལྷ།

br̥haspatideva

Name of a past king, a former incarnation of the Buddha while he was a practicing bodhisattva.

g.39 Buddhimat

blo ldan

བློ་ལྷན།

buddhimat

Name of a former incarnation of the Buddha while he was a practicing bodhisattva.

g.40 Bursting Blisters

chu bur rdol ba

ཆུ་བུར་རྡོལ་བ།

nirarbudha

One of the cold hells.

g.41 Butön

bu ston

བུ་སྟོན།

—

Butön Rinchen Drup (*bu ston rin chen grub*).

g.42 Calm Thinker

rtog pa zhi ba

རྟོག་པ་ཞི་བ།

—

A minister, former incarnation of the Buddha.

g.43 Cañcā

tsan tsa

ཙན་ཙ།

cañcā

Edgerton identifies Cañcā as the name of a brahmin girl who appears in Buddhist sūtras such as the *Laṅkāvatāra* (BHSD, p. 222).

g.44 Candra

zla ba

ཟླ་བ།

candra

A god.

g.45 Candradatta

zla sbyin

ཟླ་སྤྱིན།

candradatta

Name of a past king in a story Buddha tells.

g.46 Candramati

zla ba'i blo gros

ཟླ་བའི་བློ་གྲོས།

candramati

A king.

g.47 Causing Downpour

char chen spyod

ཆར་ཆེན་སྤྱོད།

—

A nāga king.

g.48 Certain in the Dharma

chos la nges pa

ཆོས་ལ་ངེས་པ།

—

A sage; a former incarnation of the Buddha.

g.49 Chattering Teeth

so thams thams

སྟོ་བམས་བམས།

adada

One of the cold hells.

g.50 Chief of All Beings

'gro ba thams cad kyi gtso bo

འགོ་བ་ཐམས་ཅད་ཀྱི་གཙོ་བོ།

—

Name of a dance instructor in a story Buddha tells.

g.51 Chief Water God

gtso bo chu lha

གཙོ་བོ་ཆུ་ལྷ།

—

Name of a village chief in a story Buddha tells.

g.52 chiliocosm

stong gi 'jig rten gyi kham

སྟོང་གི་འཇིག་རྟེན་གྱི་ཁམས།

sāhasralokadhātu

A “thousandfold universe,” also called a “first order chiliocosm” (*spyi phud kyi 'jig rten gyi kham*s), “lesser chiliocosm” (*chung ngu'i 'jig rten gyi kham*s), *sāhasracūḍiko lokadhātu*), or “lower chiliocosm” (*tha ma'i 'jig rten gyi kham*s), consisting of a thousand worlds each made up of their own Mount Meru, four continents, sun, moon, and god realms. Explained in 1.264.

g.53 Chomden Rikpai Raldri

bcom ldan rig pa'i ral gri

བཅོམ་ལྷན་རིག་པའི་རལ་གྱི།

—

g.54 Cloud Grove

sprin tshal

སྤྲིན་ཚལ།

—

A park where the buddha Voice Proclaiming the Cloud of Dharma resided.

g.55 Cloud of Intelligence

sprin kyi blo gros

སྤྲིན་གྱི་སྒོ་བློས།

—

A king.

g.56 Cloud Proclaimer

sprin sgrogs

སྤྲིན་སྒྲོགས།

—

A brahmin.

g.57 Condemner of the Afflictions

nyon mongs pa smod pa

ཉོན་མོངས་པ་སྦྱོད་པ།

—

A king; a former incarnation of the Buddha.

g.58 Conqueror of All Darkness

mun pa thams cad 'joms pa

མུན་པ་ཐམས་ཅད་འཛོམས་པ།

—

A buddha.

g.59 Conquest of the Enemy

dgra nges par bcom pa

དགྲ་ངེས་པར་བཅོམ་པ།

—

A king.

g.60 correct understandings

so so yang dag par rig pa

སོ་སོ་ཡང་དག་པར་རིག་པ།

pratisamvid

Correct knowledge of meaning, Dharma, language, and eloquence.

g.61 Courageous Knowledge

shes pa dpa' ba

ཤེས་པ་དཔའ་བ།

—

A sage; a former incarnation of the Buddha.

g.62 Cracked Like Blue Lotus Flowers

ud pa la ltar gas pa

ལུད་པ་ལ་ལྷ་ར་གས་པ།

utpala

One of the cold hells.

g.63 Cracked Like Lotus Flowers

pad ma ltar gas pa

པད་མ་ལྷ་ར་གས་པ།

padma

One of the cold hells.

g.64 Cracked Like Pink Lotus Flowers

ku mu da ltar gas pa

ཀུ་མུ་ད་ལྷ་ར་གས་པ།

kumuda

One of the cold hells.

g.65 Cracked Like Smooth Fragrant Flowers

me tog dri ngad 'jam ltar gas pa

མེ་ཏོག་རྩི་ངག་འཇམ་ལྷ་ར་གས་པ།

—

One of the cold hells.

g.66 Cracked Like Sweet Smelling Flowers

me tog dri zhim ltar gas pa

མེ་ཏོག་རྩི་ཞིམ་ལྷ་ར་གས་པ།

sugandhapuṣpa

One of the cold hells.

g.67 Cracked Like White Lotus Flowers

pad ma dkar po ltar gas pa

པད་མ་དཀར་པོ་ལྷ་ར་གས་པ།

punḍarika

One of the cold hells.

g.68 Crushing

bsdus gzhom

བསྐྱུས་གཞོམ།

saṃghāta

One of the eight hot hells.

g.69 Dark Eyes

mig nag pa

མིག་ནག་པ།

—

A nāga king.

g.70 Dark Joy

sngo bsangs dga'

སྟོ་བསངས་དགའ།

—

Name of a former incarnation of Devadatta in a story the Buddha tells.

g.71 Defeater of Darkness

mun pa 'joms

མུན་པ་འཛོམས།

—

Name of a buddha.

g.72 Defeater of the Force of Evil

bdud kyi stobs rab tu 'joms pa

བདུད་ཀྱི་སྟོབས་རབ་རུ་འཛོམས་པ།

—

Name of a buddha.

g.73 degeneration

log par ltung ba

ལོག་པར་ལྷུང་བ།

vinipāta

An alternate term of reference for the lower states of cyclic existence (i.e., hell beings, starving spirits, and animals).

g.74 Delightful Outcaste

gdol pa yid 'ong

གདོལ་པ་ཡིད་འོང།

—

The name of a past sage who was one of the Buddha's previous incarnations.

g.75 demigod

lha ma yin

ལྷ་མ་ཡིན།

asura

The traditional adversaries of the devas (gods) who are frequently portrayed in the brahmanical mythology as having a disruptive effect on cosmological and social harmony.

g.76 Descendant of Bharadvāja

bha ra dwa' dza dang rus gcig pa

བྱ་ར་དྲཱ་ཇ་དང་རུས་གཅིག་པ།

—

Name of a brahmin, a former incarnation of Śāriputra in a story the Buddha tells.

g.77 Determiner of Things

dngos por nges par 'dzin pa

དངོས་པོར་ངེས་པར་འཛིན་པ།

—

A king.

g.78 Dharaṇīdhara

sa 'dzin

ས་འཛིན།

dharaṇīdhara

A bodhisattva; a former incarnation of the Buddha.

g.79 Dharmacārin

chos la spyod pa

ཚཱ་ལ་སྤྱད་པ།

dharmacārin

A minister; a former incarnation of the Buddha.

g.80 Dhṛtarāṣṭra

yul 'khor srung

ཡུལ་འཁོར་སྤྱད་།

dhṛtarāṣṭra

A nāga king.

g.81 dichiliocosm

stong gnyis pa 'jig rten gyi kham

སྤྱོད་གཉིས་པ་འཛིག་རྟེན་གྱི་ཁམས།

dvisāhasralokadhātu

A “twice thousandfold universe,” i.e., a millionfold universe, sometimes called a “second-order mid-sized-chiliocosm” (*dvitīyamadhyamasāhasralokadhātu*), consisting of a thousand chiliocosms (q.v.).

g.82 Dīpaṃkara

mar me mdzad

མར་མེ་མཛད།

dīpaṃkara

A former buddha, who prophesied the awakening of Buddha Śākyamuni.

g.83 Dispeller of Suffering

mya ngan sel ba

བྱ་ངན་སེལ་བ།

—

Name of a former incarnation of the Buddha while he was a practicing bodhisattva.

g.84 Divine Moon

lha'i zla ba

ལྷ་འི་ཟླ་བ།

—

A king.

g.85 Drop of Intelligence

thigs pa'i blo gros

ཐིགས་པའི་བློ་གྲོས།

—

A king.

g.86 Druma

ljon pa

ལྷོན་པ།

druma

A prince; a former incarnation of the Buddha.

g.87 eight aspects of the noble path

'phags lam yan lag brgyad

འཕགས་ལམ་ཡན་ལག་བརྒྱད།

āryāṣṭaṅgamārga

Eight factors whereby the training on the path of cultivation takes place.

g.88 eight liberations

rnam par thar pa brgyad

རྣམ་པར་ཐར་པ་བརྒྱད།

aṣṭavimokṣa

The liberation of form observing form, the liberation of the formless observing form, the liberation of observing beauty, the liberation of infinite space, the liberation of infinite consciousness, the liberation of nothing whatsoever, the liberation of neither presence nor absence of perception, and the liberation of cessation.

g.89 eighteen unique qualities of a buddha

sangs rgyas kyi chos ma 'dres pa bco brgyad

སངས་རྒྱས་ཀྱི་ཆོས་མ་འདྲེས་པ་བཅོ་བརྒྱད།

aṣṭādaśāveṇikabuddhadharma

Definition from the 84000 Glossary of Terms:

Eighteen special features of a buddha's behavior, realization, activity, and wisdom that are not shared by other beings. They are generally listed as: (1) he never makes a mistake, (2) he is never boisterous, (3) he never forgets, (4) his concentration never falters, (5) he has no notion of distinctness, (6) his

equanimity is not due to lack of consideration, (7) his motivation never falters, (8) his endeavor never fails, (9) his mindfulness never falters, (10) he never abandons his concentration, (11) his insight (*prajñā*) never decreases, (12) his liberation never fails, (13) all his physical actions are preceded and followed by wisdom (*jñāna*), (14) all his verbal actions are preceded and followed by wisdom, (15) all his mental actions are preceded and followed by wisdom, (16) his wisdom and vision perceive the past without attachment or hindrance, (17) his wisdom and vision perceive the future without attachment or hindrance, and (18) his wisdom and vision perceive the present without attachment or hindrance.

g.90 Elarāvaṇa

e la'i rA ba Na

ཨ་ལའི་རཱ་བ་ཤ།

elarāvāṇa

A nāga king.

g.91 Emerging Mounts

lhun po 'byung ba

ལུན་པོ་འབྱུང་བ།

—

g.92 Encompassing Son

tshib pa'i bu

ཚུབ་པའི་བུ།

—

A nāga king.

g.93 Endowed with the Power of Inspiration

mos pa'i stobs dang ldan pa

མོས་པའི་སྟོབས་དང་ལྡན་པ།

—

A bodhisattva monk; a former incarnation of the Buddha while he was a practicing bodhisattva.

g.94 Engaging with Special Insight

lhag mthong spyad pa

ལྷག་མཐོང་སྟེང་པ།

—

A sage; a former incarnation of the Buddha.

g.95 Enjoyer of Various Worlds

'jig rten sna tshogs la mngon par dga' ba

འཇིག་རྟེན་སྣ་ཚོགས་ལ་མངོན་པར་དགའ་བ།

—

Name of a king; a former incarnation of the Buddha while he was a practicing bodhisattva.

g.96 Excellent Vision

spyang bzang

སྤྱན་བཟང་།

—

Name of a teacher; a former incarnation of the Buddha while he was a practicing bodhisattva.

g.97 Expert about Cessation of What is Possible

gnas 'gog pa la mkhas pa

གནས་འགོག་པ་ལ་མཁས་པ།

—

A sage; a former incarnation of the Buddha.

g.98 Expert Annihilation

chad pa thog tu phebs pa

ཆད་པ་ཐོག་ཏུ་ཕེབས་པ།

—

Name of a past king, a former incarnation of the Buddha while he was a practicing bodhisattva.

g.99 Expert on Experience and Shortcomings

ro myang ba dang nyes dmigs la mkhas pa

རོ་མྱང་བ་དང་ཉེས་དམིགས་ལ་མཁས་པ།

—

A king; a former incarnation of the Buddha.

g.100 Extractor of Thorns

zug rngu 'byin pa

ཐུག་རྩ་འབྱིན་པ།

śalyahartā

Name of a buddha.

g.101 Eye of Virtue

dge ba'i mig

དགེ་བའི་མིག་

—

A buddha realm.

g.102 factors of awakening

byang chub kyi phyogs kyi chos

བྱང་ཆུབ་ཀྱི་ཕྱོགས་ཀྱི་ཆོས།

bodhipakṣa

See “thirty-seven factors of awakening.”

g.103 faculty

dbang po

དབང་པོ།

indriya

A term with a wide range of meanings. Often refers to one or all of the five faculties (faith, diligence, mindfulness, absorption, and knowledge) that are among the thirty-seven factors of awakening (q.v.); or to the five sense faculties; or to one of the twenty-two faculties (q.v.).

g.104 Famous Sound

sgra rnam par grags pa

སྒྲ་རྣམ་པར་གྲགས་པ།

—

A brahmin; a former incarnation of the Buddha.

g.105 Fierce Howling

ngu 'bod gtum po

ངུ་འབོད་གྲུམ་པོ།

mahāraurava

One of the eight hot hells.

g.106 five fetters that accord with the lowest of the three realms

kun tu sbyor ba tha ma'i cha dang 'thun pa lnga

ཀུན་ཏུ་སྦྱོར་བ་ཐ་མའི་ཆད་འཁུན་པ་ལྟེ།

pañca āvarabhāgiya saṃyojanā

Five fetters to be abandoned: the view of the transitory collection, viewing discipline as supreme, and harboring doubt, desire, and ill will.

g.107 Flawless Eyes

mig nyams pa med pa

མིག་ཉམས་པ་མེད་པ།

—

A monk; a former incarnation of the Buddha.

g.108 Flower Bearer

me tog 'dzin

མེ་ཏོག་འཛིན།

—

Name of a buddha.

g.109 Flower Intelligence

me tog blo gros

མེ་ཏོག་སྒྲོ་བོས།

—

A king.

g.110 four abodes of Brahmā

tshangs pa'i gnas bzhi

ཚངས་པའི་གནས་བཞི།

caturbrahmavihāra

Love, compassion, joy, and equanimity.

g.111 Free from All Suffering

mya ngan thams cad dang bral ba

མྱ་ངན་ཐམས་ཅད་དང་བྲལ་བ།

—

A buddha.

g.112 Freed from All Fetters

bcings pa thams cad rnam par 'grol ba

བཅིངས་པ་ཐམས་ཅད་རྣམ་པར་འགྲོལ་བ།

—

A buddha.

g.113 Friend of Beings

sems can gyi gnyen

སེམས་ཅན་གྱི་གཉེན།

—

A buddha.

g.114 gandharva

dri za

དྲི་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 ruled by 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.115 Ganges River

gang gA'i klung

གང་གཱཾ་ཀླུང་།

gaṅgā

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.116 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.117 Gatherer

tshogs byed

ཚོགས་བྱེད།

—

Name of a nāga king.

g.118 Gatherer of Myriad Creations

bzo sna tshogs stsogs pa

བཟོ་སྐྱ་ཚོགས་སྐྱེགས་པ།

—

Name of a magician in a story Buddha tells; a former incarnation of the Buddha while he was a practicing bodhisattva.

g.119 Gatimān

rig pa dang ldan pa

རིག་པ་དང་ལྷན་པ།

gatimān

A bodhisattva; a former incarnation of the Buddha while he was a practicing bodhisattva.

g.120 Gautama

gau ta ma

གོ་ཏ་མ།

gautama

Name of a nāga king.

g.121 Ghaṭikāra

rdza mkhan

ཇ་མཁན།

ghaṭikāra

Great lay follower of Buddha Kāśyapa.

g.122 Glorious Jewel

rin chen dpal

རིན་ཆེན་དཔལ།

—

Name of a buddha.

g.123 God of Faculties

dbang po'i lha

དབང་པོའི་ལྷ།

—

A priest; a former incarnation of the Buddha.

g.124 Goddess of Speech

bla ba'i lha mo

བླ་བའི་ལྷ་མོ།

—

A princess; a former incarnation of the Buddha.

g.125 Golden Banner

gser gyi rgyal mtshan

གསེར་གྱི་རྒྱལ་མཚན།

—

King and sage; a former incarnation of the Buddha.

g.126 Golden Crown

gser gtsug

གསེར་གཙུག་

—

A nāga king.

g.127 Golden Light

gser 'od

གསེར་འོད།

—

In a story the Buddha tells, this was the name of our continent countless eons ago.

g.128 Golden Throat

gser mgrin

གསེར་མགྲིན།

—

A nāga king.

g.129 Gorgeous Heaven

shin tu mthong ba

ཤིན་ཏུ་མཐོང་བ།

sudarśana

g.130 Great Heat

rab tu tsha ba

རབ་ཏུ་ཚ་བ།

pratāpana

One of the eight hot hells.

g.131 Great Ruler

dbang po chen po

དབང་པོ་ཆེན་པོ།

—

g.132 Greater Heaven

che ba

ཆེ་བ།

br̥ha

g.133 Groans

kyi hud zer

ཀྱི་ཁུད་ཟེར།

huhuva

One of the cold hells

g.134 **Guru**

bla ma

བླ་མ།

—

Name of a former incarnation of the Buddha while he was a practicing bodhisattva.

g.135 **hearer**

nyan thos

ཉན་ཐོས།

śrāvaka

Definition from the 84000 Glossary of Terms:

The Sanskrit term *śrāvaka*, and the Tibetan *nyan thos*, both derived from the verb “to hear,” are usually defined as “those who *hear* the teaching from the Buddha and *make it heard* to others.” Primarily this refers to those disciples of the Buddha who aspire to attain the state of an arhat seeking their own liberation and nirvāṇa. They are the practitioners of the first turning of the wheel of the Dharma on the four noble truths, who realize the suffering inherent in saṃsāra and focus on understanding that there is no independent self. By conquering afflicted mental states (*kleśa*), they liberate themselves, attaining first the stage of stream enterers at the path of seeing, followed by the stage of once-returners who will be reborn only one more time, and then the stage of non-returners who will no longer be reborn into the desire realm. The final goal is to become an arhat. These four stages are also known as the “four results of spiritual practice.”

g.136 **Heat**

tsha ba

ཚ་བ།

tāpana

One of the eight hot hells.

g.137 **Heaven Free from Strife**

'thab bral

འཐབ་བྲལ།

yāmā

g.138 Heaven of Delighting in Emanations

'phrul dga'

འཕྲུལ་དགའ།

nirmāṇarati

g.139 Heaven of Great Brahmā

tshangs pa chen po

ཚུངས་པ་ཆེན་པོ།

mahābrahma

g.140 Heaven of Great Fruition

'bras bu che

འབྲས་བུ་ཆེ།

bṛhatphala

g.141 Heaven of Joy

dga' ldan

དགའ་ལྡན།

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.142 Heaven of Lesser Greatness

chung che

ཕྱུང་ཅེ།

—

g.143 Heaven of Light

'od

འོད།

bhā

g.144 Heaven of Limited Light

'od chung

འོད་ཕྱུང་།

parittābhā

g.145 Heaven of Limited Virtue

chung dge

ཕྱུང་དགེ།

parittaśubha

g.146 Heaven of Limitless Greatness

tshad med che ba

ཚད་མེད་ཆེ་བ།

apramāṇabr̥ha

g.147 Heaven of Limitless Light

tshad med 'od

ཚད་མེད་འོད།

apramāṇābha

g.148 Heaven of Limitless Virtue

tshad med dge

ཚད་མེད་དགེ།

apramāṇaśubha

g.149 Heaven of Making Use of Others' Emanations

gzhan 'phrul dbang byed pa

གཙན་འཕྱུལ་དབང་བྱེད་པ།

g.150 Heaven of No Hardship

mi gdung ba

མི་གདུང་བ།

atapa

g.151 Heaven of Perfected Virtue

dge rgyas

དགེ་རྒྱས།

śubhakṛtsna

g.152 Heaven of the Four Great Kings

rgyal chen bzhi'i ris

རྒྱལ་ཆེན་བཞིའི་རིས།

caturmahārājika

Definition from the 84000 Glossary of Terms:

One of the heavens of Buddhist cosmology, lowest among the six heavens of the desire realm (*kāmadhātu*, 'dod kham). Dwelling place of the Four Great Kings (*caturmahārāja*, *rgyal chen bzhi*), traditionally located on a terrace of Sumeru, just below the Heaven of the Thirty-Three. Each cardinal direction is ruled by one of the Four Great Kings and inhabited by a different class of nonhuman beings as their subjects: in the east, Dhṛtarāṣṭra rules the gandharvas; in the south, Virūḍhaka rules the kumbhāṇḍas; in the west, Virūpākṣa rules the nāgas; and in the north, Vaiśravaṇa rules the yakṣas.

g.153 Heaven of the High Priests of Brahmā

tshangs pa'i mdun na 'don

ཆེངས་པའི་མདུན་ན་འདོན།

brahmapurohita

g.154 Heaven of the Retinue of Brahmā

tshangs pa'i 'khor

ཆེངས་པའི་འཁོར།

brahmaparṣad

g.155 Heaven of the Thirty-Three

sum cu rtsa gsum

སྤྱུ་ཐུམ་གསུམ།

trāyastriṃśa

g.156 Heaven of Virtue

dge

དགེ

śubha

g.157 Heroine of Beings

'gro ba'i dpa' mo

འགྲོ་བའི་དཔའ་མོ།

—

Name of a former incarnation of the Buddha while he was a practicing bodhisattva.

g.158 Highest Heaven

'og min

འོག་མིན།

akaniṣṭha

Definition from the 84000 Glossary of Terms:

The eighth and highest level of the Realm of Form (*rūpadhātu*), the last of the five pure abodes (*śuddhāvāsa*); it is only accessible as the result of specific states of *dhyāna*. According to some texts this is where non-returners (*anāgāmin*) dwell in their last lives. In other texts it is the realm of the enjoyment body (*saṃbhogakāya*) and is a buddhafield associated with the Buddha Vairocana; it is accessible only to bodhisattvas on the tenth level.

g.159 Highest Practice

spyod pa bla ma

སྤྱད་པ་བླ་མ།

—

Name of a former incarnation of the Buddha while he was a practicing bodhisattva.

g.160 Hill of Sages

drang strong gi ri

ངར་སྟོང་གི་རི།

—

A place said in this text to be in Rājagṛha, and therefore presumably not the Rṣipātana or Rṣivadana located outside Vārāṇasī.

g.161 Hiraṇyavatī

gser ldan

གསེར་ལྷན།

hiranyavatī

Name of a sage, a former incarnation of the Buddha while he was a practicing bodhisattva.

g.162 Holder of Infinite Strength

mtsha' yas shugs 'chang

མཐའ་ཡས་ཤུགས་འཆང་།

—

A bodhisattva; a former incarnation of the Buddha.

g.163 Honest Intelligence

blo gros drang po

བློ་གྲོས་ངང་པོ།

—

A leader; a former incarnation of the Buddha.

g.164 Howling

ngu 'bod

ངུ་འབོད།

rāurava

One of the eight hot hells.

g.165 Humble Tranquility

shi gnas gus pa

ཤི་གནས་གུས་པ།

—

Name of a bodhisattva in a story Buddha tells.

g.166 Hundreds of Light Rays

'od zer brgya pa

འོད་ཟེར་བརྒྱ་པ།

sarvārthasiddhi

A buddha.

g.167 Immaculate Consecration

dri med dban bskur

འི་མེད་དབན་བསྐྱར།

—

A king and sage; a former incarnation of the Buddha.

g.168 impossible

gnas ma yin

གནས་མ་ཡིན།

asthāna

This terms refers to all that is unreasonable and cannot be expected to occur. Among the ten powers of a Buddha, the first is knowing what is tenable and untenable (Skt. *sthānāsthāna*, Tib. *gnas dang gnas ma yin*), i.e., the natural laws that govern the world in which we live.

g.169 Incessant Pain

mnar med

མནར་མེད།

avīci

One of the eight hot hells.

g.170 Incomparable Strength

shugs mthungs pa med pa

ཤུགས་མཐུངས་པ་མེད་པ།

—

A bodhisattva; former incarnation of the Buddha.

g.171 Indradatta

dbang pos byin

དབང་པོས་བྱིན།

indradatta

Name of a former incarnation of the Buddha while he was a practicing bodhisattva.

g.172 Inferior Class

rigs mchog ma yin pa

རིགས་མཚོག་མ་ཡིན་པ།

—

Name of a sage in a story the Buddha tells.

g.173 Infinite Vision

mtsha' yas gzigs

མཐའ་ཡས་གཟིགས།

—

Name of a buddha.

g.174 Innumerable

grangs las 'das pa

གྲངས་ལས་འདས་པ།

—

Name of a former incarnation of the Buddha while he was a practicing bodhisattva.

g.175 Instiller of Understanding

kun tu go byed

ཀུན་ཏུ་གོ་བྱེད།

—

A king; a former incarnation of the Buddha.

g.176 Intense Splendor

gzi brjid drag pa

གཟི་བརྗིད་དྲག་པ།

—

Name of a sage in a story the Buddha tells.

g.177 Irreproachable Renown

grags pa ma smad pa

གྲགས་པ་མ་སྦྱད་པ།

—

Name of a buddha.

g.178 Isādhāra

gshol mda' 'dzin

གཤོལ་མདའ་འཛིན།

iśādhāra

One of seven golden mountains enumerated in Abhidharma cosmology.

g.179 Jambhaka

rmugs byed

ལྷགས་བྱེད།

jambhaka

A name of a spirit or class of spirits; variously identified as a type of demon that lives in magical weapons or that causes illness.

g.180 Jāmbū River

'dzam bu

འཛམ་བུ།

jāmbū

A divine river whose gold is believed to be especially fine.

g.181 Jambūdvīpa

'dzam bu gling

འཛམ་བུ་གླིང་།

jambūdvīpa · 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 *Syzygium*, particularly *Syzygium jambos* and *Syzygium 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.182 Janapadakalyāṇī

yul gyi bzang mo

ཡུལ་གྱི་བཟང་མོ།

janapadakalyāṇī

Name of a princess in a story the Buddha tells.

g.183 Jayasena

rgyal ba'i sde

རྒྱལ་བའི་སྡེ།

jayasena

Name of a past king, a former incarnation of the Buddha while he was a practicing bodhisattva.

g.184 Jayasena the Swordsmith

mtshon mgar rgyal sde

མཚོན་མགར་རྒྱལ་སྡེ།

—

Name of a former incarnation of the Buddha while he was a practicing bodhisattva.

g.185 Jeta's Grove, Anāthapiṇḍada's Park

rgyal bu rgyal byed kyī tshal mgon med zas sbyin gyi kun dga' ra ba

རྒྱལ་བུ་རྒྱལ་བྱེད་གྱི་ཚལ་མགོན་མེད་ཟས་སྦྱིན་གྱི་ཀུན་དགའ་ར་བ།

jetavanam anāthapiṇḍadasyārāmaḥ^{AO}

Definition from the 84000 Glossary of Terms:

One of the first Buddhist monasteries, located in a park outside Śrāvastī, the capital of the ancient kingdom of Kośala in northern India. This park was originally owned by Prince Jeta, hence the name Jetavana, meaning Jeta's grove. The wealthy merchant Anāthapiṇḍada, wishing to offer it to the Buddha, sought to buy it from him, but the prince, not wishing to sell, said he would only do so if Anāthapiṇḍada covered the entire property with gold coins. Anāthapiṇḍada agreed, and managed to cover all of the park except the entrance, hence the name Anāthapiṇḍadasyārāmaḥ, meaning Anāthapiṇḍada's park. The place is usually referred to in the sūtras as "Jetavana, Anāthapiṇḍada's park," and according to the *Samṅhabhedavastu* the Buddha used Prince Jeta's name in first place because that was Prince Jeta's own unspoken wish while Anāthapiṇḍada was offering the park. Inspired by the occasion and the Buddha's use of his name, Prince Jeta then offered the rest of the property and had an entrance gate built. The Buddha specifically instructed those who recite the sūtras to use Prince Jeta's name in first place to commemorate the mutual effort of both benefactors.

Anāthapiṇḍada built residences for the monks, to house them during the monsoon season, thus creating the first Buddhist monastery. It was one of the Buddha's main residences, where he spent around nineteen rainy season retreats, and it was therefore the setting for many of the Buddha's discourses and events. According to the travel accounts of Chinese monks, it was still in use as a Buddhist monastery in the early fifth century CE, but by the sixth century it had been reduced to ruins.

g.186 Joyful Sight

dga' mthong

དགའ་མཐོང་།

—

A king.

g.187 Joyous Moon

zla dga'

ཟླ་དགའ།

—

A brahmin; a former incarnation of the Buddha.

g.188 Jyotiṣprabhā

skar 'od

སྐར་འོད།

jyotiṣprabhā

Name of a buddha.

g.189 Kāla

nag po

ནག་པོ།

kāla

A nāga king.

g.190 Kambala

kam ba la

ཀམ་བ་ལ།

kambala

A nāga king.

g.191 Kāruṇika

snying rje can

སྙིང་རྗེ་ཅན།

kāruṇika

This name refers to two people in this text: (1) A captain; a former incarnation of the Buddha while he was a practicing bodhisattva. (2) A prince; a former incarnation of the buddha while he was a practicing bodhisattva.

g.192 Kāśyapa

'od srung

འོད་སྤྱང་།

kāśyapa

The buddha who preceded Buddha Śākyamuni.

g.193 King Apex of Flawless Vision

dri med spyan tog gi rgyal po

དྲི་མེད་སྤྱན་རྟོག་གི་རྒྱལ་པོ།

—

Name of a buddha.

g.194 King of Banyan Trees

nya gro dha'i rgyal po

ཡ་གྲོ་དམ་ཁྱི་རྒྱལ་པོ།

—

A buddha.

g.195 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.196 Knower of Existence

srid pa shes pa rtogs pa

སྲིད་པ་ཤེས་པ་རྟོགས་པ།

—

A king and sage; a former incarnation of the Buddha.

g.197 Knower of the Origin as Related to Knowledge of the Past

sngon kyi mtha' shes pa kun 'byung ba shes pa yongs su rtogs pa

སྔོན་གྱི་མཐའ་ཤེས་པ་ཀུན་འབྱུང་བ་ཤེས་པ་ཡོངས་སུ་རྟོགས་པ།

—

A king; a former incarnation of the Buddha.

g.198 Knower of the Past

sngon kyi mtha' shes pa yongs su rtogs pa

སྔོན་གྱི་མཐའ་ཤེས་པ་ཡོངས་སུ་རྟོགས་པ།

—

A king; a former incarnation of the Buddha.

g.199 Knower of the Vedas

rig byed shes pa

རིག་བྱེད་ཤེས་པ།

—

A sage; a former incarnation of the Buddha.

g.200 Kośala

ko sa la

ཀོ་ས་ལ།

kośala

An ancient Indian kingdom located in present day Uttar Pradesh.

g.201 Kṣemaṅkara

bde mdzad

བདེ་མཛད།

kṣemaṅkara

A buddha.

g.202 Kṣemaṅkara

bde byed

བདེ་བྱེད།

kṣemaṅkara

A god.

g.203 kumbhāṇḍa

grul bum

གུལ་བུམ།

kumbhāṇḍa

A class of dwarf beings subordinate to the Guardian King of the South. The name uses a play on the word *āṇḍa*, which means “egg” but is a euphemism for “testicle.” Thus, they are often depicted as having testicles as big as pots (from *khumba*, or “pot”).

g.204 Lamentations

a chu zer ba

ཨ་ཚུ་ཟེར་བ།

huhuva

One of the cold hells.

g.205 Layers of Jewel Flowers

rin po che'i me tog brtsegs pa

རིན་པོ་ཆེའི་མེ་ཏོག་བརྩེགས་པ།

—

g.206 league

dpag tshad

དཔག་ཚད།

yojana

An ancient measure of distance that has been defined variously, ranging from two to nine miles.

g.207 Liberator of All

thams cad sgrol ba

ཐམས་ཅད་སྒྲོལ་བ།

—

g.208 Light Superior to the Moon

zla ba bas lhag pa'i 'od

ལྷ་བ་བས་ལྷག་པའི་འོད།

—

A bodhisattva; a former incarnation of the Buddha.

g.209 Lion Intelligence

seng ge'i blo gros

སང་གེའི་བློ་གྲོས།

—

Name of a bodhisattva; a former incarnation of the Buddha while he was a practicing bodhisattva.

g.210 Listening Practice

thos spyod

ཐོས་སྟོན།

—

Name of a former incarnation of the Buddha while he was a practicing bodhisattva.

g.211 Lokapradīpa

'jig rten sgron ma

འཇིག་རྟེན་སྒྲོན་མ།

lokapradīpa

Name of a buddha.

g.212 Lokapradyota

'jig rten sgron ma

འཇིག་རྟེན་སྒྲོན་མ།

lokapradyota

A buddha.

g.213 Lokāyata

'jig rten rgyang 'phen pa

འཇིག་རྟེན་རྒྱང་འཕེན་པ།

lokāyata

An ancient school of Indian philosophy whose doctrine, outlined primarily in the Bārhaspatya Sūtras, is characterized by atheism and a strict form of materialism; also known as the Cārvāka.

g.214 Lord of Death

gshin rje

གཤིན་རྗེ།

yāma

From Vedic times, the Lord of Death who directs the departed into the next realm of rebirth.

g.215 Loving All Beings

byung po kun la brtse ba dang ldan pa

བྱུང་པོ་ཀུན་ལ་བརྩེ་བ་དང་ལྷན་པ།

—

A captain; a former incarnation of the Buddha while he was a practicing bodhisattva.

g.216 Luminous Heaven

'od gsal

འོད་གསལ།

ābhāsvara

g.217 Luminous Wisdom Lamp

ye shes gsal ba'i mgron

ཡེ་ཤེས་གསལ་བའི་མགྲོན།

—

Name of a buddha.

g.218 Magnificent

kun nas mdzes pa

ཀུན་ནས་མཛེས་པ།

—

A king.

g.219 Mahācandra

zla chen

ལྷ་ཆེན།

mahācandra

A nāga king.

g.220 Mahāmaudgalyāyana

mod gal gyi bu chen po

མོད་གལ་གྱི་བུ་ཆེན་པོ།

mahāmaudgalyāyana

One of the closest disciples of the Buddha, known for his miraculous abilities.

g.221 Mahāmegha

sprin chen

སྤྲིན་ཆེན།

mahāmegha

A nāga king.

g.222 Mahāprabha

'od chen

འོད་ཆེན།

mahāprabha

A nāga king.

g.223 Mahāprabha

'od chen po

འོད་ཆེན་པོ།

mahāprabha

Name of a past king in a story the Buddha tells.

g.224 Mahāyasyā

grags chen

གྲགས་ཆེན།

mahāyasyā

A king; a former incarnation of the Buddha.

g.225 Maheśvara

dbang phyug chen po

དབང་ཕྱུག་ཆེན་པོ།

maheśvara

A god.

g.226 mahoraga

lto 'phye chen po

ལྷོ་འཕྱེ་ཆེན་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.227 Manasvin

gzi can

གཟི་ཅན།

manasvin

A nāga king.

g.228 Māra

bdud

བདུད།

māra

Definition from the 84000 Glossary of Terms:

Māra, literally “death” or “maker of death,” is the name of the deva who tried to prevent the Buddha from achieving awakening, the name given to the class of beings he leads, and also an impersonal term for the destructive forces that keep beings imprisoned in saṃsāra:

(1) As a deva, Māra is said to be the principal deity in the Heaven of Making Use of Others’ Emanations (*paranirmitavaśavartin*), the highest paradise in the desire realm. He famously attempted to prevent the Buddha’s awakening under the Bodhi tree—see *The Play in Full* (Toh 95), 21.1—and later sought many times to thwart the Buddha’s activity. In the sūtras, he often also creates obstacles to the progress of śrāvakas and bodhisattvas. (2) The devas ruled over by Māra are collectively called *mārakāyika* or *mārakāyikadevatā*, the “deities of Māra’s family or class.” In general, these māras too do not wish any being to escape from saṃsāra, but can also change their ways and even

end up developing faith in the Buddha, as exemplified by Sārthavāha; see *The Play in Full* (Toh 95), 21.14 and 21.43. (3) The term māra can also be understood as personifying four defects that prevent awakening, called (i) the divine māra (*devaputramāra*), which is the distraction of pleasures; (ii) the māra of Death (*mṛtyumāra*), which is having one's life interrupted; (iii) the māra of the aggregates (*skandhamāra*), which is identifying with the five aggregates; and (iv) the māra of the afflictions (*kleśamāra*), which is being under the sway of the negative emotions of desire, hatred, and ignorance.

g.229 Māra Faith

bdud dad pa

བདུད་དད་པ།

—

A buddha.

g.230 Master of Brahmā

tshangs pa'i bla ma

ཚངས་པའི་བླ་མ།

—

A buddha.

g.231 Master of the Three Realms

'jig rten gsum gyi bla ma

འཇིག་རྟེན་གསུམ་གྱི་བླ་མ།

—

Name of a buddha.

g.232 Maudgalyāyana

maud gal gyi bu

མོད་གལ་གྱི་བུ།

maudgalyāyana

Same as Mahāmaudgalyāyana.

g.233 Moon Eyebrows

zla ba'i smin ma

ལྷ་བའི་སྒྲིན་མ།

—

Name of a brahmin, a former incarnation of the Buddha while he was a practicing bodhisattva.

g.234 Moon God

zla ba'i lha

ཟླ་བའི་ལྷ།

—

A king.

g.235 Mountain Banner of Joy

lhun po rgyal mtshan dga'

ལྷུན་པོ་རྒྱལ་མཚན་དགའ།

—

City where a buddha resides.

g.236 Nanda

dga' bo

དགའ་བོ།

nanda

A nāga king.

g.237 Nārāyaṇa

sred med bu

སྟེན་མེད་བུ།

nārāyaṇa

A future buddha.

g.238 Nectar Proclaimer

bdud rtsi'i dbyangs sgrogs

བདུད་རྩི་འདྲེན་སྒྲོགས།

—

Name of a buddha.

g.239 Nīlagrīva

mgrin sngon

མགྲིན་སྒྲོན།

nīlagrīva

A nāga king.

g.240 nine vindictive attitudes

mnar sems kyi dngos po dgu

མནར་སེམས་ཀྱི་དངོས་པོ་དགུ

—

Thinking that one's enemy has harmed, is harming, or will harm oneself;
thinking that one's enemy has harmed, is harming, or will harm one's friend;
and thinking that someone has helped, is helping, or will help one's enemy.

g.241 Nityodyukta

rtag tu brtson

རྟག་ཏུ་བརྩོན།

nityodyukta

A bodhisattva; a former incarnation of the buddha Dīpaṃkara.

g.242 Noble Fame

grags 'phags

གྲགས་འཕགས།

—

A king.

g.243 Noble Fame

grags 'phags

གྲགས་འཕགས།

—

A sage.

g.244 Noble Light

'od 'phags

འོད་འཕགས།

—

A bodhisattva; a former incarnation of the Buddha while he was a practicing bodhisattva.

g.245 Noble Peace

nye bar zhi 'phag

ཉེ་བར་ཞི་འཕག

—

A buddha.

g.246 Noble Splendor

gzi brjid drag pa

གཟི་བརྗིད་དྲག་པ།

—

A bodhisattva; a former incarnation of the Buddha.

g.247 Non-Abiding Action

mi gnas pa'i spyod pa

མི་གནས་པའི་སྟོད་པ།

—

Name of a buddha.

g.248 Non-Deficiency of Mind

sems kyi mi dman pa

སེམས་ཀྱི་མི་དམན་པ།

—

A bodhisattva; a former incarnation of the Buddha.

g.249 non-returner

phyir mi 'ong ba

ཕྱིར་མི་འོང་བ།

anāgāmin

The third level of the Noble Ones when practicing the path of the hearers (bound to never be reborn).

g.250 Obstinate Force of Evil

bdud stobs bsnyen par dka'

བདུད་སྟོབས་བསྐྱེན་པར་དཀའ།

—

Name of a god in a story the Buddha tells.

g.251 once-returner

lan cig phyir 'ong ba

ལན་ཅིག་ཕྱིར་འོང་བ།

sakṛdāgāmin

The second level of the Noble Ones when practicing the path of the hearers (bound to be born again no more than once).

g.252 One Who Dwells in Devotion to the Non-Abiding Melody

gnas med pa'i sgra dbyangs la lhag par mos pa yang dag par gnas pa

གནས་མེད་པའི་སྒྲ་དབྱངས་ལ་ལྷག་པར་མོས་པ་ཡང་དག་པར་གནས་པ།

—

A bodhisattva; a former incarnation of the Buddha.

g.253 One Who Makes No Promises

dam 'cha' bar mi mdzad pa

དམ་འཆའ་བར་མི་མཛད་པ།

—

Name of a buddha.

g.254 One Who Satisfies the Kingdom with Rain from Dharma Clouds

chos kyi sprin gyi char gyis ryal srid shin tu tshim pa

ཆོས་ཀྱི་སྒྲིན་གྱི་ཆར་གྱིས་རྩལ་སྲིད་ཤིན་ཏུ་ཆོས་པ།

—

A buddha.

g.255 ordination stick

tshul shing

ཚུལ་ཤིང་།

śalākā

A bamboo stick given to monks, listing their ordination name as a means of identification.

g.256 Origin

kun 'byung

ཀུན་འབྱུང་།

—

A sage.

g.257 Pacifier of Existence

srid pa zhi byed

སྲིད་པ་ཞི་བྱེད།

—

A sage; a former incarnation of the Buddha.

g.258 Paltsek

dpal brtsegs

དཔལ་བརྟེན།

—

Definition from the 84000 Glossary of Terms:

Paltsek (eighth to early ninth century), from the village of Kawa north of Lhasa, was one of Tibet's preeminent translators. He was one of the first seven Tibetans to be ordained by Śāntarakṣita and is counted as one of Guru Rinpoché's twenty-five close disciples. In a famous verse by Ngok Lotsawa Loden Sherab, Kawa Paltsek is named along with Chokro Lui Gyaltzen and Zhang (or Nanam) Yeshé Dé as part of a group of translators whose skills were surpassed only by Vairotsana.

He translated works from a wide variety of genres, including sūtra, śāstra, vinaya, and tantra, and was an author himself. Paltsek was also one of the most important editors of the early period, one of nine translators installed by Tri Songdetsen (r. 755–797/800) to supervise the translation of the Tripiṭaka and help catalog translated works for the first two of three imperial catalogs, the Denkarma (*ldan kar ma*) and the Samyé Chimpuma (*bsam yas mchims phu ma*). In the colophons of his works, he is often known as Paltsek Rakṣita (*rak+Shi ta*).

In this text:

Tibetan editor of this sūtra.

g.259 Pañcaśikha

gtsug phud lnga pa

གཙུག་ཕུད་ལྔ་པ།

pañcaśikha

A gandharva who is employed by Śakra to serve the Buddha.

g.260 Path Giver

lam byin

ལམ་བྱིན།

—

A sage; a former incarnation of the Buddha.

g.261 Peaceful Action

spyod pa zhi ba

སྟོད་པ་ཞི་བ།

—

Name of a buddha.

g.262 Perceiving the Nature of All Beings

sems canḡ thams cad kyi rang bzhin gyi rjes su 'jug pa

སེམས་ཅད་ཐམས་ཅད་ཀྱི་རང་བཞིན་གྱི་རྟེན་སྲུ་འཇུག་པ།

—

A king; a former incarnation of the Buddha.

g.263 piśāca

sha za

ཤ་ཟ།

piśāca

A flesh-eating demon, or a demon who can possess the body of a human and cause various illnesses or insanity. They are often depicted as red-eyed, dark-skinned, bulging-eyed creatures, although they seem to be able to assume many shapes.

g.264 Possessor of Myriad Knowledges

shes pa sna tshogs yod pa

ཤེས་པ་སྣ་ཚྭ་གས་ཡོད་པ།

—

Name of a teacher in a story the Buddha tells; a former incarnation of the Buddha while he was a practicing bodhisattva.

g.265 possible

gnas

གནས།

sthāna

This terms refers to all that is reasonable and can be expected to occur. Among the ten powers of a Buddha, the first is knowing what is tenable and untenable (Skt. *sthānāsthāna*, Tib. *gnas dang gnas ma yin*), i.e., the natural laws that govern the world in which we live.

g.266 Power Holder

stobs 'chang

སྟོབས་འཆང་།

—

Name of a past king in a story the Buddha tells.

g.267 Power Wielder

shugs 'dzin

ཤུགས་འཛིན།

—

A nāga king.

g.268 Powerful Intelligence

shugs kyi blo gros

ཤུགས་ཀྱི་བློ་གྲོས།

—

A king.

g.269 Powerful Victory Banner

dbang po rgyal mtshan

དབང་པོ་རྒྱལ་མཚན།

—

g.270 powers

stobs

སྟོབས།

bala

Usually refers to the five powers: faith, diligence, mindfulness, absorption, and knowledge; although the same qualities as the five faculties, they are termed powers due to their greater strength. In some passages, there are two more powers: skillful means and devotion. In some cases, “powers” might refer to the ten powers of tathāgatas, q.v.

g.271 Practicing Detachment

dben par spyod pa

དབེན་པར་སྟོད་པ།

—

Name of a teacher in a story the Buddha tells.

g.272 Prajāpati

skye gu'i bdag po

སྐྱེ་གུ་ཡི་བདག་པོ།

prajāpati

A god.

g.273 Prajñāvarman

pra dza+nyA bar ma

པ་རྒྱ་པ་མ་ལ།

prajñāvarma

Indian scholar and translator of the sūtra. He lived during the eighth century and came to Tibet on the invitation of King Trisong Detsen. He contributed to the translation of 77 Buddhist works from Sanskrit into Tibetan during his stay in Tibet.

g.274 Pratāpana

rab tu gdung byed

རབ་ཏུ་གདུང་བྱེད།

pratāpana

A nāga king.

g.275 Prince Jeta

rgyal bu rgyal byed

རྒྱལ་བུ་རྒྱལ་བྱེད།

rājakumāra jeta

Prince who sold a piece of land in Śrāvastī to the householder Anāthapiṇḍada, who built a monastery there and offered it to the Buddha.

g.276 Prince Jeta's Grove

rgyal bu rgyal byed kyi tshal

རྒྱལ་བུ་རྒྱལ་བྱེད་ཀྱི་ཚལ།

jetavana

See "Jeta's Grove, Anāthapiṇḍada's Park."

g.277 Proclaimer of Fame

grags pa bsgrags pa

གྲགས་པ་བསྒྲགས་པ།

—

A buddha.

g.278 **Profound Intelligence**

blo gros zab mo

ལྷོ་གྲོས་ཟབ་མོ།

—

A bodhisattva; a former incarnation of the Buddha.

g.279 **Pure Intellect**

blo gros dag pa

ལྷོ་གྲོས་དག་པ།

—

A king; former incarnation of the Buddha.

g.280 **Pure Intelligence**

blo gros gtsang ma

ལྷོ་གྲོས་གཙང་མ།

—

A sage; a former incarnation of the Buddha.

g.281 **Pure Mind**

thugs dag

ཐུགས་དག

—

Name of a future buddha.

g.282 **Pūrṇa**

gang po

གང་པོ།

pūrṇa

A monk and disciple of the Buddha. At least six different disciples in the canonical texts have this name (see [n.7](#)), but the Pūrṇa in this text is likely to be the same Pūrṇa as in *The Exemplary Tale of Pūrṇa* (see [i.5](#)).

g.283 **Pūrvavideha**

lus 'phags

ལུས་འཕགས།

pūrvavideha

The continent to the east.

g.284 Rabbit Words

ri bong tshig

རི་བོང་ཚིག་

—

A bodhisattva; a former incarnation of the Buddha.

g.285 Radiant

'od byed

འོད་བྱེད།

—

Name of a past king in a story the Buddha tells, a former incarnation of the Buddha while he was a practicing bodhisattva.

g.286 Rāhu

sgra gcan

སྒྲ་གཅན།

rāhu

A demon who is supposed to seize the sun and moon and thus cause eclipses.

g.287 Rainfall from the Clouds of Dharma

chos kyi sprin gyi char rab tu 'babs pa

ཆོས་ཀྱི་སྒྲིན་གྱི་ཆར་རབ་ཏུ་འབབས་པ།

—

A buddha.

g.288 Rājagṛha

rgyal po'i khab

རྒྱལ་པོ་འི་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.289 rākṣasa

srin po

ལྷན་པོ།

rākṣasa

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.290 Realized by All Beings

kun gyi rtogs pa

ཀུན་གྱི་རྟོགས་པ།

—

Name of a gandharva, a former incarnation of the Buddha.

g.291 Realizer of Existence

srid pa rig pa

སྤེན་པ་རིག་པ།

—

A sage.

g.292 Red Horse

rta dmar

རྟ་དམར།

—

A sage.

g.293 Reflecting All

thams cad me long

ཐམས་ཅད་མེ་ལོང་།

—

A nāga king.

g.294 regressive concentrations

yongs su nyams pa'i bsam gtan

ཡོངས་སྤྱ་ཉམས་པའི་བསམ་གཏན།

—

A particular form of concentration practiced by some worthy ones, which has the potential for regressing back into cyclic existence.

g.295 Reliever of Suffering

mya ngan sel

མྱ་ངན་སེལ།

—

Name of a former incarnation of the Buddha while he was a practicing bodhisattva.

g.296 Resilient One

rab tu gdul dka'

རབ་དུ་གདུལ་དཀའ།

—

A nāga king.

g.297 Restrained Faculties

dbang po bsdams pa

དབང་པོ་བསྐྱམས་པ།

—

A sage; a former incarnation of the Buddha.

g.298 Revitalizer

dbyugs 'byin pa stsol ba

དབྱུགས་འབྱིན་པ་སྟོལ་བ།

—

Name of a buddha.

g.299 Revival

yang sos

ཡང་སོས།

saṃjīva

One of the eight hot hells.

g.300 Sādhumati

dge ba'i blo gros

དགེ་བའི་སྦོ་གྲོས།

sādhumati

A sage.

g.301 Sāgara

rgya mtsho

རྒྱ་མཚོ།

sāgara

A nāga king.

g.302 Sāgaramati

blo gros rgya mtsho

སྦོ་གྲོས་རྒྱ་མཚོ།

sāgaramati

A king and sage; a former incarnation of the Buddha.

g.303 Sahā world

mi mjed

མི་མཇེད།

sahāloka dhātu

Definition from the 84000 Glossary of Terms:

The name for our world system, the universe of a thousand million worlds, or trichiliocosm, in which the four-continent world is located. Each trichiliocosm is ruled by a god Brahmā; thus, in this context, he bears the title of Sahāṃpati, Lord of Sahā. The world system of Sahā, or Sahāloka dhātu, is also described as the buddhafield of the Buddha Śākyamuni where he teaches the Dharma to beings.

The name Sahā possibly derives from the Sanskrit *√sah*, “to bear, endure, or withstand.” It is often interpreted as alluding to the inhabitants of this world being able to endure the suffering they encounter. The Tibetan translation, *mi mjed*, follows along the same lines. It literally means “not painful,” in the sense that beings here are able to bear the suffering they experience.

g.304 Śakra

brgya byin

བརྒྱུ་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.

g.305 Sakya Jetsun Drakpa Gyaltsen

sa skya'i rje btsun grags pa rgyal mtshan

ས་སྐྱའི་རྗེ་བཙུན་གྲགས་པ་རྒྱལ་མཚན།

—

g.306 Samantacakṣu

kun du mig

ཀུན་དུ་མིག།

samantacakṣu

A king and sage; a former incarnation of the Buddha.

g.307 Samapāṇitalajāta

lag mthil ltar mnyam pa

ལག་མཐིལ་ལྟར་མཉམ་པ།

samapāṇitalajāta

g.308 Samudradeva

rgya mtsho'i lha

རྒྱ་མཚོ་འི་ལྷ།

samudradeva

Name of a former incarnation of the Buddha while he was a practicing bodhisattva.

g.309 Sandalwood Heir

gtso bo'i bu tsan dan

གཙུ་བོའི་བུ་ཙན་དན།

—

Name of a former incarnation of the Buddha while he was a practicing bodhisattva.

g.310 Śāntamati

gzhi ba'i blo gros

གཞི་བའི་བློ་གྲོས།

—

Name of a prince in a story the Buddha tells; a former incarnation of the buddha while he was a practicing bodhisattva.

g.311 Śāntendra

zhi ba'i dbang po

ཞི་བའི་དབང་པོ།

śāntendra

Name of an attendant to a former buddha in a story the Buddha tells.

g.312 Śāriputra

shA ri'i bu

ཤ་རིའི་བུ།

śāriputra

One of the closest disciples of the Buddha, known for his pure discipline and, of the disciples, considered foremost in wisdom.

g.313 Sarvajñādeva

sar+ba dza+nyA de ba

སར་རྩོམ་དེ་བ།

sarvajñādeva

Definition from the 84000 Glossary of Terms:

According to traditional accounts, the Kashmiri preceptor Sarvajñādeva was among the “one hundred” paṇḍitas invited by Trisong Detsen (r. 755–797/800) to assist with the translation of the Buddhist scriptures into Tibetan. Sarvajñādeva assisted in the translation of more than twenty-three works, including numerous sūtras and the first translations of Śāntideva’s *Bodhicaryāvatāra* and Nāgārjuna’s *Suhṛllekha*. Much of this work was likely carried out in the first years of the ninth century and may have continued into the reign of Ralpachen (*ral pa can*), who ascended the throne in 815 and died in 838 or 841 CE.

In this text:

One of the editors of this sūtra.

g.314 Sarvavit

kun rig

ཀུན་རིག་

sarvavit

A sage, former incarnation of the Buddha Dīpaṃkara.

g.315 Seer of Cessation

’gog pa mthong ba

འགོག་པ་མཐོང་བ།

—

A king; a former incarnation of the Buddha.

g.316 Seer of Knowledge Free from Obscuration

sgrib pa med par shes pa mthong ba

སྒྲིབ་པ་མེད་པར་ཤེས་པ་མཐོང་བ།

—

A sage; former incarnation of the Buddha.

g.317 seven branches of awakening

byang chub yan lag bdun

བྱང་ཆུབ་ཡན་ལག་བདུན།

saptabodhyaṅga

Mindfulness, discrimination, diligence, joy, pliability, absorption, and equanimity.

g.318 seven treasures

rin po che sna bdun

རིན་པོ་ཆེ་སྣ་བདུན།

saptaratna

Seven possessions owned by any universal emperor: the precious wheel, jewel, queen, minister, elephant, horse, and general.

g.319 Severe God

drag pa'i lha

དྲག་པའི་ལྷ།

—

Name of a past king in a story the Buddha tells.

g.320 Siṃhamati

seng ge'i blo gros

སེང་གེ་འི་བློ་གྲོས།

siṃhamati

A king; a former incarnation of the Buddha.

g.321 Śiva

zhi ba

ཞི་བ།

śiva

A divine being in the classical Hindu pantheon.

g.322 six remembrances

rjes su dran pa drug

རྟེན་སུ་དྲན་པ་དུག

ṣaḍanusmṛtaya

Remembrance of the Buddha, the Dharma, the Saṅgha, relinquishing, discipline, and the gods.

g.323 six superknowledges

mngon par shes pa drug

མངོན་པར་ཤེས་པ་དུག

ṣaḍabhijñā

Divine sight, divine hearing, knowledge of the minds of others,
remembrance of past lives, ability to perform miracles, and ability to destroy
all mental defilements.

g.324 Skanda

skem byed

སྐུ་བྱེད།

skanda

A god.

g.325 Skilled in Releasing into Awakening

byang chub tu sgrol ba la mkhas pa

བྱང་ཆུབ་དུ་སྦྱོལ་བ་ལ་མཁས་པ།

—

A former buddha.

g.326 Skilled in the Knowledge of Cessation as Related to the
Knowledge of Death

'chi ba shes pa 'gog pa shes pa la mkhas pa

འཆི་བ་ཤེས་པ་འགོག་པ་ཤེས་པ་ལ་མཁས་པ།

—

A sage; a former incarnation of the Buddha.

g.327 Skillful Achiever of the Future

phyi ma'i mtha' sgrub pa la mkhas pa

ཕྱི་མའི་མཐའ་སྦྱར་པ་ལ་མཁས་པ།

—

A sage; a former incarnation of the Buddha.

g.328 Skillful Insight

shes rab mkhas pa

ཤེས་རབ་མཁས་པ།

—

A sage; a former incarnation of the Buddha.

g.329 Smart Blacksmith

mgar ba legs rtogs

མགར་བ་ལེགས་རྟོགས།

—

Name of a former incarnation of the Buddha while he was a practicing bodhisattva.

g.330 solitary buddha

rang sangs rgyas

རང་སངས་རྒྱལ།

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 spiritual guide.

g.331 special insight

lhag mthong

ལྷག་མཐོང་།

vipaśyanā

An important form of Buddhist meditation focusing on developing insight into the nature of phenomena. Often presented as part of a pair of meditation techniques, the other being “tranquility.”

g.332 sphere of mastery

zil gyis gnon pa'i skye mched

ཟིལ་གྱིས་གནོན་པའི་སྐྱེ་མཆོད།

abhibhvāyatana

The ability to disassociate oneself from external appearances based on attainment in concentration.

g.333 sphere of totality

zad par gyi skye mched

ཟད་པར་གྱི་སྐྱེ་མཆོད།

kṛtsnāyatana

The ability to transform the four elements based on attainment in concentration.

g.334 Śrāvastī

mnyan yod

མཉམ་ཡོད།

śrāvastī

Definition from the 84000 Glossary of Terms:

During the life of the Buddha, Śrāvastī was the capital city of the powerful kingdom of Kośala, ruled by King Prasenajit, who became a follower and patron of the Buddha. It was also the hometown of Anāthapiṇḍada, the wealthy patron who first invited the Buddha there, and then offered him a park known as Jetavana, Prince Jeta's Grove, which became one of the first Buddhist monasteries. The Buddha is said to have spent about twenty-five rainy seasons with his disciples in Śrāvastī, thus it is named as the setting of numerous events and teachings. It is located in present-day Uttar Pradesh in northern India.

g.335 Śrīgarbha

dpal gyi snying po

དཔལ་གྱི་སྙིང་པོ།

śrīgarbha

Name of a king in a story the Buddha tells.

g.336 Śrīsambhava

dpal byung

དཔལ་བྱུང་།

śrīsambhava

A monk; a former incarnation of the Buddha.

g.337 Stainless Eyes

dri med mig

དྷི་མེད་མིག་།

—

A brahmin.

g.338 Stainless Giver

dri med gtong

དྷི་མེད་གཏོང་།

—

A bodhisattva; a former incarnation of the Buddha.

g.339 Stainless Moon

dri med zla ba

འི་མེད་ལྷ་བ།

—

A king.

g.340 Stainless Teacher

sgrib med lung ston

སྒྲིབ་མེད་ལུང་སྟོན།

—

A buddha.

g.341 Stainless Zenith

dri med tog

འི་མེད་རྟོག་

—

A buddha.

g.342 Starlight

skar 'od

སྐར་འོད།

—

A king.

g.343 stream-enterer

rgyun du zhugs pa

རྒྱུན་དུ་ཐུགས་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.344 Subhaga

grags bzang

གྲགས་བཟང་།

subhaga

A king, former incarnation of the Buddha.

g.345 Sublime Heaven

gya nom snang ba

གུ་ཉི་མ་སྣང་བ།

sudṛśa

g.346 Sublime Moon

zla bzang

སྤྲུའུ་བཟང་།

—

Name of a future buddha.

g.347 Śuddhasiṃha

shud dha sing ha

ཤུད་ཤ་སིང་ཧ།

śuddhasiṃha

Indian editor of the sūtra.

g.348 Sundara

mdzes

སངས་པོ་།

sundara

A nāga king.

g.349 Sundarānanda

mdzes dga'

སངས་པོ་དགའ་།

sundarānanda

A nāga king.

g.350 Sunetra

spyān mdzes

སྤྲུའུ་སངས་པོ་།

sunetra

A buddha.

g.351 superintendent

lag gi bla

ལག་གི་བླ།

navakarmika

Someone (usually a bhikṣu) responsible for the building of a new monastery or temple, or for the repair of an existing one (Mahāvvyutpatti 8735).

g.352 Suprabha

'od bzang

འོད་བཟང་།

suprabha

A sage; former incarnation of the Buddha.

g.353 Supreme Intelligence

mchog gi blo gros

མཆོག་གི་བློ་གྲོས།

—

A brahmin boy; former incarnation of the Buddha.

g.354 Surasundara

lha mdzes

ལྷ་མཛེས།

surasundara

A nāga king.

g.355 Sūrya

nyi ma

ཉི་མ།

sūrya

A god.

g.356 Sūryagarbha

nyi ma'i snying po

ཉི་མའི་སྙིང་པོ།

sūryagarbha

Name of a nāga king.

g.357 Suṣmā

kun nas mdzes pa

ཀུན་ནས་མཛེས་པ།

suṣmā

g.358 Sustaining through Form and Adhering to the Nature of All People

gzugs kyis 'tsho ba skye bo thams cad ky ngo bo'i rjes su 'jug pa

གཟུགས་ཀྱིས་འཇོ་བ་སྐྱེ་བོ་ཐམས་ཅད་ཀྱི་ངོ་བོའི་རྗེས་སུ་འཇུག་པ།

—

A former life of the Buddha, who was a very good-looking person.

g.359 Teacher of Dharma

chos rnam par ston pa

ཆོས་རྣམ་པར་སྟོན་པ།

—

A sage; a former incarnation of the Buddha.

g.360 Teacher of Ignorance

mi shes pa ston pa

མི་ཤེས་པ་སྟོན་པ།

—

A buddha.

g.361 ten powers

stobs bcu

སྟོབས་བརྒྱ།

daśabala

The powers (sometimes also called strengths), unique to tathāgatas, of:

(1) knowing what is possible and what is impossible (*sthānāsthānajñānabala, gnas dang gnas ma yin pa mkhyen pa*); (2) knowing the ripening of karma (*karmavipākajñānabala, las kyi rnam smin mkhyen pa*); (3) knowing the various inclinations (*nānādhimuktijñānabala, mos pa sna tshogs mkhyen pa*); (4) knowing the various elements (*nānādhātujñānabala, khams sna tshogs mkhyen pa*); (5) knowing the supreme and lesser faculties (*indriyaparāparajñānabala, dbang po mchog dang mchog ma yin pa mkhyen pa*); (6) knowing the paths that lead to all destinations (*sarvatragāminīpratipajñānabala, thams cad du 'gro ba'i lam mkhyen pa*); (7) knowing the concentrations, liberations, absorptions, equilibriums, afflictions, purifications, and abidings (*dhyānavimokṣasamādhi-samāpattisaṃkleśavyavadānavyutthānajñānabala, bsam gtan dang rnam thar dang ting 'dzin dang snyoms 'jug dang kun nas nyon mongs pa dang rnam par byang ba dang ldan ba thams cad mkhyen pa*); (8) knowing the recollection of past existences (*pūrvanivāsānusmṛtijñānabala, sngon gyi gnas rjes su dran pa mkhyen*

pa); (9) knowing death and rebirth (*cyutyupapattijñānabala*, 'chi 'pho ba dang skye ba mkhyen pa); and (10) knowing the exhaustion of the defilements (*āśravaṣṭayaññānabala*, zag pa zad pa mkhyen pa).

g.362 Terrifying

'jigs sgros

འཇིགས་སྒྲོས།

—

A nāga king.

g.363 thirty-seven factors of awakening

byang chub kyi phyogs kyi chos sum cu rtsa bdun

བྱང་ཆུབ་ཀྱི་ཕྱོགས་ཀྱི་ཚེས་སུམ་རྩ་བ་དྲུག་།

saptatṛiṃśadbodhipakṣadharmā

Thirty-seven practices that lead the practitioner to the awakened state: the four applications of mindfulness, the four thorough relinquishments, the four bases of miraculous absorption, the five faculties, the five powers, the eightfold path, and the seven branches of awakening.

g.364 Thorough Guide

shin tu khrid byed

ཤེན་དུ་ཁྱིད་བྱེད།

—

A sage; a former incarnation of the Buddha.

g.365 thorough relinquishments

yang dag par spong ba

ཡང་དག་པར་སྦྱང་བ།

saṃyakprahāṇa

Relinquishing negative acts in the present and the future, and enhancing positive acts in the present and the future.

g.366 three fetters

kun tu sbyor ba gsum

ཀུན་དུ་སྦྱོར་བ་གསུམ།

triṇī saṃyojanānī

Three fetters to be abandoned on the path of seeing: the view of the transitory collection, viewing discipline as supreme, and harboring doubt.

g.367 Topmost Intelligence

tog gi blo gros

ཏོག་གི་བློ་གྲོས།

—

A king.

g.368 Totally Haughty

thams cad rgyags pa

ཐམས་ཅད་རྒྱགས་པ།

—

Name of a nāga king.

g.369 tranquility

zhi gnas

ཞི་གནས།

śamatha

One of the basic forms of Buddhist meditation, which focuses on calming the mind. Often presented as part of a pair of meditation techniques, with the other technique being “special insight.”

g.370 Tranquility

zhi gnas

ཞི་གནས།

—

Name of a buddha.

g.371 Transcending Virtue

dge ba'i pha rol 'gro

དགེ་བའི་ཕ་རོལ་འགོ།

**śubhapāraṃgama* ^{RS}

The city where the temple mentioned in this text is being built. Possibly to be identified with the southern city Śubhapāraṃgama in the *Gaṇḍavyūha* (see note [i.9](#)).

g.372 Traveler on the Path of Goodness

lam dkar po la gnas pa

ལམ་དཀར་པོ་ལ་གནས་པ།

—

A sage; a former incarnation of the Buddha.

g.373 trichiliocosm

stong gsum gyi stong chen po'i 'jig rten gyi kham

སྟོང་གསུམ་གྱི་སྟོང་ཆེན་པོའི་འཇིག་རྟེན་གྱི་ཁམས།

trisāhasramahāsāhasralokadhātu

A “thrice thousandfold universe,” i.e., a billionfold universe, sometimes called a “third-order great chiliocosm” (*tr̥tīyamahāsāhasralokadhātu*), consisting of a billion worlds, i.e. a million chiliocosms (q.v.), or a thousand dichiliocosms (q.v.). Explained in 1.264.

g.374 Truly Discerned Concept

rtog pa nges par dpyod pa

རྟོག་པ་ངེས་པར་དཔྱོད་པ།

—

Name of a former incarnation of the Buddha while he was a practicing bodhisattva.

g.375 Truly Noble Radiance

'od yang dag 'phags

འོད་ཡང་དག་འཕགས།

—

Name of a former incarnation of the Buddha while he was a practicing bodhisattva.

g.376 twenty-two faculties

dbang po nyi shu rtsa gnyis

དབང་པོ་ཉི་ཤུ་རྩ་གཉིས།

—

According to abhidharma literature, and in this text covered in the passage 1.276–1.374 there are twenty-two faculties: eye, nose, ear, tongue, bodily sensations, mental, female, male, of life, pleasure, displeasure, happiness, unhappiness, equanimity, faith, diligence, mindfulness, absorption, insight, understanding all that has not been understood, full knowledge, and endowment with full knowledge.

g.377 Udāyī

'char ka

འཆར་ཀ

udāyī

Name of an ascetic in a story the Buddha tells.

g.378 Ujayadatta

ud dza+ya dad ta

ཡུད་ཏི་དད་ཏ།

—

A sage; former incarnation of the Buddha.

g.379 Unblemished Insight

shes rab rnyog pa med pa

ཤེས་རབ་རྟོག་པ་མེད་པ།

—

A sage; former incarnation of the Buddha.

g.380 Unequaled Jewel Splendor

rin po che'i dpal kun las 'phags pa

རིན་པོ་ཆེའི་དཔལ་ཀུན་ལས་འཕགས་པ།

—

A sage; a former incarnation of the Buddha.

g.381 Unfathomable Banner

dpag med rgyal mtshan

དཔག་མེད་རྒྱལ་མཚན།

—

Name of a past king, a former incarnation of the Buddha while he was a practicing bodhisattva.

g.382 Unfathomable Light Rays

'od zer dpag med

འོད་ཟེར་དཔག་མེད།

—

A buddha.

g.383 Ungraspable

gzung bar dka' ba

གཟུང་བར་དཀའ་བ།

—

Name of a nāga king.

g.384 Unhindered Glory

thogs med dpal

ཐོགས་མེད་དཔལ།

—

Name of a sage, a former incarnation of the Buddha while he was a practicing bodhisattva.

g.385 Unhindered Knowledge

shes pa thogs pa med pa

ཤེས་པ་ཐོགས་པ་མེད་པ།

—

A sage; a former incarnation of the Buddha.

g.386 Unhindered Teacher

thogs med ston

ཐོགས་མེད་སྟོན།

—

Name of a buddha.

g.387 Unhindered Vision

thogs pa med pa'i spyan

ཐོགས་པ་མེད་པའི་སྟོན།

—

Name of a buddha.

g.388 Unlofty Heaven

mi che ba

མི་ཆེ་བ།

abṛha

g.389 Unshakeable

mi 'gul bar byas pa

མི་འགྲུལ་བར་བྱས་པ།

—

The name of a world in the distant past in a story the Buddha tells.

g.390 Upananda

nye dga'

ཉེདགའ།

upananda

A nāga king.

g.391 User of Evil

bdud bsten

བདུད་བསྐྱེན།

—

Name of a bodhisattva in a story Buddha tells.

g.392 Utpala Eye

ud pa la mig

ལུང་པ་ལ་མིག།

—

A nāga king.

g.393 Uttarakuru

sgra mi snyan

སྒ་མི་སྟན།

uttarakuru

The northern continent of the four in ancient Indian cosmology.

g.394 Utterly Disciplined

shin tu dul ldan

ཤིན་ཏུ་དུལ་ལྷན།

—

A kingdom where the buddha named Voice Proclaiming the Cloud of Dharma dwelled.

g.395 Utterly Scrutinized Conduct

shin tu brtags spyod

ཤིན་ཏུ་བརྟགས་སྟོད།

—

Name of a brahmin, a former incarnation of the Buddha while he was a practicing bodhisattva.

g.396 Utterly Stable Conduct

spyod pa rab tu brtan pa

སྙོད་པ་རབ་ཏུ་བརྟན་པ།

—

King and sage; a former incarnation of the Buddha.

g.397 Vairocana

rnam par snang byed

རྣམ་པར་སྣང་བྱེད།

vairocana

A nāga king.

g.398 Valgudarśanā

legs mthong

ལེགས་མཐོང་།

valgudarśanā

g.399 Valkalāyana

shing shun can

ཤིང་ཤུན་ཅན།

valkalāyana

g.400 Vanquisher of All Enemies

dgra thams cad rab tu 'joms pa

དགེ་ཐམས་ཅད་རབ་ཏུ་འཛོམས་པ།

—

Name of a king, a former incarnation of the Buddha while he was a practicing bodhisattva.

g.401 Vanquisher of Dust Stains and Darkness

rdul dang dri ma dang mun pa 'joms pa

རྩལ་དང་བྱི་མ་དང་མུན་པ་འཛོམས་པ།

—

A buddha.

g.402 Varuṇa

chu lha

ཐུ་ལྷ།

varuṇa

A god.

g.403 Varuṇa

chu lha

ཐུ་ལྷ།

varuṇa

A bodhisattva; a former incarnation of the Buddha.

g.404 Vasumdhara

nor 'dzin

ནོར་འཛིན།

vasumdhara

A bodhisattva; a former incarnation of the Buddha.

g.405 Vegadharin

shugs 'chang

ཤུགས་འཆང་།

vegadharin

A māra; a former incarnation of the Buddha.

g.406 Vemacitra

thags zangs ris

ཐགས་ཟངས་རིས།

vemacitra

Name of an asura king.

g.407 Victorious

rgyal byed

རྒྱལ་བྱེད།

—

g.408 Victorious God

rgyal gyi lha

རྒྱལ་གྱི་ལྷ།

—

A brahmin; a former incarnation of the Buddha.

g.409 Victorious Guide with All-Seeing Eyes

rgyal ba 'dren pa kun spyan

རྒྱལ་བ་འདྲན་པ་ཀུན་སྟན།

—

g.410 Vimalacandra

dri med zla ba

དྲི་མེད་རྩ་བ།

vimalacandra

A bodhisattva; a former incarnation of the Buddha.

g.411 Vimalacandramati

zla ba dri med blo gros

རྩ་བ་དྲི་མེད་བློ་གྲོས།

vimalacandramati

A king.

g.412 Vimalanetra

dri med spyan

དྲི་མེད་སྟན།

**vimalanetra*^{RS}

Name of a buddha.

g.413 Viraja

rdul bral

རྩུ་བྲལ།

viraja

A nāga king.

g.414 Virtuous Vision

dge ba'i mig

དགེ་བའི་མིག།

—

Name of a past king in a story the Buddha tells.

g.415 Viśākhamitra

sa ga'i bshes gnyen

ས་གའི་བཤེས་གཉིས།

viśākhamitra

Name of a former incarnation of the Buddha while he was a practicing bodhisattva.

g.416 Vision of One Thousand Lotuses

pad+ma stong mthong

པདྨ་སྟོང་མཐོང་།

—

Alternative name of the current eon, also known as the “Fortunate Eon.”

g.417 Viṣnumati

khyab 'jug blo gros

ཁྱམ་འཇུག་བློ་གྲོས།

viṣnumati

A king.

g.418 Viśvabhū

thams cad skyob

ཐམས་ཅད་སྟོབ།

viśvabhū

Name of a king, a former incarnation of the Buddha while he was a practicing bodhisattva.

g.419 Voice of All Sounds

sgra thams cad kyi dbyangs

སྒྲ་ཐམས་ཅད་ཀྱི་དབྱངས།

—

A buddha.

g.420 Voice Proclaiming the Cloud of Dharma

chos kyi sprin mngon par bsgrags pa'i dbyangs

ཆོས་ཀྱི་སྤྱིན་མདོན་པར་བསྐྱགས་པའི་དབྱངས།

—

A buddha.

g.421 Voyager

slong ldan

སློང་ལྷན།

—

A captain; a former incarnation of the Buddha.

g.422 White Intellect

blo gros dkar ba

སློ་གྲོས་དཀར་བ།

—

A buddha.

g.423 Wishing for Disengagement

dben pa 'dod pa

དབེན་པ་འདོད་པ།

—

Name of a householder, a former incarnation of the Buddha while he was a practicing bodhisattva.

g.424 World Illuminator

'jig rten gsal mdzad

འཇིག་རྟེན་གསལ་མཛད།

—

Name of a future buddha.

g.425 worthy one

dgra bcom pa

དགྲ་བཙེམ་པ།

arhat

Definition from the 84000 Glossary of Terms:

According to Buddhist tradition, one who is worthy of worship (*pūjām arhati*), or one who has conquered the enemies, the mental afflictions (*kleśa-ari-hata-vat*), and reached liberation from the cycle of rebirth and suffering. It is the

fourth and highest of the four fruits attainable by śrāvakas. Also used as an epithet of the Buddha.

g.426 Wrathful Master

'jigs byed bla ma

འཇིགས་བྱེད་བླ་མ།

—

A king.

g.427 yakṣa

gnod sbyin

གནོད་སྤྱིན།

yakṣa

A class of semidivine beings said to dwell in the north, under the jurisdiction of the Great King Vaiśravaṇa, otherwise known as Kubera.

g.428 Yeshé Nyingpo

ye shes snying po

ཡེ་ཤེས་སྤྱིང་པོ།

—

The sūtra's Tibetan translator.